New Orleans
CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1791.

THE LIVING CHURCH

minister is a good minister who is good parish priest. That is the wine his feet must tread. But his eyes his prayers should be with larger of God.—The Presbyterian Tribune.

THE PRAYER-ROOM TODAY

od of the prophets, friend of the ss, defender of the weak, and n of the faithful, grant unto thy now humility of spirit and depth otion that in this place I may be trument of thy will. Let my prayen the windows of men's souls to t of thy love; let my mouth speak thy truth and thy peace; and let nds bestow the sacramental symf grace and redemption; that I trengthen the confidence of chilmotivate the adventure of youth, the zeal of men and women, and the faltering steps of the aged. Name of the Great Shepherd of eep, Jesus Christ Our Lord. Amen.

—By Carlyle Adams.

No. 2.

NEW ORLEANS, LA.

RSDAY, JANUARY 11, 1940.

The New Leaf

He came to my desk with a quivering lip—
The lesson was done—
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled—
"Do better now, my child."

Anon.

WALLET OF THE WEEK

THE CHURCH ARMY is an organization of laymen within the Church of England. It was founded in 1882 by Rev. William Carlisle for missionary work among the underprivileged classes, and was conceived as a mission of working people to working people. The Army maintains lodging, employment bureaus, cheap food and old clothes depots, dispensaries and other social services, and arranges in some instances for the emigration of families to Canada.

* * *

EUROPEAN IMMIGRANTS coming to the United States during the past eight years are said to have fallen to the lowest point since the decade 1831-1840. Since 1931, only four hundred and fifty-seven thousand six hundred and seventy-five European immigrants have been admitted. The lowest figure was reached in 1933, and since that time there has been a steady increase and 1939 shows three and one-half times the number received in 1933. The yearly average for the period 1931-1939 is a few more than fifty thousand.

* * *

SIR WILFRED GRENFELL returned to Labrador recently to deposit the remains of Mrs. Grenfell in the land to which Dr. and Mrs. Grenfell had given forty-seven years of missionary service. In these forty-seven years five hospitals, five nursing stations, two hospital ships, an orphanage, and three schools have been established. In addition to these ministries of healing and educational culture, various cooperative agencies have been established for conserving the financial resources of the people who have all too little of earthly properties.

* * *

THE DOUAY-RHEIMS REVISION of what has been the Roman Catholic New Testament for English-speaking Catholics for the past one hundred and ninety years, is to be published early in 1940. From parts of the revision recently released by the Catholic Welfare Conference, it is said that the new version seeks only to modernize the language and the idioms, and that the essential meaning of the original Douay-Rheims text will be retained without alteration. Only the first two chapters of the Gospel of Luke have been made public.

* * *

TAX DELINQUENT CHURCHES to the number of one hundred have been forfeited to the state, according to report of the Michigan land office. Under the laws of Michigan, churches are exempt from real estate taxes, but the churches involved were erected on lots to which the titles were not clear on account of due and unpaid taxes. Pending final decision by the legislature, the land board adopted the novel plan of deciding that since delinquent properties must be offered for sale at not less than one-fourth of their assessed value for 1938, and no assessment having been made, the properties could not be sold.

THE PROTESTANT EPISCOPAL CHURCH, Southern branch, made provision for the election of a Negro bishop at its meeting in Tampa, Florida, not long ago. This is the first time that such action has been taken in the history of the denomination. The new bishop will, of course, be a bishop of the Church, and in his diocese will minister to the spiritual needs of ten thousand Negro Episcopalians in nine Southern states. This racial provision follows the policy of other episcopal communions.

* * *

THE GREEK GOVERNMENT, says an exchange, has ordered the dissolution of the Young Men's Christian Association, which has been active in Athens and Salonika for the past twenty years. The buildings, playing fields and equipment are to be expropriated, and as government property, will be used for the New Youth organization which the Greek dictatorship has formed in imitation of the Hitler Youth of Germany. The new organization has absorbed the Boy and Girl Scout organizations also.

* * *

MILTON ABBEY, a famous English landmark in Dorset, was founded in 938 A. D., by King Aethelstan, grandson of Alfred the Great. Three hundred children from different parts of England and Wales recently celebrated the one thousandth anniversary of its founding. The Abbey was originally a monastery and collegiate church of secular priests, but in 964 A. D., it was converted into an abbey. In 1936 a Prayer Healing Fellowship was founded at the Abbey, and the recent celebration was followed by a service of faith-healing.

* * *

THE CHINESE AMBASSADOR to the United States said recently: "I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me, that is happening. His footsteps become clearer and clearer on the good earth of China with every passing hour. Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, 'You better go home and forget it.' But the handful stayed. The story of their staying is an epic which makes the defense of modern Madrid a sham battle. Today the handful is winning."

* * *

THE GRIMNESS OF WAR'S VICTORIES is not made less tragic by the glowing national appeal of announcements from the battle front. "Your son died in action", "Heil Hitler!", means that a soldier boy will never again gladden the fireside which he left when he went away for the battle front. The Graf Spee, the Royal Oak and one hundred and seventy merchant ships have joined the Emden and the Invincible in Davy Jones' Locker, and can have no comforting message for heartbroken mothers and disconsolate widows, whose sons and husbands have been sacrificed upon the altar of national ambition.

New Orleans
CHRISTIAN ADVOCATE

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EDITORIAL

EVANGELIZATION BY OFFICIAL MANIFESTO

Under the above caption, we introduced a paragraph in our Wallet of the Week carried in the issue of December 21. We simply indicated what we felt to be a serious defect in the thinking and the planning of the great Protestant communions of the world today. We did not expect to return to the subject and, therefore, we did not preserve the material which furnished the facts and the immediate inspiration for the paragraph. A few days later we received a letter from an outstanding minister of the Methodist Church, living several hundred miles away. His letter, which made reference to this paragraph, concluded with these words: "My judgment is that you have struck a very vital matter. Suppose you enlarge on it."

Nothing is more vital to a living church than its evangelism, and there is no interest of church activity upon which we hold more positive convictions. In our study of church history, we have been impressed with the fact that a spontaneous and a triumphant evangelism has undergirded the progress of all our great Protestant bodies. It was true of the Moravians, it was true of the Methodists, and it is true of a number of smaller sects which are fast forging to the front at the present time. Another thing which is particularly noticeable is that the absence of an effective evangelism has resulted in a Protestant-wide movement for the recovery of the emphasis which played such an important role in the building of our great communions.

This defect has been responsible for the discovery of another factor in our ecclesiastical evolution, a trend strikingly indicated by a Presbyterian journal in a discussion of "ministerial security." The editor dismissed the subject as being futile because, as he said, "There is not at present the necessary authority over both churches and ministers." In our opinion, the thinking and the planning of the churches are far less democratic than we would dare to admit. Committees within the Church and without are seeking constantly to regiment its man power often for ends which are too material to build its life. This means that we think in the terms of orders and of custom-made programs rather than the spiritual experience and the power requisite for a sustained and conquering evangelism. Long ago the sense of an inner compulsion to evangelism began to fade out in our churches and our people grew callous and indifferent to this major interest of the Christian Church. It came to be thought of as a professional enterprise—the vocation of duly registered specialists in that field. That innovation failed, not so much because of any delinquencies in the evangelistic personnel, but because it stepped down the fervor and spirit of the ministers, and in the end stifled the sense of evangelistic responsibility in the churches. Ministers and people alike sought a messenger rather than a message, and returns in statistics more than a spirit-filled church. Then came the day of the stylist and the professional whose census-taking methods were barren of fruit and burdened the Church with uninformed, unsympathetic and indifferent multitudes. The high-sounding pronouncements of our great communions show all too plainly our evangelistic dabbling, and compromising adjustments indicate the repudiation of the spirit and the method which brought our churches to power.

We do not mean by any word that we have used to indict any group, nor do we mean to attack any method. A method may be logically and philosophically sound, but if it fails to serve the end for which it was designed, it should not be perpetuated, to say the least. We believe that the fault roots in a misplaced emphasis which came about through a gradual evolution in our church life. In our opinion the effectiveness of the evangelism maintained by some of our smaller sects shows that evangelism at its best does not result from organized effort of a church no matter how great it may be. It is certain that the high days in our evangelistic history were ushered in by simple and fervent souls, and these revivals became mighty under the guidance and genius of men like Jonathan Edwards, Charles G. Finney, William McKendree and Dwight L. Moody. They came as elect souls, lifted aloft their spiritual torches and lighted the way for groping multitudes. They were not motivated by resolution nor patterned by a process. Those early revivals demonstrated the truth of the words: "If only two rays of light find their way into the meanest garret, they will transform it into a world of light and life."

"CULTURAL CASUALTIES"

About a month ago a British periodical, in discussing the disappearance of certain great and worthy landmarks of English culture, made this striking statement: "War always blows out more lights than those which shine in the streets. There are always what may be called cultural casualties." This suggestive contrast is no more a lament for the passing of some of the old and well-established organs of British cultural life than it is an indictment of war. It is true that the immediate explanation of the disaster is financial failure, but back of that are conditions created by war—the true cause of the disaster.

In reality the loss of the time-honored institutions of civilization are but cultural echoes of the reign of the law of "tooth and claw," of which war is in spirit and process a perfect embodiment. We indulge in pious

talk about not hating an enemy people and about a generous peace, but it is a presumption not warranted by history, nor confirmed by human experience. The man who starts upon a career of drink boasts of his ability to hold his appetite in leash, but in the end he adds confirmation to the adage, "The person who plays with fire is sure to get burned." Individual soldiers occupy the trenches and stain the ground with their blood, but everything fine in civilization is always in the range of the gun-fire and they suffer alike, no matter what we think or say. The law of tooth and claw recognizes no cultural distinctions or immunities.

YOUR LAST PAPER?

Despite our earnest appeals many readers of the Advocate have not yet renewed their subscriptions. We have, therefore, marked eleven hundred and twenty-five names to be removed from our mailing list after this issue. Among these are many who have simply overlooked it, but we have no choice. Look at the label on your paper and if it bears the date July 39 or before, this will be your last copy of the Advocate until your subscription is renewed. We do not like to remove any name from our list, but it is required of us.

THE STEWARD AND HIS CHURCH PAPER

We have secured the names and addresses of all the stewards in nine of the nineteen districts in our three conferences, and we have been studying the lists as an index to the loyalty and effectiveness of the churches. The stewards are naturally presumed to be of the best and the best informed leaders in the churches. Many churches show a high percentage of official representation on the Advocate mailing list, but the one thing that stands out in these lists is that about eighty-five of every hundred stewards do not take their Conference organ. This means that they are undertaking the difficult, delicate, and responsible task of directing the great Methodist enterprise in their congregations without the official chart of its plan and purpose. The next observation which we make is that practically all the stewards who are making a large contribution to the life and progress of their church are readers of their Advocate. Not all of these take the paper in their own name, but it goes to their homes. We believe that these two facts constitute an unanswerable argument for the church paper.

On January 1, the paper was greatly enlarged and it is our plan to make it better as the weeks go by. We plan to make a direct appeal to every steward to become a reader of the Advocate. In order to be entirely fair with those who do not know the paper, we ask that they send us $1.50 for a year's subscription, and if after reading five issues they are not satisfied they may notify us and the $1.50 will be refunded at once. We mean exactly what we say, for we want every new subscriber to be satisfied. We will send sample copies to any pastor or Advocate representative, and it is our purpose to carry an honor roll of all churches, all of whose officials are Advocate subscribers. Write us for any help or information that you need.

SUPERANNUATES REMEMBERED

In fulfillment of our offer to send $1.00 to the superannuate preacher or widow named by the sender of a new subscription, we are mailing out forty checks. These range from $1 to $10. We wish that more of these veterans might have been remembered and that the sum might have been more substantial. The good wishes of the Advocate and all who made this gift possible go with the checks which have been sent out.

THE HOLY SPIRIT

The blight of the contemporary naturalistic viewpoint has more or less chilled every vitality within the modern church. We have been confused by contradictory attitudes. We have accepted scientific naturalism, with its shallow prejudice toward the supernatural; and yet have tried to preserve something of our Christian faith, which is personalistic and so supernaturalistic from end to end.

The fact is the anti-supernatural prejudice of some scientists is only a dogma, and not science; and it is false. All personality is supernatural. Free will and naturalism cannot be unified except by a muddled mind. Here is a list of the several positions in the Christian world view which presuppose the supernatural: Moral personality in man, moral responsibility before law both human and divine, prayer, communion, guidance, revelation, the incarnation, the miracles of Jesus, His resurrection from the dead, the gift of the Spirit on the day of Pentecost, moral personality in God and His sovereignty in history.

The pressing need of the church is that it should recover its faith in the integrity of personality; and by consequence its recognition of the constant dependence and subordination of the natural order to the moral willing of God.

The point of view which energized your ministry is the truth. Our current departure from it has been a corruption due to human pride. We desperately need to recover the majesty of your outlook. We need to see the natural universe as a creation of infinite moral will (the stable framework which God maintains to ground man's free moral responsibility). We need to see creation as still going on, and God as sharing with man the mighty toil, the climax of which will be that divine-human kingdom in which God's glory will be in expression and man's potentialities fulfilled.

Yes, I agree completely with your viewpoint. No act is Christian which does not deeply trust the reality of a divine personal presence which toils beside us in all our endeavor but which also presides above us as the master-builder of the whole great undertaking.—The Christian Advocate, N. Y.

COOLIDGE'S TABLE MANNERS

A breakfast guest at the White House during the Coolidge administration, was astonished to see the President pour his coffee from cup to saucer, says an Exchange. Not to be outdone, the guest followed suit. The President added cream and sugar in the saucer, and tasted the mixture with his spoon. The guest was about to do likewise when Mr. Coolidge set the saucer on the floor for the dog.—Our Dumb Animals.

ADVANCE OF KINGDOM DEPENDENT UPON BENEVOLENCES

By Albert P. Shirkey

Christianity is a world task. When it ends with the local church it ends. We have never entered into the mind and heart of Christ until we have heard and heeded His call, "Go ye into all the world and preach my gospel unto every creature." The Christians meeting in the International Missionary Council at Jerusalem, came to the heart of the matter when they declared, "We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His Cross and Resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work with which Christ has charged His Church, we would take up for ourselves and summon those from whom we come and to whom we return to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection, in hope and expectation of His glorious Kingdom."

Why is that call so urgent? Why is it we cannot turn a deaf ear to this appeal of the Christ? It is this—to refuse to heed this challenge is to forfeit the power and presence of our living Lord. The command of Jesus was not a command to stay, but a command to go. That which he came to bring to men was not for private enjoyment but for all people everywhere. In giving us His Gospel He did not mean that it was to terminate with us, but rather that we were to be channels of His grace. The gospel is good enough and great enough for all time to come. In it the most undeserving can look up and find hope. Within this good news is to be found peace for the heavy laden, joy for the lonely, comfort for the sorrowing, hope for the dying, and life for all. It has the power to lift the barriers of race and creed, it is to be proclaimed to young and old, to rich and poor, to the weak and to the strong, to the small and to the great. Therefore, let it be said with the greatest emphasis that the cause of benevolences is the heartbeat of the Church. When the heart stops the Church will die, when it beats faintly people suffer. When it beats warm and steadily the Church becomes a glory to men and to God.

The sheer gratitude of our hearts ought to make us a world-minded Church. It ought to make the cause of benevolences our first consideration. It ought to cause us to say, "How much can I give?" not "How little?" Especially in consideration of the fact that religion, like knowledge, is something that is not diminished by dividing, but is multiplied. It is twice blessed—it blesses him that gives and him that takes. If we are lacking in this gratitude, to remember that once our fathers were heathen ought to cause it to live again in our hearts. About the year 586 there lived in Rome a young monk named Gregory. He had been born to high rank and great wealth, but laid aside both to serve the Church. When he became Pope he exercised his missionary mindedness by attempting with a few monks to convert Britain. He sent off a party of monks under Augustine to evangelize the British Isles. They got as far as France, but they heard such reports of the savages that they were sent out to convert that they turned back in despair, but on returning Augustine heard from Gregory these words, "I did not ask you to return, I sent you to go." The missionaries went, worked and taught, Christianity took root in the British Isles. That is how we became Christians. Therefore, if someone thought of our fathers enough to labor for their salvation, we their sons, can do nothing less than take this gospel to people across the world who have it not. History records that the English speaking civilization is the product of Christianity. Therefore, the gratitude of our hearts should prompt us to lay upon the altars of Christ our money, our consecration, our prayers, that this liberating, comforting, empowering gospel of the Son of God might be heard and practiced in all the world.

To refuse to take the gospel outside of our own local church and community is to face with stark realism that the East, with its militant and aggressive paganism, will leave its stain on the lives of our children. These forces that are so subtle and powerful if not counteracted by Christianity, will in time rob the Church of its power, undermine the Christian home and perhaps destroy our civilization altogether. Theirs is the sword of naked steel, ours the sword of love. Their feet are shod with the rough boots of the soldier, our forces must be shod with the gospel of peace. They wear the helmet of defiance and hate, ours must continue to be the helmet of salvation. It is as always a life and death grapple in which we are engaged. To sit complacently within our churches is to end in torpor and death. To let our lives clothed with consecration and liberality fall in the ground of the mission enterprise is to see it blossom forth into life that is abundant for ourselves and others. In this way and this way alone shall the Church reap a harvest of joy and power.

Our cry shall be none other than that of our fathers, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none name under heaven given among men, whereby me must be saved." To compromise at this point is to fail. If Christ is only another teacher, if He is only another good man, only another great prophet, then paganism has something to share with us. On the other hand, if Christ is something greater, if He is the Son of the living God risen from the dead, to be alive forevermore, if we lose the guilt of our souls in the light of His cross, if His words are spirit and life, if He is all that men have claimed Him to be, then we have something to give to the whole wide earth, and that responsibility we cannot evade. If what has been said about Christ be so, then giving to benevolences must increase, the gospel must go out to all the world.

During the World War the cry was heard throughout the world of these United States, "They shall not pass." We sent our boys and our money and our prayers and all that we possessed across the seas, that the forces beating at the doors of the allied armies would not come to us. We had our sugarless days, we had our wheatless days, we made sacrifices innumerable, we did everything that we could to make our cause a success. That cause with the cause of Christianity is not to be compared. Across the whole wide earth we have had to retreat. The small benevolent giving in the churches is the cause of it. Shall the forces of militant paganism pass? We can only say now as we did in that terrific struggle, "They shall not pass!" The time is upon us when we must say to our risen Lord, "Here is my money, my prayers, my life, that Thy Kingdom might be triumphant in the earth."

We are praying and asking for another spiritual awakening in the Church. When will it come? With all my heart I believe that it will not come until we have brought our tithes into the storehouse. Then and only then will God open the windows of heaven and pour us out a blessing that our hearts will not be able to receive. "God so loved the world that He gave." In the light of that precious gift to the earth we turn away from our own giving with a sense of shame. We have proven ourselves to be deserters to His cause. The tide must change. The Church must rally. We must turn our faces to the storm. Across the earth the bugles are blowing, flags are waving and soldiers are marching. So it must be with the Church. Theirs is the call to material conquest, theirs is a call to defend their homes and cities. Ours is the conquest of the souls of men, ours to arise in defense of the gospel of our Lord and His Christ. What is the heartbeat of your church? What is your own heartbeat in regard to this cause? God grant for the sake of Christ's world-wide Kingdom it shall beat strong and steadily within our breasts and the breast of the Church. If this be so, benevolent giving shall be a joy. Liberal giving will not be the exception but the rule!

Many of our hospitals are in ruins, many of our missionaries are in jeopardy, many of them have died. Our work around the world has been hurt. In the face of this what shall we do? I recall that Mr. Fields made the statement at the time of the laying of the cable across the Atlantic. Someone said to him, "What if you should fail?" His answer was, "We shall attempt it again." Our answer can be nothing less. What will we do in the face of all this destruction and change? We shall do it all over again and keep on doing it until the Kingdom of this world shall become the Kingdom of our Lord and His Christ.

Travis Park Methodist Church.
San Antonio, Texas.

DATES SUGGESTED FOR 1940 PROGRAMS

Lake Junaluska, N. C.

Student Leadership Training Conference, June 10-15.

Young People's Leadership Conference, July 16-27.

Council Social Order, July 17-21.

Laymen's Conference, July 22-26.

School of Missions, July 23 to August 6.

Pastors' Conference, August 6-11.

Missionary Conference, July 30 to August 6.

One-week Leadership School, July 30 to August 6.

Two-weeks' Leadership School, August 8-22.

Conference on Evangelism, August 21-25, (tentative).

Mount Sequoyah, Ark.

Laymen's Conference, July 8-12.

School of Missions, July 12-23.

Missionary Conference, July 16-23.

Two-weeks' Leadership School, July 24 to August 6.

One-week Leadership School, August 7-12.

Conference on Evangelism, August 16-18, (tentative).

Young People's Leadership Conference, August 20-31.

THE SANCTUARY

GOD'S REQUIREMENTS

By Dr. Forney Hutchinson

Micah 6:8—He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God.

So far as my observation goes, the most beautiful city in the world is Washington City. Unlike many other cities in Europe and in America, it didn't just "grow up" like Topsy, but was wisely planned and carefully laid off by a great French engineer, in cooperation with our first President. The most beautiful place in that most beautiful city is the magnificent group of State buildings which cluster about the Capitol and is surmounted by its majestic dome. The most beautiful of all these buildings is the Congressional Library, and the most beautiful place in that building is just beneath the lofty dome, on the arches and pillars of which are written in letters of gold, choice passages from sacred and secular literature. Easily the most beautiful of all these is the text of this sermon:

"He hath showed thee, O man, what is good; and what doth the Lord require of Thee, but to do justly, love mercy and walk humbly with Thy God."

Dr. George Adam Smith, that great Scotch preacher, says: "There is but one passage in all of human literature more beautiful, and that is in the Gospel of Matthew, where our Saviour says: 'Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me. For I am meek and lowly in heart, and ye shall find rest to your souls.'"

The significance of the text depends somewhat on the conditions that obtained in Israel at that time. The religious life of the nation was running rapidly to formalism, multiplicity of sacrifices, and an ever increasing use of ritualism. In the face of these conditions, God, through his Prophet, states as His requirements the three essentials of perfect life.

To these three essentials I shall briefly and directly address myself.

The first is **righteousness**, "Do justly," which in plain English means "Do right." Now the beauty about this requirement is, we know what it means. Conscience enables us to distinguish between right and wrong. With the training and background given to us all, we never have to hesitate as to which way to go when we face a moral issue. We may not always know what is expedient, but we do know what is right. I will agree that our generation has suffered an irreparable loss in the realm of the conscience. In many instances we have ignored and almost killed it. In spite of all that, it still furnishes more guidance than we are willing to accept. Most of us still know better than we do.

"I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

"In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
And faith is truer than doubt.

"And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side."

At this point somebody always mentions the "Indian woman who throws her child to the crocodiles in the Ganges," but we are not Indian women and do not live on the banks of the Ganges. For all practical purposes, in this country and in this generation, we can still follow our consciences with comparative safety. At any rate, I am willing to bet my life on righteousness and justice wherever I see it.

Whatever comes, it must be right to do right. In the Senate of the United States at this time there is a man who is held in very high esteem, not primarily because of his unusual ability, but because of his unquestioned integrity. I speak of Senator Morris Sheppard, of Texas. Mr. Sheppard has long been a champion of Prohibition. While his associates differ from him and vote against him, they nevertheless believe in him and love him.

Righteousness comprehends honesty, and the prophet is saying, "Be honest." We sometimes say "Honesty is the best policy." At that point there is room for doubt. Purely as a matter of policy, it might not always be best to be strictly honest. However, honesty is always the best ethics. That is true under any circumstances, at any cost, or in any world. That is true if you lose your friends, if you go broke, if you fail to pass, if you die in the poor house, if you go to hell. It is better to be in hell right than to be in heaven wrong. A few righteous people in hell would soon turn it into a deservedly popular summer resort, whereas if sin should break out in heaven, it would soon lose its attraction for high-minded, God-loving people.

During the Boer war, John Morley went about over England preaching against it. They said, "It will improve our trade." He said, "It is wrong." They said, "It will add to the honor of England." He said, "It is wrong." He sought to stimulate the British conscience and create an English soul. During slavery time a Negro boy was being sold. The prospective purchaser said, "If I buy you, will you be honest and tell the truth?" The boy replied, "I will be honest and tell the truth whether you buy me or not." But we should not only be honest in the matter of paying our debts, which is an obligation we cannot ignore and maintain our integrity, but we should be honest in a larger sense than that. We should live open lives. Our conduct should be vertical. Questionable transactions cannot qualify under the head of righteousness. We should never move in circles, never make subterranean passages, but live in the open with our heads up and our faces uncovered.

This applies to social as well as to business life. Whoever we may be, the Golden Rule is a safe standard of conduct. To take advantage of ignorance to drive a hard bargain is not decent, much less Christian. Many a Southern planter will roll in hell for robbing Negroes, and a lot of people in the West will go to the same place for exploiting Indians. We want to conduct our business and our personal lives so as to be able to look in the glass without bl and sleep by ourselves and know we not sleeping with a thief. There is no to talk about being religious until we made up our minds to be honest. "Reli begins on top of the hill of honesty."

The second of these essentials is k ness. The prophet calls it "Love mer Few can make the plea of Shylock, "W need have I for mercy, having done wrong?" It is unbecoming of any of us, view of our weaknesses, to be uncharit toward the faults and defects of others. is good policy, as well as good religion, be kind, even to animals. There is an story of a lion who spared the life of a m who, on a former occasion, had remo a thorn from his foot. This kindness sh itself in our dealings with the disad taged. The test of a man's character is attitude toward his supposed inferiors. treat our equals fairly because we afraid not to; but to be kind to our serv is an indication of intrinsic manhood. C ty, even to criminals, as a policy, is an ploded theory. In the 16th Century f thousand people were burned to death Europe. If cruelty could have made world any better, the Millennium w have come long ago. It is Christian to kind and thoughtful in word and d Sometimes we use as an excuse the that we did not think. The difference tween mules and men is the fact that think. It is our business to think.

It is always better to love than to It's better for the subject as well as the object. Hate will burn out the soul leave in its stead a desolate crater fit nothing but bats and night owls to d in. I'll be grieved if you hate me, but be damned if I hate you. I can't afford hate.

The third and last essential is religion reverence. The prophet calls it "walk humbly with God." That we be religious inevitable. As a wise Frenchman once "We are incurably religious." It is abno to be irreligious. It is not only inevi that we be religious, but also necessary. need God. Every day we need Him, especially when trouble comes and b burdens are to be borne. We break m the load without Him. Social Service w ers sometimes think they can carry on out religion. They learn their mistake it is too late.

But somebody says, "Where does C come in?" He comes in through it all, the air we breathe, like sunlight. We do none of these things as they shoul done without Him. We must have the reinforcement that He alone can give.

These three essentials make a symm eal, well-rounded Christian character. one of them can be used as a substitute the other. We must do right, but right ness alone is not enough. We must be but kindness by itself soon degenerates maudlin sentiment. Reverence is bea but left alone will soon sink into su tion. Symmetry of character results careful blending of the three essentials. pattern is in Christ. Accept Him and by meet all the requirements of God man. But He's more than a pattern, a divine pattern. He is also our inspi He not only shows us how to live, but us strength to do it.

An aviator in the last war, who re the Croix de Guerre, said recently to son, "Better go to prison than to war. I go to prison you will at least be fi for an ideal."—Selected.

CONFERENCE NEWS AND PERSONALS

Bro. L. P. Bailey, Rt. 2, Coldwater, Miss., says that the Advocate has been in his home since 1891, and that his interest in its visits abides.

The Advocate appreciates a good word from Mrs. D. S. Mims, of Minden, La., to whom the paper has been a friendly messenger for many years past.

Rev. J. L. Beasley, following his first quarterly conference at Baker, La., reports a good outlook for the year, and he is planning his work for a forward movement along the whole line.

Mrs. J. C. Ellis, Sr., New Augusta, Miss., expresses her loyalty to the itinerant system of ministerial supply in the Methodist Church. She has tried it out and is entitled to an opinion on the matter.

Rev. L. M. James, Swiftown, Miss., has been graciously remembered by his people and he is looking forward to a year of great success and achievement. He expects advances along all lines.

Rev. D. T. Ridgway, pastor at Kingston Church, Laurel, Miss., has received a great welcome from his new charge and has been the recipient of material surprises which naturally make him look forward to a good year in that promising field.

Rev. C. T. Floyd, district superintendent, reports the work in his district as getting off to a fine start for the new conference year. The editor acknowledges his appreciation for the friendship of this loyal soldier of the church in Sardis.

Rev. Alonzo Early, writing from Prairie Point, Miss., says that he is feeling much better since retirement, and that it is a great relief to be free of the strain of pastoral responsibility which he has carried for many years.

Dr. R. H. Harper, district superintendent at Alexandria, La., has an interest in the Advocate cause based not more upon his official responsibility than upon his knowledge and experience as a former editor. We appreciate his loyalty and devotion.

Rev. and Mrs. J. H. Midyett, of Oakdale, La., wire us of the arrival of another Midyett, whom they have christened Charles Lane. We join the many friends in congratulations and good wishes for the happy parents and the little son.

Rev. J. H. Morrow, now serving his second year at Forest, is happy in his return, and his budget for the year will show a substantial increase. We appreciate the good wishes and the unfailing loyalty of Bro. Morrow.

Mr. L. A. Sims, candidate for Superintendent of Education in Louisiana, made a brief call at the Advocate office recently. We have known Bro. Sims for a number of years and we appreciate his Methodist loyalty and his personal friendship.

Rev. J. Henry Bowdon, district superintendent at Baton Rouge, writes that he is out for success in the Advocate campaign for this year and for a great year on the Baton Rouge district, and we hope that he may win a victory all along the line.

Dr. L. P. Wasson writes enthusiastically of his work on the Columbus district. Noted specifically is the fact that Rev. H. D. Laydam has already raised double the amount which the Mathiston-Maben charge assumed for Benevolences last year.

The Christmas service at Palmetto, La., is reported to have been a great success. The program was varied and the collection for the support of retired preachers was taken. Approximately two hundred people were present for the service.

Rayne Memorial Church, New Orleans, of which Dr. W. W. Holmes is pastor, has secured more than double the amount assessed for the support of the superannuates. This is an indication of public interest in the men whose support has been all too meager in the past.

Word has reached us of the serious illness of Mr. H. H. Crisler in a Vicksburg hospital. Bro. Crisler, who is the editor of the Port Gibson Reveille, went to the hospital for an operation for ruptured appendix. We trust to have a good report from him soon.

Rev. R. V. Fulton has been cordially received on the Greensburg, La., charge, after a lapse of a quarter of a century following his first pastorate on that work. He is looking forward to a good year in the field, with which he is already more or less familiar.

Mr. J. W. Ainsworth, Jayess, Miss., writes us the first word which we have received of the death of his honored father, Bro. F. A. Ainsworth. The father had been a reader of the New Orleans Christian Advocate for more than fifty years, and the son now takes his place on our mailing list.

Rev. W. J. Cunningham, writing from Sardis, says that he had a packed house for the Christmas pageant and a good attendance at the watchnight service on New year's eve. Bro. Cunningham is doing a good work and is expecting to make definite progress during this year.

Rev. A. L. Gilmore, recently transferred to the North Georgia Conference, is now stationed at Thomson, Ga., the home town of the late Senator Thomas E. Watson, sage of Hickory Hill. We appreciate the thoughtfulness of Bro. Gilmore in writing us regarding his work.

We regret to learn of the death of Miss Fannie C. Moore, sister of Rev. W. W. Moore, of Biloxi, Miss. Her death occurred in a hospital at Meridian on Dec. 22, at the ripe age of seventy-one years. Her home was at DeKalb, Miss., where she was a loyal member of the Methodist Church.

A marriage of unusual interest to friends in North Mississippi was announced from Atlanta, Ga., the past week. Rev. and Mrs. E. Nash Broyles announced the marriage of their daughter, Christine Frances, to Ralph Rogers Hinz. The marriage occurred on Dec. 23, and the newly married couple will make their home at Brilliant, Ala.

Rev. R. L. Weldon, writing from Welsh, La., indicates progress and an encouraging outlook for his work in 1940. He writes appreciatively of Rev. B. H. Andrews, district superintendent, and he manifests a true Methodist interest in the new order into which we have all come. Bro. Weldon is planning a mid-winter revival with Dr. E. R. Overly, evangelist, of Louisville, Ky.

Rev. Geo. H. Jones, writing us from Newton, regarding the resolutions in appreciation of Rev. J. B. Cain, says that 600 copies of the volume upon the History of Mississippi Methodism are still available for those who wish to have this valuable book in their library. He sends us also the report of the semi-centennial celebration service in honor of Rev. and Mrs. J. G. Galloway.

Rev. R. E. Rutledge writes optimistically from Raymond, where he has lived as a retired preacher for the past two years. Bro. Rutledge says that he and his wife are pleasantly situated right by the Methodist Church and that his two years in retirement have been short indeed. After all these years of material blessings, Bro. Rutledge says he dares not doubt the providence of his heavenly Father.

Rev. O. S. Lewis, pastor at Philadelphia, Miss., sends us an account of the celebration of the Golden Wedding anniversary of Mr. and Mrs. George J. Hillman, on the afternoon of Dec. 22. A number of ministers were present and participated in the celebration ceremony, including Dr. Edgar L. Hillman, of Rocky Mount, N. Carolina; Rev. Clay W. Hillman, of Norfolk, Va., and Mrs. Roy Wolfe, of Prentiss, Miss., children of the bride and groom of fifty years ago.

Rev. W. B. Alsworth, district superintendent in Hattiesburg, reports the continued improvement of Dr. J. T. Leggett, Mrs. O. B. Matheny, and Ira, Jr., son of Rev. J. E. Williams, pastor at Main Street, Hattiesburg. We appreciate this information and also record with gladness the improvement of our sick in the hospital at Hattiesburg. We regret that Bro. Alsworth's name was inadvertently omitted from the announcement of Bro. Thompson's death, which appeared in our last issue.

MY 1940 CHURCH

By Rev. James H. Felts

My Church serves the living, not the dead. She delights in children, gives of her time and substance without stint that they may know Him whom we worship. Doubtful disputation about obsolete questions of origin, doctrine, and practice interest her little. She believes in Christ rather than the things lopsided men may teach about Him. She accepts the inspiration of Holy Writ without quibbling over some special translation or fanciful interpretation thereof. She condemns sin without casting out the sinner. She holds steadfastly to a rich experience of grace for all men, yet avoids measuring such an experience by some narrow form of expression. The Golden Rule is her holiness goal. She accepts without cavil the Fatherhood of God and the brotherhood of man, seeking justice and mercy for all. The rich and the poor are equally welcome at her altars; the wise and the unwise find shelter within her fold. She eats with sinners, has fellowship with saints, and has a hand-clasp for every man who "desires to flee the wrath to come and be saved from his sins." She holds tenaciously to the salvation of the individual without surrendering social service or discarding mass leadership. She believes in a charity as comprehensive as the love of God, without for one moment forgetting that "if any man will not work neither shall he eat." She listens to the voice of yesterday intelligently, interprets the voice of today understandingly,

and waits for the voice of tomorrow hopefully. She is a man-built, God-directed institution set for the saving of "whosoever will." Her catholicity is New Testament grounded, embracing every kindred and tribe. May she be re-vitalized by her increased membership, enriched by Unification, and glorify God with her substance. And may no earnest seeker ever kneel at her altars, without finding peace and comfort. Amen.

Fulton, Kentucky.

JOURNAL OF THE NORTH MISSISSIPPI CONFERENCE

The Journal of the North Mississippi Conference is now off the press and has been mailed to all who are accustomed to receive them. Should anyone fail to receive the Journal I will appreciate a notice to that effect.

I have on hand some extra copies for the supply of those who are not on the regular mailing list. Should anyone desire a copy or additional copies I shall be glad to mail same on receipt of 30 cents per copy.

R. G. LORD,
Conference Secretary.

LETTER FROM BRO. IRA E. WILLIAMS

Dear Dr. Duren: My family and I have been very graciously received by the fine people of this great church. They have not overlooked anything to make us comfortable in the parsonage and happy in our new work. My oldest son, Ira, Jr., underwent an operation for appendicitis on December 16th, and was seriously ill for several days, but is much improved now. We trust that we shall soon be able to carry him home from the hospital. I wish to say here that the Methodist Hospital here in Hattiesburg is a great hospital. Under the superintendency of Mr. H. Ogden, with a splendid staff of physicians and a fine corps of nurses, it is one of the outstanding institutions of its kind.

Please allow me to use the columns of your paper to thank our many friends for thinking of us during the time of our son's illness. Besides the kindness of the people here, we were remembered by those we have served in every pastorate in the Mississippi Conference with letters, telegrams and long distance telephone calls. To all of these dear friends we are truly grateful.

With every good wish for you and the Advocate for the New Year, I am,

Sincerely yours,
IRA E. WILLIAMS.

PASTOR HONORED

On Sunday, Dec. 24th, the Rev. Mr. A. S. Oliver, pastor of the Pearl River Avenue Methodist Church, McComb, Miss., was presented with a beautiful gold watch and chain by his congregation. The timepiece is a 21-jewel "Hamilton Railroad" watch, and attached to it is a two-strand gold chain. The presentation was made by the Rev. R. H. Clegg, superintendent of the Brookhaven District, which followed an inspiring message by the Rev. Leland Clegg, brother of the Rev. R. H. Clegg. The Rev. Leland Clegg is the district superintendent of the Camden District of the Little Rock, Ark., Conference.

In making the presentation, the Rev. Mr. Clegg said: "In behalf of the congregation of this church, I wish to present you with this gift as a token of their love for you and of their appreciation of your splendid work in God's kingdom." Rev. Mr. Oliver, on receiving the gift, stated that although he appreciated the watch for its material value, the spirit in which it was given would make the watch and chain a cherished possession.

The Rev. Mr. Oliver is serving his third year as pastor of the Pearl River Avenue Church. During this time the church has succeeded in paying a $14,080 indebtedness on the church building.

RESOLUTIONS IN APPRECIATION OF SERVICE RENDERED BY J. B. CAIN

Whereas, the Mississippi Annual Conference, of the Methodist Episcopal Church, South, in session at Vicksburg, Nov. 12-16, 1930, unanimously adopted a resolution requesting M. L. Burton and J. B. Cain to write the history of the Conference, beginning where John G. Jones left off in "Methodism in Mississippi," and they consented to do so; and

Whereas, when M. L. Burton departed this life on Jan. 17, 1935, J. B. Cain proceeded alone with the herculean task and has given a total of eight years of his labor, at large expense of time and money, and probably will receive no financial remuneration from the sale of the book; and

Whereas, "Methodism in the Mississippi Conference, 1846-70," by J. B. Cain, has recently been published; and

Whereas, this volume appears to be really a monumental work of excellent merit, being well written and unusually interesting, and an invaluable contribution to our historical records; therefore be it

Resolved, that this Conference express its deep appreciation to Brother Cain for this great labor of love;

That it assures him it will endeavor properly to advertise and distribute the book; and

That the Conference will be greatly indebted to Brother Cain if he will continue his research and writing, looking toward the bringing of our written history up to the present time, giving attention among other things to the records of the former Methodist Protestant Church throughout all the years.

Respectfully submitted,
J. L. NEILL,
GEO. H. JONES,
J. M. SULLIVAN.

THE PROMISED LAND LIES BEFORE US THIS YEAR!

Eight million Methodists stand today at the edge of their Promised Land. Behind them lie years of disunion. They possess a priceless heritage. Before them opens a wide door of greater service and more effective evangelism. God wills that they enter.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

We call all Methodists loyally to fo their Bishops in the coming crusade of Methodist Advance: Evangelism, the Gos of Christ, "for every life and for all of li will be a chief emphasis of this nati wide movement. Notable days are ahead all Methodism.

We challenge every Methodist to q afresh the Lordship of Jesus in every a of his life and to order his daily living the spirit of the Master. Through pra that empowers, through faith that faces ward, and through love that redeems we ask each Methodist to seek and find t radiant, victorious way of life that ov comes the world.

We urge every Methodist to share h faith by telling his friends what Christ a His Church mean to him. The fields white with opportunity as 45,000 Metho churches face 60,000,000 unchurched Am cans, and 20,000,000 youth in no chu school. Eight million Methodists can ought to win their non-Christian friend Christ and to His Church.

We commend the joyful life of stew ship of prayer, of influence, of service of money to every Methodist as a wa life for this stewardship year. The Ch like life is a life of stewardship.

We pray that the hearts of eight mil Methodists may be warmed to this quest, and that they may go forward their Promised Land under the white ners of the Son of God.

Message to the Church by the Joint Commissions on Evangelism.

BISHOP RALPH S. CUSHMAN,
BISHOP CHARLES C. SELECMA
Chairm

EDUCATIONAL COUNCIL, LOUISIANA CONFERENCE

The Educational Council of the Louis Conference held its annual meeting at DeSoto Hotel, in New Orleans, Dece 27th, with Bishop A. Frank Smith presi Every district superintendent was pre R. H. Harper, J. H. Bowdon, B. H. And W. L. Doss, E. C. Gunn, D. B. Raulins A. M. Serex. Representing the Execu Committee of the Board of Education w W. W. Holmes, Henry Rickey, T. L. Jo ston, W. H. Bengston and J. R. Spann ference Educational staff members pre were: G. W. Dameron, Miss Carolyn G Miss Maude McFarland, Sammy Kohan



C. Voran, S. E. Poole, Mrs. Van Carter, Mrs. C. F. Lucky. The General Board representative was A. J. Walton.

The Council discussed the educational objectives for the entire year, with particular emphasis on increase in enrollment, evangelism, the teaching of missions, religion in the home, leadership training, stewardship, and the Methodist Advance movement.

A few statements made should be given careful thought by all of us.

"76 per cent of our unsaved people in the South are in the rural areas."

"65 per cent of our church members in the South are in the rural areas."

"We are getting only 43 per cent of the children in our church families to join the church."

"Our church membership is just keeping step with our increase in population, so our increase is biological, not spiritual."

"Where a Conference increases its offering for the Home and Foreign Missionary Enterprise, its offering for the benevolences increases also."

"Income tax paying people have shrunk their giving for all benevolent causes from 3 per cent to ¼ per cent, so the poorer folks are paying most of what is being paid now for benevolent purposes, Church, Red Cross, Community Chest, etc."

"If I grow, I can make my job grow."

Reports from all over the Conference indicate that we are getting off to a good start in the work of our church.

HENRY RICKEY,
Secretary.

DEATH OF MRS. W. S. F. TATUM

Rebecca O'Neal Tatum, daughter of Christopher H. and Margaret O'Neal, was born June 22, 1858, in McNairy county, Tennessee, the youngest daughter in a family of thirteen children. On June 8, 1881, she married W. S. F. Tatum, of Bethel Springs, Tennessee.

Early in life Mrs. Tatum professed faith in Jesus Christ, and united with the Methodist Church at Montezuma, Tenn. She taught a Sunday School class in that church from early girlhood until she married and moved to Bethel Springs, Tenn. In January, 1893, she moved with her husband to Hattiesburg, Miss. On the first Sunday after her arrival in Hattiesburg, she placed her church membership in the Main Street Methodist Church, and resumed her church work, teaching a Sunday school class until 1927, when she suffered a paralytic stroke. She was a faithful member of the Woman's Missionary Society and was president of this organization from time to time. She organized the Lydian Society, composed of the young women of the church, for the purpose of caring for the needs of the church and parsonage. Her home was truly a Methodist home. It was always open to the church and the servants of the church. Even back in Tennessee in her early years her home was open to the preachers and presiding elders as they passed through the country. She was grateful that on one occasion she had the opportunity of entertaining Bishop Keener. Her home was also open to the various organizations of her church, usually being filled to its capacity at the time of District and Annual Conference meetings in the church of which she was a member. Mrs. Tatum attended many General Conferences of the Methodist Episcopal Church, South, and attended four World Sunday School Conventions; in Jerusalem, in 1904; Washington, in 1910; Los Angeles, in 1928; and Oslo, Norway, in 1936. On Sunday night, December 24th, the spirit of this great Christian woman slipped away from a tired body, and was carried by the angels on their snowy wings to her immortal home. Funeral services were conducted on Christmas Day from the Main Street Methodist Church, in Hattiesburg, with her pastor, Rev. Ira E. Williams, in charge, assisted by Rev. W. B. Alsworth, District Superintendent of the Hattiesburg District; Rev. J. B. King, pastor of the Bonhomie Methodist Church; and Rev. W. H. McIntosh, pastor of the First Presbyterian Church. Her body was tenderly laid to rest in the old city cemetery, here in Hattiesburg.

Mrs. Tatum is survived by her husband, W. S. F. Tatum, who had walked by her side for more than 58 years in one of the most beautiful romances this city has ever known. She is also survived by three sons: West O., Frank M., and Will S. Tatum, and by ten grandchildren and three great grandchildren.

In the passing of "Mother Tatum," as she was affectionately known, Main Street has lost one of her most faithful members, Hattiesburg has lost one of her dearest citizens, Mississippi has lost one of her greatest women, and Methodism has lost one of her most loyal friends.

IRA E. WILLIAMS,
Pastor.

RESOLUTIONS

Adopted by the General Board of Christian Education of the Former Methodist Episcopal Church, South, in Annual Session

Whereas, the General Board of Christian Education of the former Methodist Episcopal Church, South, has pioneered in the field of Christian Education, and in so doing has achieved wonderful and gracious results; and

Whereas, this success has been accomplished through the vision and tireless labours of our executive leaders and those associated with them; therefore be it

Resolved, by the Board, now in annual session this the 20th day of December, 1939;

First, that we hereby record our deep appreciation of the high vision, sacrificial living, tireless labours, and Christian diplomacy of our General Secretary, Dr. Wm. F. Quillian; Dr. C. A. Bowen, Secretary of the Editorial Department; Dr. W. M. Alexander, Secretary of the Department of Schools and Colleges; Dr. J. Q. Schisler, Secretary of the Department of the Local Church; Dr. W. E. Hogan, Treasurer and Business Manager, and all those who have been associated with them in promoting the Kingdom of God through the agencies of this Board;

Second, that we assure them of our deep and abiding interest and love, and that wherever the paths of service may lead them in the days that lie ahead, we pray God's richest blessings on each of them that their lives may be more fruitful and effective in the building of the Kingdom of God.

Nashville, Tennessee.
December 20, 1939.

MINISTERS' WEEK AT EMORY UNIVERSITY JANUARY 22-26

"Religion Yesterday and Today" will be the theme of the lectures to be given by Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York City, at Ministers' Week at Emory University, January 22-26.

Ministers' Week, designed to serve as an opportunity for spiritual refreshment and study, will have a full program of lectures by Dr. Coffin, and Dr. W. A. Smart, short courses taught by five Emory professors, and daily forums.

Dr. Coffin's lecture topics will be: "Evolutionary Science," "The Divine Immanence," "Biblical Criticism," "Religious Experience," "The Social Conscience," "The Church."

Dr. W. A. Smart, professor of biblical theology at Emory, will be the chief speaker for Religious Emphasis Week. Although primarily for Emory students, these lectures will be open to visiting ministers as well.

Dr. Franklin N. Parker, professor of systematic theology and former dean, will teach a short course on "Recent Trends In Theological Thinking."

Dr. H. B. Trimble, dean of the Candler School of Theology, will teach a course on Evangelism. Professor H. H. Harris, professor of sociology, will teach the course "The Church and Contemporary Social Movements."

Dr. Donald T. Rowlingson, acting professor of New Testament, will lecture on "The Minister and Recent Gospel Criticism." And Mr. Emmett Johnson, assistant professor of homiletics and director of the Emory Conference field work, will have as his subject "Principles and Possibilities for Rural Churches."

A feature of the week will be a daily forum hour on "The Church in a World At War." The first day's topic will be "The Church in Asia and War in the Far East." The second day's will be "The Church in Europe and the European Conflicts." The third day's topic will be "The Church in America in the Light of the Wars Abroad." The fourth day's topic will be "The Methodist Advance as Methodism's Effort In a War-Torn World."

Bishop J. H. Straughn will be the leader of the last two forums. The leaders for the other two will be announced later.

Emory University and the Candler School of Theology, in promoting Ministers' Week, are seeking to be of service to the ministers of the Methodist Church. It is urged that all ministers who possibly can attend, go to Emory and mingle with their fellow workers in this mid-winter festival of inspiration and study.

LET OLDER MEN FIGHT

"Wars ought to be fought by old men—40 years of age and up—if we are really sincere in our desire to preserve for posterity the blessings of democracy," Rev. Charles C. Chayer, pastor of the First Methodist Church, Manchester, N. H., told a gathering of Manchester City Club members in an address recently.

"Here would be a glorious opportunity for us to die," he asserted. "Think of it! Sacrificing our lives that the younger generation might live to take our jobs and run the world in peace. Certainly, this would be a holy war!"

"It is foolish," Mr. Chayer said, "to talk of preserving the blessings of liberty for posterity if we send our posterity off to wars to be slaughtered. We, the men over 40, are the ones who logically should go.

"And if this plan were to be followed," he asserted, "you may be sure that wars would cease. Because we (men over 40) wouldn't fight. We just wouldn't do it."

—Michigan Christian Advocate.

THE CHURCH PEW

LAY LEADERS

By Edgar T. Welch

From the earliest days of Methodism, class leaders supplied lay leadership in spiritual and financial matters, and Methodism lost something for which it has not been compensated, in the gradual passing out of the class meeting.

My father, who incidentally was a class leader in my boyhood days, developed the habit of presenting me with Disciplines, starting with 1908. I turn to that edition and the editions of 1912 and 1916, and find several paragraphs devoted to "Classes and Class Meetings." The paragraphs in the 1920 edition are headed "Classes and Class Meetings and Units for Prayer and Service," and there are statements of purpose as, ". . . in addition to securing the subpastoral oversight made necessary by our itinerant economy, . . . enroll every member in definite prayer and service in furthering the constructive program of the church," and "to encourage and support such meetings . . . for instruction in church plans and activities as shall be a profitable means of grace to the church, and a means of developing intelligent loyalty to all church enterprises.'" This phrasing was continued, with almost no change, in the editions up to and including 1936.

The Discipline of 1939 has no paragraphs devoted to classes or class meetings. Lay leaders are provided for—one for each church, charge, district, and Conference. This plan comes out of the experience of the Church South, where it was first adopted in 1922, with some subsequent changes.

In the Church South, the board of stewards has continued to act as a separate body, and its functions have been quite comparable to that of the official board as we have known it in these later years. The chairman of their board of stewards has been a layman, and since 1934 the chairman of the board of stewards has been church lay leader.

The Uniting Conference provided for a General Board of Lay Activities. Paragraph 1211 reads:

"The purp[illegible] of the Board of Lay Activities shall [illegible] to deepen the spiritual life of the laymen of the church and to secure among laymen an increasing loyalty and interest with the ultimate end in view of an active working force in each local church."

Paragraph 1212 provides for the membership of the board. Paragraph 1213 reads.

"The board shall promote a program of lay activities which shall include Christian stewardship. Christian fellowship personal evangelism, lay speaking or preaching, the circulation of church papers and other Christian literature, the benevolences, adequate support of the ministry, sound church finance in the local church, attendance upon worship services, men's work (including Brotherhoods), the training of official boards, work for boys and youth, the Christianizing of personal and community life, cooperation with other general boards and agencies, and district and Conference organizations to make more effective the entire program of lay activities."

Paragraphs in Section V, dealing with "Lay Activities in Charges," state:

"Paragraph 1233. The official board, in cooperation with the pastor, shall be responsible for the program of lay activities in the station church as outlined under the direction of the General, Jurisdictional, Conference, and District Boards of Lay Activities."

"Paragraph 1234. The pastor shall call this board to meet as soon as practicable after the session of the Annual Conference for organization and for perfecting plans for the work of the year."

"Paragraph 1235. The charge lay leader shall be elected by the official board."

"Paragraph 1244. The charge lay leader of the station church shall cooperate with the pastor in giving full direction to the work of the official board, cooperate with the district lay leader in the program of lay activities for the district, and make a written report to the quarterly conference and annually to the district lay leader."

While the General Board of Lay Activities cannot be organized until after the Jurisdictional Conferences have named their representatives on the board, the Conference and district lay leaders have been quite generally elected this fall, and it is expected that pastors and official boards have cooperated in the election of charge lay leaders. It is unfortunate that special literature will not be available for some months, but the Men's Work Commission, 740 Rush Street, Chicago, Ill., with Mr. E. Dow Bancroft, special secretary, is bridging the gap.

Church lay leader is a new office for many Methodist churches. This new lay leader is not likely to be a superman. It is not expected that he will dominate the official board and the church because of his office or because of his nature. It is to be hoped that first of all he is looking for opportunities to serve. It is to be hoped that he reflects the best material that there is in the official board, so that there is an "up movement" and not a "down movement." He will need much help.

The word "cooperate" appears a number of times in the lay-activities legislation—"The official boards . . . in cooperation with the pastor, shall be responsible . . ."; "The charge lay leader . . . shall cooperate with the pastor in giving full direction to the work of the official board, cooperate with the district lay leader . . ." The paragraph dealing with the General Board refers to "cooperation with other general boards and agencies. . . ."

The word "cooperate" should loom large in church and society. The need is for a long pull, a strong pull, and a pull all together. Cooperation suggests concert, and that suggests harmony.

"Too many men in the church play the continual guest by sitting around and waiting to be invited to everything."

The charge lay leader should be a right arm of the pastor. He is contact man for the district and Conference lay leaders. He is a liaison officer to promote unity of action between the local church, of which he is a member, and The Methodist Church in its outreach for the kingdom of God.

There are possibilities for great good in the new emphasis on lay activities. The clergy need not be afraid that laymen will upset the organization "apple cart": we shall not run away with the ecclesiastical chariot. There are many able laymen who desire to be the "wheel-horse," and not the "lead-horse," in the work of the church through love.

May the new office created by lay activities legislation introduce a new type of leadership! We should search for the elements of strength in the old classes and units, and seek to adapt the best of the old to serve the present age.

Leadership is needed that is inspired by study (2 Tim. 2:15), common sense (Eccl. 9:10), humility (Rom. 12:3), initiative (John 21:3-6), and prayer (1 Sam. 12:23).

Wanted, lay leaders who will lay hold!

REBUILD THE FAMILY ALTAR

In your invitation for contributions under the above heading, you state, "Already it is realized that there is a need for a new Britain." As regards the home and family life I would suggest that what is wanted is not a new conception but a return to the old ideals which once governed the family life of Britain, but which today seem to have more or less disappeared.

If Britain is again to become a nation worthy of her great traditions then we must, first of all, rebuild the family altar and make the home the place where Christ dwells.

When our boy recently left for college we were deeply touched by what he wrote in a book of devotional readings which he gave us: "To those of mine who have made our home a trysting place of the Master."

We are being continually told by some people, usually by those who shirk their parental responsibilities, that the young people of this generation are different, and that you cannot expect them to be content to remain at home, they want their liberty. Whose fault is this? Surely that of the parents.

When any paltry excuse is grasped at by parents to stay away from the services, is it any wonder that the children do not reverence the House of God as they should? When the children never hear prayer uttered in the home is it to be wondered at that they fight shy of the prayer meeting?

Today families are divided, each having his own individual interests. So I say we do need a new Britain, in which the family life is again apparent, and where home is reverenced and enjoyed. Families may be separated by many hundreds of miles, but still be bound together by those bonds which were first forged around the family altar, and will grow stronger as the years pass by.

We need a new Britain, yes; but the seeds must first be sown in the home.

—G. A. Huett, in Methodist Recorder.

A MILLIONAIRE'S REFLECTION

One of the most influential men in Great Britain is Lord Beaverbrook, who owns the London Daily Express and a number of other daily papers. He is the son of a preacher. He made a fortune in Canada and then went to England, where he has forged ahead and made money and a name for himself. Some years ago he was elevated to the British peerage. Recently he wrote, "An evangelist is the man who has the greatest opportunity for doing good and if I were in a position to influence the life of a single young man today I would say to him, 'Rather choose to be an evangelist than a Cabinet minister or a millionaire.' When I was a young man I pitied my father for being a poor man and a humble preacher of the Word. Now that I am old I envy him his life and career."—Selected.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

The Ruston District held its Officers' Training Day in Arcadia on Thursday, December 7th.

Mrs. R. M. Brown conducted the morning worship, which included quiet music; Scripture, a vocal duet by Arcadia ladies, meditation on the "Ideal Church," by Mrs. Lloyd Stewart and prayer by Rev. R. M. Brown.

Mrs. W. H. Martin, Conference Vice-President, was the guest speaker, who used for her subject "Our Task in the New Church."

The zone leaders, Mesdames Carolyn Dawson, Sidney Stewart, Walker McDonald, A. E. Woodard and J. H. Kimball were introduced, and the work of the zones was briefly reviewed by Mrs. Kimball.

Mrs. R. W. Collier and Mrs. Guy Kinnebrew, of Homer, were introduced as mother and daughter of four generations of Life Members; Mrs. Beth Kinnebrew Tatum and Sally Beth Tatum, granddaughter and great granddaughter, making up the four. (Miss Estelle Haskin, of Nashville, says this is real news.) Four generations of Life Members, think of it!!

Mrs. W. H. Martin, Mrs. Guy Kinnebrew, Mrs. D. B. Raulins, Mrs. Guy Hicks, Mrs. A. E. Woodard, Mrs. W. E. Fine, Mrs. Ed Conger, Mrs. Glenn Lasker and Mrs. Marshall Woodard instructed the officers in the various lines of work.

The closing devotional service, which was most inspirational, was led by Mrs. Guy Hicks.

A luncheon followed which was served in the dining rooms of the church, by the Arcaria Auxiliary, Mrs. Stewart Deas, president.

* * *

The following women of the Woman's Missionary Council, of the Southern Church, are members of the Woman's Section of the Joint Committee on Missions and Church Extension: Mesdames J. W. Perry, Helen B. Bourne, J. W. Downs, Ina Davis Fulton, Fred A. Lamb and Misses Estelle Haskin and Noreen Dunn. These women, with the members of the committee from the Church, North, and the Methodist Protestant women, are now meeting in Columbus, Ohio, making the plans for the Woman's Work of the new church, which will be submitted to the General Conference, which will meet in April in Atlantic City.

Mrs. George Sexton, Jr., is serving on a sub-committee for Young People's and Children's Work of the new church, which is also meeting in Columbus. She will have much to tell us of the new plans on her return. She writes "that it is all most interesting."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Now that the holiday visitors are gone, the Christmas tree taken down, and the decorations stored, we are ready to settle down to the work of the new year.

The material for our 1940 programs is called "Great Adventures." The lives of the pioneers of our work were great adventures, but the world of today challenges us to adventures just as great—adventures in international relations, in Christian citizenship, in interracial cooperation, in economic justice, in community improvement, etc. Let's start right where we are and go adventuring during 1940.

* * *

Two of our Mississippi girls who are deaconesses, are studying this year—Miss Maude Fail, at Scarritt College, and Miss Winnie Lee Davis, at Union Theological Seminary. Miss Lottie Green, who served at our Moore Community Center in 1938, is also studying at Scarritt.

* * *

Attractive New Year greetings were sent out from Moore Community Center as follows: "New Year Greetings from Moore Community House—Support the work with your prayers and giving. Help us make 1940 a glorious year for the Master. Sincerely, Sallie Ellis, Deaconess, Sophie Kuntz, Club Director."

* * *

Plans are being perfected for the Christian Social Relations Institutes to be held in all zones during the first quarter.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Malvina, Mississippi

Mrs. C. R. McGraw, of Friars Point, writes of the Officers' Training Day held at Tunica: "Our fourth zone meeting was held at Tunica, Dec. 8, with fifty present. Mrs. Henry Williams, district secretary, presided. Mrs. W. H. Ratliff was with us and gave the closing meditation in a most inspiring manner. Rev. Gregory, pastor of Tunica church, gave the devotional."

* * *

Zone Meeting at Shaw

The southern end of the Greenville District met at Shaw for its annual Officers' Training Day. Among the Conference officers present were: Mrs. Ratliff, Miss Louise Law, Mrs. E. L. Jacks, Mrs. Ernest Moore and Mrs. Henry Williams. Seventy-five women came for study and inspiration as preparation for their official duties in 1940.

The meeting was planned as the first auxiliary meeting of the year, at which the minutes of the last meeting of 1938 were read and the standards set for the year 1940. Mrs. E. L. Jacks presided as the new auxiliary president, and Mrs. Ed Raynor acted as secretary.

Mrs. J. D. Dorroh caught the attention of the group with her pictorial description of the women arising to go to Shaw to be told what to do. "Arise and go to Shaw and it will be told what to do," was the imaginary command they answered with the query: "Lord what will thou have me do?"

Among this group was a new auxiliary, Locke, with five of its members present. The treasurer's budget was then read, discussed and adopted for the new year.

The superintendent of publicity asked for the cooperation of the whole society in the study of the local forces for good, which would be followed by a study of the local forces for evil. This was to be the project for the first quarter, together with a study of two bills which would come before the Legislature which meets in January. These bills, one for the hiring of a State Supervisor for the supervising of the teaching of the effects of alcohol in the public schools and colleges, and the other for a training school for Negro teachers, that they may raise their standards of teaching, is to be studied and written about during the first quarter. As a fitting part of the C. S. R. plans for the year, Mrs. Seawright gave a review of "Is Our Penal System Christian," an article to be found in the September World Outlook.

Mrs. Sidney Johnson outlined her plans for Mission and Bible study for 1940, and pointed out the desirability of study at Mathiston in June. With mission and Bible study books in hand, many were helped to make a decision as to the study books for 1940.

Mrs. W. T. Bradley gave accurate directions for sending supplies to needy preachers, Council Institutions and Orphanage.

Mrs. Jones had such definite plans for all Superintendents of Babies that anyone could have followed her with enthusiasm. Each step she had taken since her election was of real benefit.

As Superintendent of Literature and Publicity, Mrs. Jackson made each feel that she must send articles to the paper, watch the new literature, study leaflets, and read handbooks.

Mrs. Williams, Greenville District Secretary, discussed children's plans, bringing our obligations clearly before us.

The Standing Committee were next asked for their plans for the new year. Mrs. Woolard enthusiastically discussed World Outlook objectives. Miss Brown, in setting forth the work of the Spiritual Life Group, reminded us that our missionary society was founded on prayer and recommended "Ways of Praying," by Muriel Lester. The Week of Prayer, in 1938, had been a helpful season, and we should begin plans for February 9, which is World Day of Prayer. Mrs. Ernest Moore, in her Status of Women plans, asked that women feel their responsibility when elected as delegates. Mrs. Ratliff, as chairman of the program committee, called our attention to the new year book and the pamphlets of program material, and suggested amplification and enrichment by the use of extra materials.

The early afternoon session was given to zone business, conducted in groups. At the call of the piano all assembled in the main auditorium for the final service of the day—the closing meditation by Mrs. Ratliff.

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CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON JANUARY 14, 1940

By Rev. W. C. Newman

THE PROBLEM OF FORGIVENESS

Golden Text.—Forgive us our debts, as we forgive our debtors.—Matt. 6:12.

Matt. 18:21-35

Matt. 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and his children, an all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Are you a Christian? How searching that question is! How difficult to make a straightforward answer!

Some will say, "I think so!" others, "I hope so!" others, "I am trying to be!" And perhaps some bold, self-satisfied, Methodist Pharisee will say, indignantly, "Of course I'm a Christian!"

But those who know something of the deeper implications of Christ's way of life will almost certainly drop their heads and answer humbly: "I am not sure that I am, but O! I want to be!"

For being a Christian is something more than being just moral, refraining from certain kinds of conduct not approved by the current social standards. There are some things more difficult than mere morality in the common use of that word.

And One of Them Is Forgiveness!

As I write this lesson we are entering the Christmas season. The choir is preparing lovely Christmas anthems in which the phrase most frequently used is "peace on earth." The children in the Church School are thrilling again to the stories of the Babe in the manger, Tiny Tim, Where Love Is God Is, and other classics of Christmas literature. Thousands of dollars are being spent on Christmas cards bearing thousands of expressions of good will.

But when you read these lines Christmas will be over, and unless we behave quite differently to our behaviour in years that are past, most of us will go on our unforgiving way, loving our friends, disliking our enemies, ignoring millions of others, returning evil for evil, giving vent to angry feelings in our homes, churches, and communities whenever people do not speak and act as we think they should.

Yet Jesus was never more explicit on any matter than he was on the matter of forgiveness, even to the point of saying plainly, "If you do not forgive people who offend you, neither will God forgive you."

So, instead of asking ourselves "Are you a Christian?" or "How good a Christian are you?" we might well ask, "Do you really forgive?" For Christianity and forgiveness are made to be inseparable companions by the very words of Jesus himself.

We Are to Forgive Because We, Ourselves, Need Forgiveness

One of the important discoveries of modern times is the strange fact that the lines in the skin covering the fingers of the human hand make a different pattern for each individual. Of all the millions of people in the world no two of them make the same fingerprint. This phenomenon suggests that there are vast differences in people, both in physique and in personality. There are no genuine twins in all the human race. No two men ever have the same emotional characteristics.

But in one characteristic we are all alike. All of us have sinned, and therefore have need of the forgiveness of God. Yet, how can we expect our sins to be forgiven us if we, in turn, refuse to forgive those who sin against us? The answer is, we cannot expect it. Jesus said so. Our own consciences confirm it. We MUST forgive. There is no other way.

Forgiveness Is the Immediate Response of the Offended Christian to the Offender

Anger, vituperation, revenge, even resentment are to be foreign to the nature of the Christian. One of the most beautiful tributes ever paid to Jesus are the words of the Scripture, "When He was reviled, reviled not again."

It is no wonder that some of the ea followers of Christ found his teachings d ficult and "went back" from following h It is very difficult to meet offense with l giveness. Nevertheless that is the w Christ met it. That is the way he s Christians must meet it. Instant, compl forgiveness, no matter what the offense

CHRISTIAN FORGIVENESS IS UNCO DITIONAL. That is, there is to be no l to the number of times we forgive an fender, nor any "deadline" beyond wh our forgiveness will not be extended.

How characteristic of us all that we ily excuse the sins of people we like wh heatedly condemning the same sins in p ple we dislike! How we like to have fenders grovel before us! How satisfying our ego to see another person making h ble (and sometimes humiliating) apolo How self-righteous we feel when our fenders experience some reverse which fancy is the penalty of his sin against

But none of these attitudes expre Christian forgiveness. Apologies, expl tions, retribution—none of these are quired as the condition of a Christian's giveness. Not once, but always, not u some conditions, but under all conditi Christian forgives.

Forgiveness Does Not Imply That We done the Sin We Forgive

Jesus did not approve Peter's co denial, nor Judas' betrayal, nor his c fixion by the mob. But he forgave the ple who did these things. He did not either to resist these wrongs nor to a them. He simply and sincerely for That is our supreme example of forgive

The Only Basis of Forgiveness Is L

No other motive is sufficiently pow to enable us to forgive our enemies. cannot forgive until we learn how to really to love. Not just a few men, bu men. Even our enemies!

Impossible? No. Difficult, but not im sible. Jesus did it. Others have done few do it now. Until we do, we ha right to call ourselves Christian, n preach or teach the Christian religion love and forgiveness are the unchan commands of Jesus.

Imagine what this principle of fo ness would do for our world if we m Christians would live it and impress our generation! Not only would it peace, when men are trying every method of securing peace, it would nate race and class conflicts, restore homes, bind together communities t personal animosities, bring solidari congregations disintegrating because of ousies, and transform some Methodis nual conferences.

I doubt if we who preach the Go ever preach it with power, until we ar ing quickly and gladly to forgive.

As if it were not enough to scram alphabet, we now have a scrambled T giving.—Selected.

ITCHY SKIN
Get quick, pro-
longed relief with gentle
Resinol. Its oily base soothes.
RESINOL
MAKES YOU COMFORTABLE

Now Many Wear
FALSE TEETH
With More Co
FASTEETH, a pleasant alkaline (no powder, holds false teeth more firmly. and talk in more comfort, just sprinkle FASTEETH on your plates. No gummy, pasty taste or feeling. Checks "plate odor ture breath). Get FASTEETH at any dru

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WORDS! WORDS! WORDS!

There used to be a famous Wesleyan reacher, in London, by the name of Mark uy Pearse. A Cornishman by birth, he died nly a few years ago at n advanced age. Dr. earse wrote a short story, uaint and unusual, en- tled, "The Riddle of bique."



Mr. Jones

A traveler found himself a strange city, called bique. It was a beautiful lace and prosperous. One hing, however, perplexed im; all the people in the ity were barefooted, but ot because they were oor. They wore hand- me clothes, but no shoes. Everywhere he w men, women and little children, com- rtably attired, but walking barefooted er rough ground. Not only so, but the ing was all the more amazing, because e city was filled with shoe factories, the wners of which were among its leading tizens.

The stranger was more puzzled than ever. pelled by curiosity, he went to one of the ctories at the noon hour, and lo, the su- rintendent made a speech to the em- oyees on the topic, "Is There Such a Thing the Foot?" Later he discovered that all the shoe factories in the city were places here people talked about shoes and feet, els and toes, but good comfortable shoes re neither made nor worn.

Finally the visitor located a humble cob- r who actually made shoes and good es. The stranger was delighted. He rushed into the street proclaiming the good ws, that there were shoes to be had in city, and he told people where to find m. Nobody acted upon the information the stranger found himself decidedly opular. The newspapers ridiculed the ion. The heads of the factories said that ever people took to wearing shoes that y never more could have any wonderful etings to talk about feet, leather and es; all the romance would go out of it, the result would be something prosaic, nmonplace, ordinary.

Now, I shan't spoil this story by attempt- to point the moral. It is an absurd tale, say. It could never have happened. May- But religion has been talked about since manity began, and Christianity has been ached, debated, discussed, argued, for rly two thousand years. "Not everyone saith unto me, Lord, Lord, shall enter the kingdom of heaven . . . If I speak the tongues of men and of angels but not love, I am become sounding brass a clanging cymbal."

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BUT CRYING HE MAKES

A CHRISTMAS STORY

By Rev. Vivian T. Pomeroy, D. D.

HE LITTLE JESUS was crying in the le where he had been born.

the Inn close by the Inn Keeper, worn out by the day's labor, was muttering angrily before he sank back into deep sleep. For he had been awakened by his wife, who said she had heard singing, wild and sweet, like voices out of the heavens. Ah! he had been angry then; very angry had been the Inn Keeper awakened by the silly dream of a foolish woman.

The Mother held the Baby in her arms. "Why dost thou cry, my pretty one?" she whispered, and held him closer.

But Mary Mother knew why the Baby cried. The Little Jesus was cold, and there was no warmth in the broken stable, and even Father Joseph's poor cloak did not keep out the bitter wind.

Through the doorway came the Kings. They had heard of the Lord of all the World born thus strangely in want and cold. They had brought presents—jewels and gold and a crown. They spread their gifts and they knelt. The Mother smiled; and the Kings said in their hearts: "She is Queen of the World's Heart and all the stars of heaven."

The Jewels shone; and the Baby's tears glittered, too, like little cold jewels.

Queen Mary's crown was gold,
King Joseph's crown was red,
But Jesus' crown was diamonds
That lit up all his bed.

The Baby reached out his hand to his Mother. The jewels and the gold and the crown he did not see. Then the Kings rose and went away.

Through the doorway came some Shepherds. One Shepherd brought a lamb. The lamb nosed about a little, bleated, lay down by the great ox, and slept. Then the Shepherds went away.

And now the stable was still, except for the whimpering of that Babe. The Father knelt, and wrapped his arms round both his Darlings, and would have kept them warm. The crown and jewels and gold he smiled at, for what use were they to poor folk, who would have been suspected of thieving had they carried the gifts away? He would have given them all—all those treasures—for one sheepskin.

The great ox and the grey ass shifted in their stalls. Poor stupids! Nobody thought of them. What could they know of wonders in the stable?

The ox turned his head. His great mild eyes looked on the Child. The ass thrust his long sad face towards the Family.

And then a bright light shone in the Mother's eyes. She rose and took the Baby to the manger, which full of hay for ox and ass, lay under their broad mouths. And Mother Mary laid the Little Jesus in the manger among the hay; for she feared for his life in that bitter night.

The ox and the ass stood over him. The Father looked fearful; but the Mother smiled. She knew her Baby was safe. The warmth of the ox and ass spread around him. Their breath, warm in the night, swept the manger. The Baby stopped crying; the tears dried on his cheeks; his hands grew rosy—and he fell asleep. And knowing him safe now, the Father and then the Mother slept a little also. In the stable only the ox and the ass remained awake watching.

When the dawn came, the Mother and Father and Child went away; for they had a long, long journey before them.

As they left, they blessed the ox and the ass, who had given their humble breath for the Child. And the Mother laid her hand lightly upon the beasts of burden and said to each: "The mighty shall be put down from their seats; but the lowly, like thee, shall be exalted."

The Mother and the Father and the Child departed, all three together.

It was later that the soldiers tramped into the stable. They were under orders to seize the young Child; but they found no Child there. Some jewels, some gold and a crown lay upon the hay-strewn floor; and round them a comic little lamb was frisking.

In their stalls, silent and lowly, stood those creatures of heavy toil—the great ox with mild eyes and the simple little grey donkey. They looked such poor stupids that none could have guessed they had dried the tears of the Lord of all the World.

SLAIN IN THE MANGER

If the Magi venture abroad this Christmas-tide,
They will find no Jesus safe in the manger;
From land to land the galloping Horsemen ride—
War and Hunger, Plague and Danger!

Though peace may dwell for awhile in Bethlehem,
The children are killed in town and city,
And the holy Babe in the manger is slain with them,
For the lords of war can show no pity.

The Star that the Magi saw was shining clear,
But now it is hid by the smoke of battle;
They see but flashes of bursting shells, and hear
The sobs of children and moaning of cattle.

It was given to Bethlehem's Christ to serve until
His message of wisdom and truth was spoken,
But the holy Christ-Child born today must spill
His blood in the manger, his body broken.

But the Christmas season arouses the hopes that live.
Despite a war of destruction and terror,
And in time the merciful spirit of Christ will give
To sorrowing nations release from error.

—Charles Gustav Girelius.



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A DIRECTED PRAYER FOR THESE TIMES

By H. Norman Sibley

It is good for us to pour out our hearts together unto God in a manner which will yet keep for each of us our own individual approach to him. Let us then each pray silently now in his heart of hearts, as we are directed.

Let us begin by looking together to God, as the Father of all men everywhere, who has made of one blood all nations of men for to dwell on the face of the earth. Let us ask Him to visit this discordant world in His compassion.

Let us pray for the nations that are at war; for the dying; the wounded and suffering; the brokenhearted and those that are afraid. Let us pray especially for the children who are the victims of war. Let us ask that while the war continues there may be a spirit of moderation in its conduct, a recognition of the common guilt in its coming, and a withholding of undue bitterness. Let us pray that peace may come soon and that when it comes it may bring the removal of the causes of this war and a new effort to organize a society of nations, with justice for all people.

As we pray for other nations, let our minds, with God's assistance, search our own consciences, and let us pray for ourselves as a people. Looking through the realistic eyes of our faith, may we see that from the lusts of the human hearts which we all share come wars and fighting among us; that it is not because in this land we are better that we are out of the war, but only because chance and the mercy of God have lent us distance. Let us ardently pray God that He will make certain that in our hearts there is no pride in our moral superiority, no selfish irresponsibility for others across seas. Let us pray, too, that we may be saved not alone from the war, but from the tyrannies of an inequitable society, and of the suppression of civil and religious liberties given to us by our fathers.

In these hours of darkness and destruction, let us thank God for His mercy in the world fellowship of the Church of Christ. In Him, partitions between us are broken down; there is neither Jew nor Gentile, bond nor free, for we are all one in Christ Jesus. Thank God for the evidence of the ability of our Christian fellowship to transcend and survive the enmity of nations. In Him now let us become conscious of our unity, in the bond of faith, with simple and sincere hearts everywhere, in England and Germany, in France and Russia, in China and Japan.

O Lord, receive our prayer and grant us Thy peace. In the name of Thy Son. Amen.

—The Presbyterian Tribune.

A WORD TO WOMEN

Arthur Brisbane, writing for the Hearst papers, wrote the following pertinent protest against women smokers: "Whatever she may do later, no woman has a right to put nicotine or any other poison in her blood until she has finished her work, the creation of the next generation. After the child-bearing is done ladies, if they choose, may smoke, chew or dip snuff—but they ought not. Their job then is setting a good example."—Selected.

SHANDS MISSION HISTORY

Bessie Shands Methodist Mission, which for the past seven years has ministered to the physical and spiritual needs of the people of South Jackson, Jackson, Miss., has had a very colorful history. It was begun eight years ago under an oak tree which still stands on the lot, and today has a modern, well-equipped church.

For years this south section of town, which had been given to the city of Jackson by Father Dutto, a Catholic Priest, had remained unchurched. Mrs. Eunice Langley, in the summer of 1932, feeling the great need of the people, gathered a group of children under a tree and discussed with them plans for a Sunday School. The next Sunday thirty-five interested scholars met with Mrs. Langley in a vacated dwelling house. Mrs. Langley taught the lesson and the Mission was begun. The Sunday School grew rapidly and in October of 1932, Mrs. Bessie Shands saw the possibilities of the



REV. WADDELL ROBERTS, Pastor

infant organization, and directed financial help to it through the Woman's Bible Class of Galloway Memorial Methodist Church. The class now bears her name. Mrs. Shands met with the Sunday School and taught classes. She and Mrs. Langley did social work in the community.

The work prospered, but the workers and people felt the need of a preacher. A committee approached Dr. T. M. Brownlee and requested him to send them a preacher. Dr. Brownlee gladly consented and appointed Luther Bennett, who at that time was a student at Millsaps College, as pastor. Great crowds thronged the dwelling house in the evenings to hear Bro. Bennett preach. The people were able to pay him very little, but Galloway Memorial Methodist Church offered financial help, which it has continued to give. Dr. J. L. Decell, who is now a bishop, was pastor of Galloway Church at the time the first help was given.

The Mission grew so that in the second year of the ministry of Rev. Andrew F. Gallman, who followed Bro. Bennett, it was desirable to form the organization into a church. This was done and Bro. Gallman was returned as pastor in Nov., 1935. Under his ministry the church experienced a sweeping revival which brought scores into the Kingdom and added them to the church. Under his ministry the present building was begun and almost completed.

Rev. David Ulmer became pastor of the Mission in November, 1936. He enjoyed a prosperous year, and was followed by Rev. G. Elliot Jones, who completed the church edifice and paid off the debt. The Mission was dedicated October 11, 1939. Dr. T. M. Brownlee, presiding elder of the Jackson District, and the only elder the Mission has ever had, brought the message and dedicated the Mission. Dr. B. L. Sutherland, Rev. Elliot Jones, Rev. I. H Sells, and Dr. Fagan Thompson also had part in the dedication.

In November, 1939, Rev. Waddell Roberts became pastor, and the church has ambitious plans for the coming year. The Kiwanis Club, of Jackson, is sponsoring the erection of an annex, which will be used for Sunday School and Boy Scout meetings. The program also calls for building a parsonage.

Members of other churches in the City of Jackson have become loyal workers at the Mission since it was started. The board of stewards is composed of Mrs. Marguerite Smith, chairman; Mrs. Frank Nealy, treasurer; Miss Gladys Bustin, John Lofton and Frank Koskie. The trustees are Earl Everett, W. L. Phillips, J. E. Sant, Mrs. R. E. Adams and John Lofton.

Rev. E. B. Wroten is superintendent of the Sunday School. The teachers have been mentioned in other capacities, except Miss Mildred Braeshear, teacher of the Junior and Miss Marie Whitehead, teacher in the Young People's Department. Mrs. Waddell Roberts also teaches in this department. W. Hare is president of the Young People.

On July 15th, 1935, the Langley Women's Missionary Society was named and organized by Mrs. Ida B. Hannah, who served acceptably as president for two years. With a group of ten members, the society now numbers thirty, who are very enthusiastic and rendering effective and constructive service under the leadership of Mrs. R. E. Adams.

The pastor of Bessie Shands Mission also serves the people of Pearl City, Miss., which is located about three miles east of Jackson. This little city is owned by the Knox Glass Bottle Company. This arrangement was arranged by Rev. Charles Downer, then serving as pastor of the Jackson charge. Mr. C. R. Underwood, president of the company, paid and continues to pay the pastor's salary. However, the conference now supplements the salary and pays other expenses.

EDUCATION DECLINING

The average person today, with all our centralized schools, public libraries, universities, and schools of all sorts, is not as well educated as people were fifty years ago. The average graduate of the high school cannot write a letter of a hundred words without misspelling words, juggling the punctuation, confusing capitalization, and making various other errors. To be sure, the average high school graduate knows a great deal more about the theory of an automobile, aviation, and similar things, but those internal effects of a truly useful education which show themselves in refinement in language and manners are sadly missing. The man knows much, but the man himself is not educated and refined. Men are more like machines, and are not as a rule deep thinkers.—The Missionary Worker.

"The conscientious scruples of all men should be treated with great delicacy and tenderness."—George Washington.

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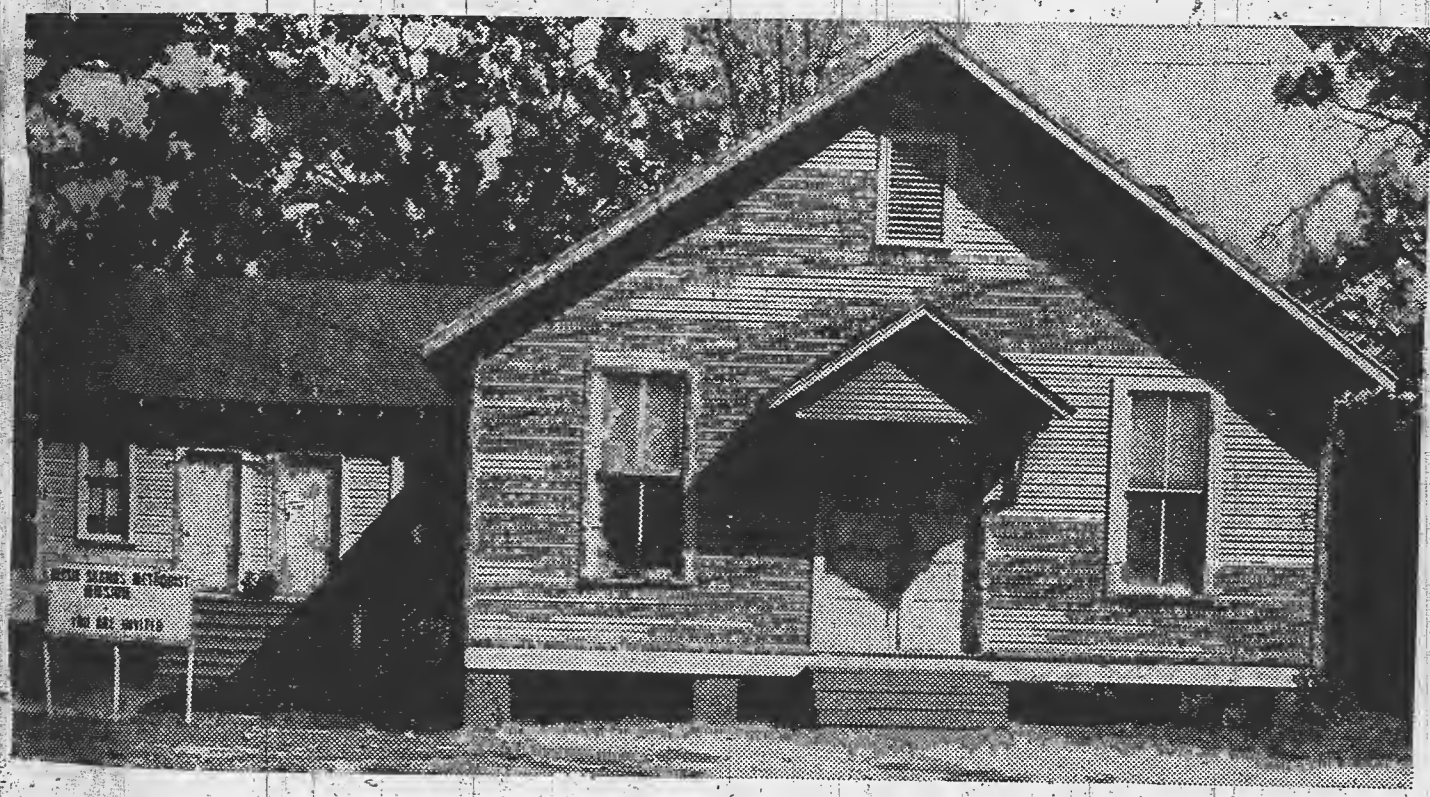
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METHODIST CONFERENCE ON CHRISTIAN EDUCATION

THE LOCAL CHURCH HAS SIGNIFICANT SESSION

Nashville, Tenn., December 20—Confidently looking ahead to greater achievement in the religious development of children, young people and adults in the Methodist Church, leaders of Christian education from every section of the new church made plans for the new program in this field during the six-day Conference on Christian Education in the Local Church at Nashville, December 14-19.

Approximately six hundred attended the Conference. Part of the time was spent in general meetings, and part of it in separate meetings for workers with children, workers with youth, workers with adults, conference executive and extension secretaries, presidents of conference boards of education, directors of religious education, and college teachers of religion.

Considerable emphasis was placed on the necessity of securing adequate financial resources for a worthwhile program of Christian education, especially in the annual conferences. It was pointed out on several occasions that the program of Christian education is largely dependent on a strong staff of workers in the Annual Conference. This was considered essential, regardless of the size of general and jurisdictional board staffs.

At several places during the conference it was emphasized that greater attention needs to be given to the needy and underprivileged sections of the church. Dr. A. J. Walton, of Nashville, made a strong plea for this work, referring to groups weakened by ignorance and poverty, those segregated by racial peculiarities, those engaged in questionable occupations, those segregated by extreme wealth, and those who are indifferent. Several recommendations were made that a literature adapted to this group should be prepared—simple, inexpensive, and easy to use. A special group interested in this matter proposed a recommendation which was adopted asking the publishers to prepare a second series of group graded lessons, observing the graded principle but made simpler than the present series.

Five of the present publishing agents of the united church were present during the discussion of literature. The executive editors of church school literature presented a statement which suggested that a new literature for the Methodist Church will probably be available by October, 1941, since it is desirable to allow local church and conference workers to have a share in deciding upon the type of materials to be produced.

Bishop Paul B. Kern, of Nashville, presented objectives and plans for the Methodist Advance to the Conference, and asked for cooperation of educational leaders in the movement. He stated that "anyone thinking there is any real difference between education and evangelism is simply advertising his spiritual ignorance."

Plans were made for the continuance of the Conference by setting up a continuation committee to plan for a session in 1940. No new officers were elected for the Conference as a whole nor was a new constitution adopted, pending the meeting next year, which it is anticipated will reorganize the Conference.

Members of the Conference secured copies of three new pamphlets for Christian education workers—**Planning the Program of Christian Education Under the New Legislation in the Local Church, Planning the Program of Christian Education Under the New Legislation in the District, and Annual Conference Manual on Christian Education in the Local Church.**

Several announcements were made concerning plans for carrying on the work in the South Central and Southeastern Jurisdictions by the Department of the Local Church, General Board of Christian Education, Nashville, following instructions from the Joint Committee on Education created by the Uniting Conference. The effort to increase church school enrollment and attendance will be continued in 1940. During the last two years this movement has increased the enrollment in these two jurisdictions by 192,277.

Youth Crusade activities are to be carried forward, with plans for enlarging the Crusade Caravans next summer.

WALTER N. VERNON, JR.

A FIVE-POINT PLAN FOR PEACE

By Dr. Daniel A. Poling
Editor-In-Chief Christian Herald

This is not a program for mediation between warring states but a proposed five-point peace plan for the United States.

1. A world state for the administration of world affairs, without prejudice to the sovereignty of member states or interference with their internal affairs. This would include protective police powers.

2. Renunciation of colony ownership by any single nation or empire; administration of mandates and colonies by a world state or within collective responsibility and for the interest primarily of so-called "backward peoples."

3. Opening of economic frontiers with free access to raw materials and natural resources.

4. Recognition of the tariff principle, not merely to maintain higher living standards, but also to lift lower living standards wherever found.

5. A coalition peace commission, made up of the country's best minds, irrespective of party affiliation, named by the President, and working with him to prepare and present America's Peace Plan.

Peace has a price. Every nation should be ready to pay a just share of that price. The United States, as the most powerful non-combatant state, has a unique opportunity to lead the way toward peace. Without prejudice to any state, without immediately at least, suggesting mediation to warring states, and without delay, the United States could and should consider the sacrificial basis upon which this country would cooperate with other peoples to achieve a just and lasting world peace. The President would have practically the unanimous support of his fellow-countrymen were he to appoint such an advisory council as Christian Herald here recommends. Even now a number of peace groups are thinking constructively in this broad field.

DR. ELMER T. CLARK LECTURES ON SECTS

Since the appearance of "The Small Sects in America" (Cokesbury Press), the author, Dr. Elmer T. Clark, editorial secretary of the Board of Missions at Nashville, and editor of **World Outlook**, has been in demand as a speaker on the subject of the multitudinous small religious denominations in this country and their significance. In March he will lecture before the School of Religion at Duke University, and in Ju he will speak before the American Associ tion of Theological Seminaries. In bot cases his subject will be "The Psycholog of the Small Sects and its Significance f Evangelism."

Theological seminaries report that wh the graduates take up their ministerial wo they immediately encounter "Holy Roller and other sects, which often succeed winning the plain people while the church fail. The young preachers had received the seminary no help in meeting the situ tion. They are asking why the sects ca evangelize successfully where their ow churches cannot. Because of his long re searches in this field, Dr. Clark is regarde as the leading authority on this new prob lem.

WHAT WOULD YOU DO?

Mexico, D. F., twenty-two days of December 1939.

Mr. William Larkin Duren,
New Orleans, La.
Dear Sir:

Through a confidence of a person th knows you, and that has praised your p sonality very highly, I have consented confide a very delicate subject to you on which depends the future of my d daughter, as well as the tranquility of life.

I am in jail sentenced for fraudu bankruptcy, and I beg you to infor me you are willing to help me save the amo of $185,000.00 dls. in bank notes that possess within a trunk in a Custom Hou in North America.

After I send you an undeniable evidenc it is necessary that you come to cancel th embargo that the Court decreeted in m case, and thus be able to recover a valis that containe a secret hiding, where ch check that was given to me after checkin the trunk, that was sent to North Americ is kept, check that is indispensable to r move the trunk from where it is now.

As a compensation I would gladly gi you one-third of the said amount. Fearin that my letter may not reach you I will n sign my own name. I prefer to wait for yo answer, which I beg you to please send air-mail and as soon as you can, so tha may be able to confide to you all my sec and send you all the evidence necessary.

Please do not forget to send your ans by air-mail, as the matter in question very urgent, I recommend an absolute reserve and discretion.

As I have a position within the prison can have some privileges and that is w I am able to write to you freely.

I will just sign with an initial for t present.

I cannot receive your answer in the pri due to the way my things are at presen but in case you accept my proposition, kind enough to send your letter air-mail the following address, where a friend my entire confidence, resides and who be very glad to deliver it to me immedi ly.

This is the address:
Juan Cortes,
Iturbide No. 5 "A" Depto. 13
Mexico, D. F.

Hoping eagerly to hear from you soon,
I remain,
Yours faithfully,

(We wanted to lift the "embargo" on money, but we didn't fall for his "g game."—Ed.)

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declar- to all men that the Methodists re one people in all the world, nd that it is their full determina- on so to continue."—John Wes- y, letter to Ezekiel Cooper, Feb. 1791.

THE LIVING CHURCH

ion has its roots in the hearts of The foliage of form and ceremony, owering of catechism and creed, the e of ethical living, all are nourished ustained by religious emotions within ut of man. Every faith by which worship has begun in the spiritual ence of one man and has lived h similar experiences in the hearts followers. And, just as the emo- f love or hate, admiration or envy, mmon to all men, so the spiritual n, the religious feeling, is deeply ed in every soul.

—Rabbi Robert I. Kahn

THE PRAYER-ROOM TODAY

Jesus, teach me also to pray. For- e for my hurrying days when in esence of toil and care I have for- Thee. Forgive me that so often I one weary and alone along a road ht have walked with Thee. Teach hine own secret, Thou who in the didst not cease to be responsive to ather's touch, and who in silent of holy fellowship didst not forget rother's need. Let me be with Thee the secret place alone, that pres- may know that Thou art with me throng. Amen.

7. No. 3.

NEW ORLEANS, LA.
RSDAY, JANUARY 18, 1940.

UP NEW ENGLAND WAY



Pagoda over "Plymouth Rock," upon which the Pilgrim fathers landed.



Craigie House, Longfellow's Home, Cambridge, Mass.

(Photos by Dr. W. A. Tyson)

WALLET OF THE WEEK

MISS HELEN KELLER, of the Interdenominational Institute for the Chinese Blind, has issued an appeal for the support of blind people in China whose school at Shanghai has been wrecked by the barbarism of war. The Japanese are said to have bombed and then looted the building. The inmates are hoping to have the institution restored since it offers to them their only means of self-help and economic security. Perhaps we should be reminded that we share in the horrors and the tragedies of that unprovoked and undeclared war.

* * *

THE STATE OF MASSACHUSETTS, through its Liquor Commission, has admonished the liquor interests to desist from the use of the picture or any name in its advertising which would designate Santa Claus, the patron saint of good will. Included in the admonition was the request that the industry refrain from the desecration involved in the use of the picture or the name of any Biblical character, event or phrase. Mild as this admonition was, it points unmistakably to the fact that liquor is in its very nature a moral and a religious outlaw.

* * *

WE'RE LISTENING is the suggestive caption of a feature column carried in the **Chicago Times.** The author, Mr. B. E. Lucas, digests from day to day the substance of short-wave broadcasts which he holds to be the chief medium of foreign propaganda. The caption used by the columnist is less original than might seem at first, for it was little Samuel in the house of Eli who answered the call of the Lord by saying, "Speak; for thy servant heareth." In these simple words he opened his heart to the truth and not to be filled with deadly propaganda.

* * *

THE EMPEROR ASOKA, king of Magadha, India, about two centuries before Christ, is said to have been chiefly responsible for the spread of Buddhism in that country. The method which he employed was to distribute the founder's ashes in small portions and these minute gifts were the occasions of the building of eighty-four thousand shrines in order to house the magic dust. Thus Buddhism came to be centered around the ashes of the dead founder. It is likely that some other forms of faith are more closely associated with the ashes of their founders than the followers would willingly admit.

* * *

THE PROTESTANT MINISTRY, according to Dean William L. Sperry, will likely develop a group of specialists in psychiatry. Dean Sperry states that these specialists in abnormal psychology may be able to deal helpfully with certain disorders of the mind and emotions which occasion many instances of disintegration of character. It is easy enough to disguise such a scheme of scientific salvation with high-sounding descriptives, but it is not likely that any group of specialists in psychiatry will be able to dispense with the need of redemption through Christ, nor will they be able to erase sin from the vocabulary of erring mortals.

THE JAPAN BUDDHIST FEDERATION is repor to be planning to send a civilian corps of one thous young priests to work as missionaries among the nese people in the subjugated areas. All candidates this service will be required to be graduates of Budd universities or training schools. Certain Shinto sects said to be propagating their faith on the continent a So much for the effect of the scrap iron industry Christian missions.

* * *

THE DIES CONGRESSIONAL COMMITTEE has countered many strange and contrary winds in the cou of its hectic career. The first gust was felt when "red herring" was dragged into the open. The fury opposition was augmented when the Nazi Bund beca the object of its attack. The last factor in the storm opposition came when it was intimated that seven m lion aliens in American industry might be slated for portation. The sweeping inclusion of aliens has an o nous sound to every contingent of foreign birth.

* * *

MOHAMMEDAN PILGRIMS from the Dutch Indies have been forbidden by the government to m sacred pilgrimages to the Holy City of Mecca on acc of the hazards involved in travel. True to form in de Moslem circles, pilgrims who had already left have fused to turn back. They give as the reason for their cision that "Allah would never forgive them for bre ing off their sacred work." Whatever one may think Moslem religion, such devotion makes an appeal to s cere people of all faiths.

* * *

THE HUNGARIAN GOVERNMENT, which recen issued a ban against four small sects on account of th pacifist teachings, has issued a series of five sta commemorating the services of five great Protest leaders. Those honored are: Gasper Karoli, who tr lated the Bible into the Magyan language; Albert Mol hymn translator; Gaber Bethlen, who built Transylv into a world power; Matyes Biro and Melius Juhasz, missionaries; and Zsuzsanna Lorantfy, the only wo thus honored. The missionaries and the two translat are four Protestants honored.

* * *

FRANCIS ASBURY, the first American bishop of Methodist Church, was not only a great commoner the sense that he was a man of the people, but in far more important sense that the people were his life. He said: "Every family shall know me by pray and "I feel the worth of souls, and the weight of the toral charge, and the conscientious discharge of its portant duties requires something more than hu learning, unwieldly salaries, or clerical titles of D. or even **bishop.**" By his absolute consecration and his tense devotional life he laid the foundation of Metho empire in America. He reckoned not the numbers in army, but instead he reckoned upon the goodness, mercy and the omnipotence of God.

New Orleans
CHRISTIAN ADVOCATE

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. L. DUREN, D.D., Editor-Manager — H. T. CARLEY, D.D., Associate Editor — C. MILTON CHALMERS, Publisher

EDITORIAL

PARKER RECOGNITION FUND

The movement to raise $100,000 to be known as the Franklin Nutting Parker Recognition Fund," has a direct claim upon the two Conferences in Mississippi, since it is to be used to endow a chair of Christian doctrine in Candler School of Theology of Emory University. It is, however, territorially outside of the immediate interest and responsibility of Louisiana, but the interest of the Louisiana Conference is greater than that which springs from the accident of Jurisdictional allotment. Our interest is personal—an interest growing out of the fact that, by birth, by education, by pastoral service, by continuous Conference connection and by constant fellowship he belongs to the State and to the Methodism of Louisiana. He is our own *in* a sense not true of any other place or connection, *notwithstanding* his twenty-five years at Emory University.

In Louisiana the movement to honor Dr. Parker will require less of a "build-up" program to popularize it than in any other section of the Church. Enthusiasm for the cause already exists because of the affectionate esteem in which he is held. He is known in every corner of this Commonwealth, almost every pulpit in Louisiana echoes his voice, the touch of his spirit abides upon us, and he has been consistently honored by his home people and his brethren of the Conference for more than a generation. When February 1 comes and the period of solicitation begins, we venture the prediction that the response from no other section of the Church will be more spontaneous and wholehearted than in Louisiana. It is likely too that the giving for this worthy cause will record a uniformity of interest in all classes, social, religious and otherwise, than will be true anywhere else.

The organization for the Louisiana Conference includes H. L. Johns, Conference Director, and B. C. Taylor, W. H. Royal, G. W. Pomeroy, D. W. Poole, W. W. Holmes, W. H. Giles and Henry A. Rickey, chairmen for their respective Districts. In addition to these, there will be teams of one or more for each eight ministers to be solicited. It is the plan to complete the campaign by May 1.

EDITORIAL CORRESPONDENCE

On Sunday, not without some misgivings as to the weather, we set out from New Orleans for the session of the Missionary Council in Charlotte, N. C. The weather at home was fairly pleasant except for a heavy fog for a good part of the morning, but when we were a little way out of Montgomery on the way, dawn revealed a landscape covered with ice, and the passing moments increased our sense of being away from home. The icicles hanging from the arms of the telephone poles slanted at about a thirty degree angle toward the south, showing that they had been formed in a stiff wind from the north. Shortly after reaching Atlanta, the sun came out and the weather prospect brightened. After a few short hours with friends in the capital city of Georgia, we resumed our journey to the land of the Tar Heels. The ice soon gave place to snow, and the hope of the brighter hours faded and our shivering increased. At last we came into Charlotte and descended into an atmosphere of mist and streets of slush, but the morning brought better weather.

The Missionary Council

The fourteenth annual session of the Missionary Council convened in the spacious and beautiful auditorium of First Methodist Church, Charlotte, on Tuesday morning. Bishop W. W. Peele opened the session with a straightforward and well prepared address. Bishop Edwin H. Hughes, always interesting and entertaining, was the second speaker. He plead for the substitution of the figure of sower for the soldier in the Methodist Advance now on. The last speaker of the morning session was Bishop A. W. Leonard, who gave a splendid address on the spiritual factor in the new movement. At the conclusion of the morning session a committee on findings was named as follows: Bishop Clare Purcell, C. A. Bickley, J. L. Neill, R. L. Russell, Mrs. Helen Bourne, Elmer T. Clark, and Mrs. Homer Tatum.

The speakers of the afternoon session were Bishops Clare Purcell and Paul B. Kern, the former giving a very informing discussion of The Methodist Advance in its relation to the program of the Church, and the latter a splendid presentation of its relation to the future. At night the speakers were Bishops A. Frank Smith and Ernest L. Waldorf. Bishop Waldorf, who was new to the greater part of his audience, was particularly happy in his bearing and presentation.

Second Day

The theme for the second way was, "The Challenge of America," and the speakers were Mrs. J. M. Spillman, President M. S. Davage, Dr. T. D. Ellis, and Bishop J. Ralph Magee. All the addresses were good. Dr. Davage, president of Clark University, Atlanta, made a forceful and effective address on the Negro in United Methodism, and Bishop Magee brought the morning session to a happy close with a forward-looking address. The afternoon was devoted to a moving picture travelogue on Alaska, and the evening session to a church extension pageant. On the whole it was a profitable day and it was a study somewhat off the beaten path.

Thursday

The first revision of the program was made necessary

by the failure of Bishops Meade and Selecman to reach the seat of the Council meeting. Dr. Louis Wright, President of Baldwin-Wallace College, Berea, Ohio, delivered a vigorous and earnest address on the need for the adaptation of boards and administration to the conditions and the problems of the new day in Methodism. He was followed by Dr. Ralph E. Diffendorfer, whose discussion of a new missionary strategy was brought forward from the program of the afternoon, and the address of Mrs. J. D. Bragg, of St. Louis, brought to a close the morning program.

The afternoon session was devoted to a round table discussion led by Drs. Cram and Diffendorfer, secretaries of the Mission Board. The program for the evening session was carried out as originally planned, with addresses by Bishops Ivan Lee Holt and Edgar Blake.

SUMMARY

It is not easy to evaluate the results of the Council just ended. Naturally one thinks of Savannah and San Antonio, to which the approach of Methodist union lent added interest. It is probably true that there was no deliverance that could be classed as epochal, but it is certainly true that the addresses were good and were worthy of the occasion. It seemed to us that the general theme, "The Methodist Advance," was a little too inclusive for the time allotted to the Council session. The attendance was probably affected by the location of the meeting, but the impression was influenced by the immensity of the great auditorium in which the sessions were held. Interest was sustained throughout the session. Charlotte is a beautiful city and First Church is the most imposing and impressive building that we have seen in a long while. We doubt if the Council was ever entertained with less of ostentation, or with a greater measure of comfort and general satisfaction to the visitors.

THE CHURCH PRESS

Mrs. C. W. Turpin, of the Secular Press Bureau, was present, and rendered invaluable service. In our opinion there is no one better qualified to interpret understandingly such a program, and we look upon her work as being almost indispensable. We sincerely hope that she may be retained in the new organization. We do not think that a wiser investment of the modest sum used for the support of the Secular Press Bureau could be made, nor do we think that so capable a head would be easy to find.

One of the very beautiful and enjoyable occasions was the dinner given by the Charlotte Chamber of Commerce. The genial executive vice-president, Mr. Clarence O. Kuester, left nothing undone to make the occasion memorable. It was a lovely dinner and the words of the speakers were well chosen and eminently fitting. Mayor Ben E. Douglas spoke briefly, as did Rev. E. H. Nease, of Charlotte. No matter where we may be entertained in the future the memory of the occasion at the Chamber of Commerce in Charlotte will be outstanding.

An unusual incident at the Council was the incarceration of three of the Bishops. The story goes that they sat in committee session so late one night that the janitor locked them in the building and went home. When the surprised victims awoke to their predicament they were unable to find a way out, and were forced to call the resident bishop to release them. Frankly we have sometimes felt that the liberties of bishops should be restrained, but we confess that we had not thought such a magnificent prison. Long live the janitor of F Church, Charlotte! May his tribe increase.

Friday

The illness of Bishop Meade and of Bishop Se man's wife was responsible for their failure to r Charlotte, and Bishop Holt could not be present bec of suspended airplane service. The session was conc with two outstanding addresses, one by Bishop E Blake, of Detroit, and the other by Bishop Raymon Wade, of Stockholm, Sweden.

Editorial Miscellany

By Dr. H. T. Carley

A DELAYED GREETING—HAPPY NEW YEAR

"Better late than never," is an adage the truth which depends upon what it's talking about. "Bet never" is more appropriate for some things, and "Ne better" has its uses. But when it comes to New Y greetings, we accept the sentiment of the first quotat

The delay in extending greetings to the readers of Advocate—and of this column, if there be such—was due to my doubt as to its appropriateness, but to sudden and what threatened to be the serious illne the writer's wife. (We are happy to be able to state her condition seems to be improved.) Under such cir stances writing a piece for the paper was an under ing not even attempted.

But now, before the new year grows old—which it certainly do—we extend these delayed greetings, all heartier, it may be, by reason of the cunctation; and wish peace, prosperity, and plenty to all those who serve such blessings. And for those who do not serve such things, we hope increased merit that bring these rich rewards before the year is out.

Cornucopia has already dipped slightly in our dir tion since the year began—"Rosebud" has presented with a baby calf, and the fates have brought us a st pup. We are thankful for the calf, and unthankful the pup. The calf will go with the herd; we hope the will go, too. If he (that gender is wrong) doesn't we'll send him. (Wrong gender again!) The pup just up with us; now we want him (wrong gender) to out!

We also hope some of the weather we have been h ing will light out. If the old belief that the first tw days of January determine the weather for the rest the year holds good, we may look for plenty of ice August and a hard freeze in September.

We have learned one thing, though, during this spell—you can't have a good wood fire without pl of ashes in the fireplace. We learned this through perience. We'd clean out the fireplace thoroughly, sw it and (almost) garnish it; then we'd put in kindl pile on wood, and apply the match. The kindling w blaze, the wood would sputter—and then the whole th would go out. We overcame the difficulty in one case toting ashes from one fireplace to another. Plenty ashes to all good wood-burners the rest of the winter

A new year! A clean page and another chance! M the good Lord guide our hands as we write the rec and give us the strength to finish the last page of a g book as the old year closes the volume!

HE ART OF WORRYING WELL

By Dr. F. W. Boreham

"Neither be worried."—Luke xii, 29 (Moffat).

"It's all right now; I've done with worrying!" Those were the last words of old rtha Menzies; at least, they were her words to me.

can see her now, as she lay back restly upon her pillows, her silver-grey locks nbled prettily about her terribly wrinkled e.

"It was always my besetting sin," she d me one bright autumn afternoon as, lining in her rocking-chair, she sat in sunshine just outside her door. "When as just a tiny toddler, my father used call me his little worrier. I knitted my ows and worried about everything. Dad uld tell me that I should be an old womn before I was twenty. Poor old dad," she claimed, a far-away look coming into her es—a look that told me that she had left r Australian garden and was back in the ampshire lanes—"poor old dad, it used worry him to see me worry so!"

Oddly enough, and without seeing anying incongruous in her behaviour, she rried about her very propensity to wor. It worried her that she had been such worrier. It is at once very amusing and ry pathetic. Somebody ought to write a ok on "The High Art of Worrying Well." ry seldom do we hear or read a sensible ord on the subject of worry. We are like en who find themselves at sea without art or compass. At the one extreme we ve pietists and idealists who declare, abrdly enough, that all worry is wicked. d at the other extreme we have men—od men, sensible men, lovable men—who rry themselves into premature graves. tween these two insanities there is a noan's land of commonsense that lies uncupied and unexplored.

A Good Word for Worry

Now, worry is an excellent thing in its ay. Those who condemn worry in terms at suggest that to worry is to play ducks d drakes with the Ten Commandments ver stop to explain why, if worry be esntially and inherently wicked, we are nt into the world endowed with such an finite capacity for doing it.

Obviously we were made to worry; but e were made to worry wisely. We were ade to take life seriously and to feel the avity of things. The man who never wores about his business will never have a siness worth worrying about.

There come to every nation great moent of acute crisis and grave anxiety, in ich all things seem to be at risk. The ry foundations of civilization are shaken. estiny seems to be trembling in the balce. It would strike dismay into the hearts the people if they were assured that, in at fateful hour, their leaders were carryg light hearts, smiling faces and easy nds. It is the bounden duty of statesmen such a time to worry. A report that they re not worrying would cause universal nsternation.

Wasting Good Worry!

There come times when it is imperative at the doctor should worry about his paent; that a barrister should worry about s case; that a farmer should worry about crops; and that every man should wor about the task that has been specially signed him. It is only through mental ress—the stress that follows upon failure and discontent—that improvements are devised and remedies conceived. If men never worried, things would go on in the same old way, age after age. The wheels of time would revolve in the well-worn ruts; civilization would be stultified by stagnation.

The trouble is that in this, as in so many other things, we go to ridiculous excess. It is our duty to worry about one or two things—big things; things worthy of our worry; the things that we were sent into the world to worry about. Instead of being content to worry on this modest and conservative scale, however, we foolishly proceed to worry about everything! Having once acquired the art of worrying, we allow the art to degenerate into a habit; and, having reached that stage, we apply our skill as worriers with just as great readiness to insignificant molehills as to towering and snow-capped ranges. We lose all sense of proportion, and we quickly pay the penalty. For inordinate and uncontrolled worry is a fire that burns up the brain.

Excess at this point is like excess at any other; instead of being masters of an art we become slaves of a habit. We can no longer cease worrying at will. Nerves are things with which you cannot argue.

Worrying is not to be laid aside by the simple process of signing a pledge or registering a resolution. Every night 10,000 men assure themselves that worry is absurd, futile, preposterous. How can worry help matters? It can only make confusion worse confounded. Meditating thus, they catch themselves humming a bar or two of a popular air—

What's the use of worrying?
It never was worth while
Pack up your troubles in your old kit bag,
And smile, smile, smile!

In obedience to such cheerful and easy-going mandates these victims, weary of the rack, solemnly promise themselves that they will worry no more. And then, switching off the light, they tumble into bed, and, worrying furiously, toss and fume in fevered restlessness throughout the endless night. I am dealing with a subject of which, to my sorrow, I know something!

The whole point is that worrying, to be rendered useful and effective, must be made artistic. It must conform to the standards that obtain in other arts. It is the duty of the novelist and the dramatist to introduce a noble array of characters, but care must be taken to make one or two stand out from all the rest. By the very constitution of our minds we are incapable of taking an equal interest in a multitude of heroes. The artist may introduce into his painting a thousand separate objects; but one or two must stand conspicuously forth upon the canvas. The orator must emphasize one or two words only in each sentence: to emphasize all is to emphasize none.

When Worry Ends

We are born worriers, but our education is not complete until it has taught us to use, artistically and scientifically, this fundamental propensity. A wise man will make it his business to discover the things that are really worth worrying about, and, having solved that initial problem, he will set himself with all his heart to worry about those things and about nothing in all the world beside.

Paul's great argument is that the man who has once worried about life's supremacies will never stoop to worry about life's trivialities. If a man will not worry about his immortal soul, Paul demands, what—in this world or in any other—will he worry about? And yet Paul has something to say from the opposite standpoint. He regarded his soul as we regard a deposit that we have securely banked. "I know whom I have trusted," he exclaims with magnificent confidence, "and am satisfied that He is able to keep that which I have deposited with Him against that day!" Let the unutterable preciousness of your immortal soul worry you, Paul argues, until you know it to be absolutely safe, but, once you have confided it to the Saviour's almighty keeping, why worry any more.—The Christian World.

HOLDING OFF OLD AGE

By Bascom Anthony

Almost daily someone asks me how I manage to stay young. The answer is, I don't. Others think I have found the fountain of youth. The answer is that old age is not held off by drinking at a fountain, but at the table when you have your choice between using a knife and fork to cut off your health or to trim off an inch or two from the tail of old age. Others say, "I'm aging toward youth," but I have information to the contrary. However, I am as well and happy as I have any right to expect to be. Dozens have asked me to write about it. So here it is.

Don't lose a minute's sleep scheming to get even with anybody. Have sense enough to know that there will always be somebody who doesn't like the way you look, what you say or what you do. Also know they will think themselves perfectly honest in attributing to you motives and deeds that you are as incapable of as you are of petty larceny. Also know that you yourself are by no means perfect and that you have said something or done something that gave them reason for their opinion. The other fellow is not wholly a fool or a rascal any more than you are wholly perfect. So ask God to help you to do better and to forgive both you and them for your folly. Make up your mind to be brotherly and kind toward them and then turn over and go to sleep.

Take care of your character, and your reputation will conform to it sooner or later, in spite of all the whisperings and suspicions ever started. Often the other fellow had rather be friendly than not, and he will find it a great deal easier to forgive you any mean thing you have said about him if you show yourself to be friendly, than it is for him to forgive you for the mean things he said about you. His pride makes it hard for him to say he was wrong, when he knows he thought he had sufficient ground for his conduct. Remove both your offense and his as far from your mind as the east is from the west and remember it against him no more forever. That's the way God does and we are called to be God-like. This makes it easier to sleep with yourself at night and to associate with yourself by day. This is basic in a normal, happy life. Also thank God that while the other party was wrong in what he said about you, he didn't know and tell half the mean things you know about yourself. That's rule one.

Rule two. Don't live in your troubles but live in your joys. Deal with your own troubles as you deal with those of other people. When tramps and beggars come to the door or distressed people send for you, you hear their story, make up your mind what ought to be done about it, you do it, and then turn to more pleasant things. You keep some

(Continued on page 16)

THE SANCTUARY

"ON EARTH, PEACE, GOOD WILL TOWARD MEN" LUKE 2:14

Christmas Sermon by Rev. Roy H. Kleiser
Central Church, Meridian, Miss.

Never has this text seemed quite so futile, or such a hopeless illusion. Never has Christmas seemed so overshadowed by the ominous spectre of fear and a subtle dread of the future as we try to adjust our thoughts to a desperately warring world. The World War was bad enough, but it did have one bright hope; men thought they were fighting a "war to end war." Today that hope is gone. The average person faces present happenings with a cynical attitude called "realism." It is a realism that leaves them trembling upon the brink of an abyss of dreaded economic and social collapse that threatens to destroy not only the warring nations, but the whole of civilization.

In the glaring light of such fears, what are we to think about this text and the moving story from which it is taken? Is it merely a beautiful fable, a futile dream, a meaningless sentiment, as some think? I cannot think so, not when I am able to catch fleeting glimpses of certain undercurrents of changing thought glowing dimly behind the lowering clouds of this present darkness.

Consider for instance, the rapidly changing attitude toward war. Until quite recently war was thought of as a glorious and heroic experience, its glory more than compensating for its tragic cost. It was also the expedient way for strong nations to acquire what they needed. From the dawn of history to the present, strong nations have always preyed upon the weak. It was the simplest method of securing slaves, or adding income by a levy of tribute, or expanding their borders.

That was the way the ancient empires like Babylon, Assyria, Egypt, Greece and Rome achieved their greatness. It was the way Spain set the pace for colonial empire building in the early years of this modern era—and the way she finally lost what she had gained. It was the way France and England laid the foundation for their present empires. It was the way we ourselves took America from its aboriginal inhabitants as they doubtless took it from the races that preceeded them. There was never any condemnation for their acts, except perhaps among the defeated and that was more resentment than condemnation, for they would have done the same thing if they could. The point is, it was not considered immoral or wrong for a nation to take what it wanted if it could.

Even among individuals it has not been so many years since similar forms of ruthless acquisition were condoned and even thought quite praiseworthy. Do we not still sing the praises of Robin Hood and Rob Roy McGregor and flock to see the supposed reproduction of some of their exploits upon the screen? Yet they were little more than glorious highwaymen. And if the truth were known, most of the older aristocracies of Europe were founded upon wealth left by some plundering medieval ancestor.

But today all that is changed. Where Robin Hood and Rob Roy, and even so recent a character as Jesse James, were honored and praised for their deeds, their modern counterparts such as John Dillinger, Pretty Boy Floyd and their kind, are condemned as heartless killers. Where England's conquest of her colonial empire and ours of America were lauded as glorious achievements, Mussolini's conquest of Ethiopia, Japan's attack upon China, Hitler's seizure of Austria, Czechoslovakia and Poland, and Stalin's attempt to take Finland, are condemned by the rest of the world as national banditry.

Everywhere, even among the warring nations themselves, there is a rising tide of sentiment against war, not only against wars of conquest, but against war as a means of settling international differences of any nature whatsoever. Why is this? What has brought about such a tremendous reversal of sentiment almost within one short generation? Is it because we who have already obtained our "Place in the Sun" are now resorting to a pious, hypocritical, self-righteousness in order to maintain it? That is the accusation made against us in the press of the so-called "Have Not" nations, but I am quite sure it is not the reason.

Some, no doubt, are against war simply because they have been convinced of the economic futility of it, and they are right as far as they go; war is economically futile. It has become so costly that even the victors, if there are any, lose more than they gain. But there is a deeper and more fundamental reason for this change in attitudes. It may be summed up as a new understanding of the meaning of life. It is a new awareness of the intrinsic value of any and every human personality. It is an awakening consciousness of the fact that more is lost by the destruction of persons and their possible contribution to civilization, than by all the economic waste of war. The idea is rooted in the teaching of one who himself aspired to be "King of Kings and Lord of Lords," but without the aid of swords, or guns, or battleships, without the slaughter of a single person, or the breaking of a single diplomatic promise.

In other words, the things Christ taught about life are beginning to penetrate at least a little way into our social consciousness. Many who make no pretense of being his followers are nevertheless beginning to wonder if perhaps he may not have been right after all when he said such things as, "Man cannot live by bread alone," or, "One must do unto others as he would be done by" if he expects to get along well with other people; or, "He that lives by the sword shall perish by the sword." Through most of our modern era people have been thinking of such passages, when they thought of them at all, merely as pious platitudes, but they are beginning now to realize that they are actually statements of a natural law that is as inexorable in its operation as the law of gravity. They are beginning to see that many things Christ said, though expressed in the quaint phrases of a bygone day, are wholly relevant to life in this day and tremendously vital to it.

So I do not hesitate to assert with all the assurance I possess that the light that shone upon those simple shepherds watching their flocks by night on the hills of ancient Judah still shines, and the star that guided those eastern wise men to the manger in Bethlehem still guides those who are wise to "The way, the Truth and the Life." The light is partly obscured now dense fogs of human ignorance, by smoke of many battles, by fear and pr dice and hate and sin and selfishness greed, but it still shines behind the clo Its shafts, stabbing into the present ness, are penetrating far enough for th who will to see that the ancient procla tion of **Peace and Good Will** is neith beautiful fable nor a sentimental illu but a practical, attainable ideal.

Then what of the Church, with suc heritage as this, in such an age as t What shall be her attitude in the face the fear and dread that grips the world the hostile forces that challenge this he age? It is certainly not a time for her retrench. On the contrary it is time for to renew her faith, gird up her loins go forth to battle against all these powers of darkness that have been loo in the world, not with guns and ships bombing planes, but with the simple he ing truth about life as Jesus taught it.

At whatsoever cost she must find a w to get her message of saving grace acr to the minds of the embattled men Europe and Asia so that when the sm of their battle has finally cleared away, they are able to see the charred ruins by their Machiavellian dreams of conqu they may turn from all such futile phil phies to what Jesus taught as the only men can live if they ever expect to ach any real measure of happiness and con ment in this world.

The Church is faced today by mig forces of evil than any she has faced thousand years. She is also faced by greatest opportunity she has had in a t sand years. The masses all over the w are lost in a confusion of conflicting ide gies, economic stresses and social disc until they are "like sheep without a sh herd," running after every strident v that calls. Let the Church call them the voice of assurance. Let her hold Christ to their bewildered souls as the savior who can save them from the cu of war and destruction that now sits heavily upon them. Let her hold him u the Great Teacher who showed men life should be lived for its richest ful ment. But let her go further than that; her demonstrate to them that He is not the Great Teacher, but also a living P ence who will gladly walk the rough of reconstruction with them and help to meet life at its worst and yet live its best.

NOTICE

A recent letter from Ava Morton, Huc General Hospital, Huchow, Che., China, quests that mail going to her be sen follows:

Miss Ava Morton, care Miss Mary Bl ford, McTyeire School, 11 Edinburgh R Shanghai, China.

The reason for this request is that t has been a great deal of delay in Huchow people receiving mail addre directly to that place. It seems that it west first and sometimes bears several marks before reaching them. If sent to above address at Shanghai, it is forwa to them promptly and reaches them se weeks sooner.

Also, it is advised that the only safe sure way of sending money to worker China is by cablegram. Mrs. Ina Davis ton, treasurer of the Woman's Missio Council, will send such money free charges by including it in regular quart payments. The next to go out will be first of April.

CONFERENCE NEWS AND PERSONALS

Rev. H. W. Ledbetter has been well re-ived at Merryville, La., his new charge, d everything is moving along nicely.

Friends of Rev. W. S. Selman, of Kos-sko, Miss., will sorrow with him in the ss of his mother, who died in Alabama in ecember.

Rev. R. L. Weldon, at Welsh, one of our w pastors, is looking after every detail the church program, including the con-ence organ.

Mrs. W. M. Kent, formerly of Homer, but now living in Los Angeles, Calif., ys that news from Louisiana churches unds good to them in their faraway ome.

Rev. and Mrs. H. L. Norton, superan-nates of the Mississippi Conference, are their home, 2704 Cedar Street, Baton ouge. From their viewpoint, the outlook r the current year is encouraging.

Rev. Roy Wolfe is happy in his work at rentiss, Miss. His people have done every-ing possible for his comfort and the work moving off to a good start for the new ear.

Rev. W. H. Saunders, one of our super-nnuates living at Crystal Springs, writes at he is happy and grateful that he is able do his part for the home church and e new pastor, Rev. H. C. Castle.

We regret to learn of the destruction by re of Rust Hall, the main building of Rust ollege at Holly Springs, Miss. The fire oc-urred on January 8, and the five-story ructure was completely destroyed. We are ad to report that no lives were lost.

The editor acknowledges with sincere ap-reciation a number of letters of commenda-on and approval regarding the new ap-earance and arrangement of the paper. We ope to retain the good opinion of our many iends as the year progresses.

Friends of Dr. H. T. Carley will rejoice learn that Mrs. Carley seems to be im-roving following a serious illness. The fact at Dr. Carley was carrying a heavy bur-en on account of Mrs. Carley's illness was sponsible for the omission of his con-ibution in the last two issues of the paper.

Friends of Rev. J. M. Lewis, McComb, iss., will be sorry to learn that he has not en very well in recent weeks. We are ad to report, however, that he is showing me improvement and that he maintains e good cheer which has been character-tic of him through the years.

Rev. Dan P. Yeager, pastor of the Wil-amsburg charge, writes that his people ve been most kind. Each church contrib-ed to a Christmas pounding, and many provements have been made in the par-nage. The members cooperate in a fine y and Bro. Yeager feels that this will be e of the best years of his ministry.

In attendance upon the Council session Charlotte were: Dr. and Mrs. W. L. Doss, ., Revs. B. H. Andrews, E. B. Emmerich, W. Poole, V. D. Morris, C. K. Smith, Mrs. M. Ledbetter and W. L. Duren. From ississippi we noted the presence of Rev. L. Neill and Mr. W. D. Hawkins, and om North Mississippi, Rev. R. G. Moore.

The annual Charter Day banquet of mory University for Mississippi will be held at the Edwards House, Jackson, at 12 o'clock noon, on Thursday, January 25. Dr. Willis Walley, of Jackson, is president of the Emory Alumni Club of Mississippi, and should be notified in advance by those expecting to attend.

On the evening of Dec. 24, the Methodist Church of Dublin, Miss., was beautifully decorated in harmony with the Christmas season. Under the direction of Miss Hazel Smith and Mrs. Lexie Howell, a Christmas cantata was given to a packed house. The music was beautiful, the spirit effective, and the fellowship fine. Rev. C. A. Northington is the pastor.

During the Christmas holidays the following ministers visited relatives at Byhalia: Rev. J. D. Simpson, Oakland, Miss.; Rev. M. E. Armstrong, Shuqualak; Rev. S. E. Ashmore, Kosciusko; Rev. A. D. Lewis, Irvington, Ky.; and Rev. H. C. Lewis, Victoria, Miss. The two sons of Rev. H. P. Lewis, Donald and Huntley, preached from their father's pulpit on December 31.

Rev. R. F. Harrell, of Mississippi City, and a retired member of the Louisiana Conference, reports that he and his wife have had quite a serious time with illness during the past month. Both of them are better now and are looking forward to the church activities of the coming weeks in the hope that they may share in the benefits and blessings of these occasions.

The sermons of Dr. George W. Truett, as delivered in his church on Sunday morning, are being recorded and on the following Sunday night at 9:15, Central time, are being broadcast over Station XEAW, 960 kilocycles. The station can be heard over the entire country. This broadcast is after church hours and those who wish can enjoy the sermon of this great preacher of the Southern Baptist Church.

On behalf of the Advocate and the friends who made possible the gesture of good will toward our retired ministers and the widows of deceased preachers, we wish to acknowledge our appreciation of the letters and cards which have been received from those to whom checks were sent. It was a genuine pleasure for those concerned to have part in promoting the joy of these in retirement, even though it were only a token of remembrance.

It is with sincere regret that we have received the news of the death of Mr. H. C. Wolfe, eldest brother of Rev. H. M. Wolfe, of the Department of Evangelism and Stewardship of the Louisiana Conference. Mr. Wolfe resided in Cincinnati, was a commisson broker, and was a member of the Baptist Church. His body was carried back to the old home at Roebuck, South Carolina, where it was interred on last Monday morning. The friends of Bro. H. M. Wolfe will remember him in this hour of sorrow.

LOGANSPORT, LA.

Dear Dr. Duren: I am glad to report through the columns of this paper our work at Logansport. I found the work well organized, due to the efforts of Bro. J. C. Whitaker, the former pastor, and everyone ready for work. I've never been more cordially received by any work. Everyone seems very anxious to make our work a pleasure and success.

On arriving at the parsonage, we found it warm, with dinner ready, and a nice pounding on the kitchen table. The following week the Ladies Missionary Society refurnished the kitchen with a new gas range and electric ice box, also installed a hot water system. They are planning now to convert the back porch into a cozy bedroom.

But the real joy is not in the temporal things that have been accomplished, but in the way they are responding to the spiritual interest of the church. Our attendance both for Church School and Divine Worship is increasing. Five Christmas subscriptions to the New Orleans Christian Advocate have been sent in. An offering was taken at the White Christmas Service for our superannuate ministers, amounting to $18.

At the January meeting of our official board our budget for the year was approved with a substantial increase in pastor's salary and benevolences.

The church and pastor are happy over our start for the year. May we be willing to be used of the Lord for greater service.

Respectfully,

W. O. LYNCH.

SEMI-CENTENNIAL SERVICE AT CRYSTAL SPRINGS

On Dec. 21, 1939, in the town of Crystal Springs, Miss., where the 1889 session of the Mississippi Annual Conference was held embracing the same December date, was held a Semi-Centennial Service which was shared in by about seventy-five people.

Activities began at 12:30 noon with dinner in a downtown cafe, following which a picture was taken of the members of the Conference classes of 1888 and 1889, and all retired ministers present, together with their wives, after which the service was held in the Crystal Springs Methodist Church.

The following ministerial and out-of-town participants were noted as present: Rev. and Mrs. W. M. Sullivan, Rev. and Mrs. Jas. G. Galloway, Rev. and Mrs. Geo. H. Thompson, Rev. and Mrs. C. W. Crisler, Rev. and Mrs. W. H. Saunders, Rev. W. H. Lewis, Rev. J. W. Ramsey, Rev. W. B. Jones, Rev. R. H. Clegg, Rev. J. B. Cain, Rev. and Mrs. E. J. Coker, Rev. and Mrs. O. S. Lewis, Rev. and Mrs. T. E. Nicholson, Rev. and Mrs. R. E. Rutledge, Rev. and Mrs. A. S. Oliver, Rev. and Mrs. H. C. Castle, Rev. and Mrs. F. E. Dement, Rev. Geo. H. Jones, Rev. L. E. Alford, Rev. J. L. Carter, Rev. J. H. Jolly, Rev. H. L. Daniels, Rev. M. L. McCormick, Rev. T. J. O'Neil, Mrs. Barney W. Lewis, Miss Pattie Lewis, Mr. and Mrs. Herlong, R. J. Fairchild and others.

The inspiring program started with a word of greeting by H. C. Castle, the host pastor, who announced that J. B. Cain would direct the service, whereupon Brother Cain read two paragraphs from the 1889 Conference Journal concerning the opening of that Conference. "And Are We Yet Alive," the hymn used in opening that Conference, was sung, and Jas. G. Galloway, the brother of Bishop Galloway, who presided over that Conference, offered prayer. W. H. Saunders read the passage of Scripture from Matthew 10, which Bishop Galloway had read fifty years before, and W. B. Jones, the successor to C. G. Andrews, Conference Secretary, called the roll of the entire Conference of 1889, and also of the class admitted on trial in 1889.

W. M. Sullivan, of the class of 1888, addressed the class of 1889 and welcomed them into the Golden Jubilee Circle. Those present of this class were Geo. H. Thompson, C. W. Crisler and W. H. Lewis. Those absent on account of sickness or of distance were: J. T. Leggett, H. Mellard and H. L. Norton; while the other ten of the original class of sixteen members were either dead or no longer in the Conference.

F. E. Dement sang "It Pays to Serve Jesus," accompanied at the piano by his wife, a granddaughter of the late Rev. I. L. Peebles.

C. W. Crisler, W. H. Lewis and Geo. H. Thompson made inspiring addresses of reminiscences and exhortation; and likewise did J. G. Galloway, of the class of 1888; W. H. Saunders, who joined the North Mississippi Conference in 1888; and J. W. Ramsey, who joined the North Mississippi Conference in 1889. Throughout the talks there were tributes made to departed members of the class, more especially to M. L. White and B. W. Lewis.

Other brief talks were made by O. S. Lewis, J. B. Cain, Mrs. B. W. Lewis, Mrs. C. W. Crisler, Mrs. Geo. H. Thompson and Mrs. W. H. Saunders, and it was voted to send messages of greeting to Rev. W. W. Cammack and Rev. J. T. Nicholson, both of whom had been members of the Mississippi Conference for sixty years.

J. L. Carter led in singing "Children of the Heavenly King," the honored men were called to the front and the members of the congregation greeted them with hearty handclasps, following which the benediction was pronounced by R. E. Rutledge.

GEO. H. JONES,
Sec. Miss. Conf. Historical Society.

SUB-DISTRICT CHRISTIAN EDUCATION INSTITUTES

Quitman, Miss., January 29.

Philadelphia, January 30; Newton, January 31.

Meridian, February 1; Scooba, February 2.

These institute are for all workers of the adult divisions and for those of the young people's division. The speakers will be Rev. W. B. Jones, Rev. Irl Sells, Mrs. W. L. Elkin and Miss Lilybec Phillips.

LILYBEC PHILLIPS, D. D.,
Young People's Work.

RESOLUTIONS OF APPRECIATION

Captain Charles J. Zatarain, having moved his residence to the city of New Orleans, and after twenty years of service as Chairman of the Board of Stewards of the Algiers Methodist Church, has declined reelection to that office; and

Whereas, we, the undersigned pastors and members, having served as co-workers with him, and through this association have come to admire his loyalty to his church, his sincere efforts to carry through what he thought was best, his unselfish giving and true Christian principles; and

Whereas, we believe his long years of constructive service will be an inspiration to others to carry on the program of the Church, that it may attain higher spiritual levels; therefore be it

Resolved, that we offer to him our sincere thanks, and extend our best wishes for happiness in his new home, and that God's richest blessings may continually be his.

(The above resolution was adopted and presented to Captain Zatarain at our quarterly conference session held January 3. It bore the signatures of all of the pastors that he served under from Bro. R. M. Brown, under whose pastorate he joined the church, to the present time, including also the presiding elder and members of the Board of Stewards, officers and teachers of the Sunday School, and Woman's Missionary Society membership, and many others.)

EDGAR E. CAYARD.

BATON ROUGE DISTRICT

At the recent meeting of the District Board of Stewards, of the Baton Rouge District, held at Hammond, every charge in the district was represented. Fifty-two laymen and preachers were present.

The whole atmosphere of the meeting was one of enthusiasm and expectancy of greater things to come. Not a dissenting voice was raised concerning the assessment for our Conference Claimants. Rather, the action of our Annual Conference was enthusiastically approved. Not one charge lowered its acceptance for World Service in the light of the assessment. There were some increases in the acceptances.

The District Board of Stewards voted unanimously to continue the salary of its tireless district superintendent at 13 per cent of the pastor's salary. It expressed its approval of Brother Bowdon's efficient leadership by making available to him a hundred dollars which will only partly defray his office expense.

The district superintendent presented those present with a list of all special days and services to be held in the coming year. The following goals were set up for the district:

1. Every church receiving new members equal to 10 per cent of its active membership.

2. Every church with a definite and well planned financial program; a pay-as-you-go policy.

3. Every church making a ten per cent increase, at least, in World Service giving.

4. Every church making an advance in church school enrollment and attendance.

5. Every charge with a Vacation Church School.

6. Every charge receiving a minimum of five credits in some form of our training program.

7. Every charge reaching its minimum goal of one Advocate subscription for every 25 members.

8. Every church with some form of evangelistic activity and program during the year.

9. Every church observing all the special days.

10. Every pastor reading at least two books per month during the year.

11. Every charge giving its pastor ten days or more for recreation and spiritual development during the year.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

These are the minimum goals as sented by Brother Bowdon.

The plans are under way already "spending" the $100 we will receive for ing over the top in our Advocate qu The money shall be used in paying the penses of all preachers in our district wh salaries are $1000 and under.

As one hears from the various char throughout the district he is impres by the progress that is being made. Sala were increased in many instances. Chu debts are being paid. The best year of for the district is expected.

We plan to have Mr. James Reid here Hammond January 21st., emphasizing missionary interests of the church.

CARL F. LUEG,
Reporter.

ANDREW JACKSON WEEKS

This is not a biographical sketch, not even a brief summary of editorial tivities, but a slight appreciation brother editor who cherished a fine friendly spirit through a long and busy Devoted to his Church, interested in all wider movements of his day, and a l of his fellowman, A. J. Weeks won fri in the many and varied circles of Church on both sides of the Atlantic droll, indifferent manner and delibe speech, mixed with excellent good hu and much keen wit, made striking app to vast groups of Americans.

Born in the deep South, our Bro Weeks early in life migrated to the w open spaces and breathed the free ai Texas. Few men knew Texans and loved great Southwest as did he. But he was bound to Texas and to Texans. Methodi North and South, yea, on both sides of water, enlisted his best efforts and abiding love. In the pastorate and as ed of various papers he gave a good acco of himself.

The sudden passing of A. J. Weeks in closing month of the year linked him my own mind to the sudden going of Brummitt, of the North, on the eve of Uniting Conference earlier in the y Brummitt fell just as he had turned in last "copy" for the "special edition" of Christian Advocate. Weeks had made re the "forms" of the Southwestern as he girding himself afresh for the coming M odist Advance. In a most real way the U ing Conference and the Methodist Adva



ere one. Both men labored to the last; th passed very unexpectedly; both were re spirits.

Our brother of the higher latitudes and r recently departed editor of the lower rallels were much alike, but they were ally one in their devotion to the demands ade of a Methodist editor. Both were nd at Methodist assemblies in the North d in the South, eager to report the move- nts of Zion. Weeks was fully as much erested in English Methodism as was ummitt, a man to the manner born. So th of these, our dearly loved brothers of e press, were one in spirit as they were ned in the manner of their sudden de- ture in this wonderful year of Method- Union.

The passing of Andrew Jackson Weeks, soon after the going of our dear brother, n B. Brummitt, robs the Methodist press two faithful and devoted servants, and ves the Southwestern Jurisdiction with w to fill their places.

The union bond is severed, but to us re- ins a rich heritage in the noble example t us by one who made the world better d happier by his having passed this way.

M. T. PLYLER,
For the Editors Assembled in Charlotte, N. C.

WISE AND OTHERWISE

By Rev. James H. Felts

When the Rev. Mr. Announcer gets ough with the preliminaries that part of congregation still awake is ready to rt home.

A young preacher said to me one Monday rning, "I am nearly dead. I preached two urs yesterday on infant baptism." I said, magine your congregation is dead." He ver quite forgave me.

Blessed be the woman who allows her band to tell a story without cutting in him.

The preacher who always finds his new rge badly run down generally leaves it re so.

A peacock was strutting. I had a rear w. If he could have seen what I saw he uld have lowered his tail to half-mast. re is something in one's viewpoint.

eneral Sherman did his best to prove "war is hell." His facilities were not al to today, but he did a good job with t he had.

you like eyes that see not and ears hear not, allow your thinking to be urated with prejudice.

mental midget is a man whose voice is chief asset. Give him a dose or two of its of frumenti and he will make a mule med of himself.

ens lay better and men live better when work for a living. I make my hens tch for it.

lessed is the man who can thank God the crust of bread when other desirable gs are wanting. He is "one of the old hen's chickens."

y, farmer boy, you will likely "eat ner back on the hog" by sticking to present job, giving it increasingly in- gent oversight.

od impulses are too often stillborn.

ue or false? "Prudery—Christianity's test Enemy."

RESOLUTIONS

Whereas, Capitol Street Woman's Missionary Society has been called upon to part with one of its faithful members, Mrs. Willie Hoover Lester, who, after nearly four years of patient suffering, entered into her Heavenly Home on Dec. 20, 1939; and

Whereas, in her life she exemplified true motherhood in her devotion to her family, and true Christianity in her faith in God, and service to her church and community, and found the pattern for her life in the law of love; and

Whereas, we sorrow not as those who have no hope, but rejoice that our loss is her gain; therefore be it

Resolved, First, that we bow in submission to the will of God, rejoicing in her example of patience in suffering, her simple faith in the teaching of Holy Writ, and her life of usefulness;

Second, that we assure her loved ones of our deepest sympathy and commend them to the comfort and care of our Father in Heaven;

Third, that these resolutions be spread on the minutes of the Woman's Missionary Society, a copy be sent to the family, a copy sent to the New Orleans Christian Advocate, and a copy sent to the city newspapers.

(Signed) Mrs. Flora Kelley, Mrs. O. H. Wingfield, Mrs. B. F. Lewis, Mrs. N. L. Sullivan, Committee.

MRS. A. A. SPEARS

Mrs. Amelia Austin Spears was born in Winn Parish, August 7, 1859. Her death occurred on Nov. 28, 1939. She was the daughter of Nat Austin and Lucy Louis. In 1873 she was married to J. D. Spears. To this union were born nine children, five living—three boys and two girls—W. R., J. D., and Hardy Spears and Mrs. Josephine Holstine and Mrs. Nettie Magee. She also leaves twenty-eight grandchildren and fifteen great grandchildren.

Mrs. Spears had been a member of the Methodist Church for many years, uniting with it when a girl. She was a true Christian woman and believed strongly in the old time gospel and was true to that belief. There is no question about her being ready to go. Her condition had been such that it was impossible for her to attend church for the last five years. However, she did attend once or twice during this time. Being her pastor, I visited her quite often and always found her cheerful and trusting for the better. Always I found time to pray with her. She talked freely about her suffering and often said she would be glad when God would take her Home. She said many times "I am just waiting to be called."

Mrs. Spears had many friends and people were kind to her. This evidence proved that she was loved by all. Her children were very attentive to her, especially Mrs. Magee, as they lived so near each other. I have never known anyone to be more attentive and lovable to her mother than Mrs. Magee.

She was laid to rest in the cemetery at Waxia Bayou, the writer conducting the service.

Although your soul is now at rest and free
from care and pain,
This world would seem like Heaven if we
had you back again.
But still we say His will be done, your soul
is with the blest,
And we who grieve for you today are the
ones who loved you best.

C. B. POWELL, P. C.

ADDITIONAL PERSONALS

Rev. John W. Langdale, Book Editor of the former Methodist Church, in New York, has returned to his home in Brooklyn from the Methodist Hospital, where he had been a patient for many weeks. We sincerely hope that his health may soon be fully recovered.

We are greatly cheered by the report that Rev. J. T. Leggett continues to improve at the Methodist Hospital in Hattiesburg. He is in fine spirits and keeps in touch with the world by use of the radio and is now waiting the doctor's permission to return to his home.

It is with sincere regret that we learn of the illness of Rev. L. L. Roberts, the faithful and consecrated pastor at Union, Miss. Bro. Roberts has been ill since Conference and has been given a thirty to sixty day leave of absence by his Board of Stewards. He is now in the Methodist Hospital at Hattiesburg for a checkup on his condition. We trust that he may be able to return to his post in the near future and with the assurance that all is well.

MEETING OF OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: I wish to express to you my great appreciation and enjoyment in our church paper. It is most interesting and helpful.

Will you please publish the following report of the Oxford-Holly Springs Union meeting which met in Holly Springs January 11. This Union is composed of young people from Oxford, Abbeville, Waterford, Potts Camp and Holly Springs. There were forty-one present at this meeting. The program was presented by the host-church, with Miss Rubye Sigman as leader. The subject was "God's Purpose for the World." The leader challenged each young person to find his purpose in life and use it toward the advancing of God's kingdom. Reeves Cochran gave the Christian's viewpoint and Miss Nancy Rhea told Jesus' idea. The scripture was read by Miss Frances Newsom. A special number in song was rendered most beautifully by Misses Frances Sowell and Nell Hammond. After singing "Dear Lord and Father of Mankind," the program was turned over to Rev. Torrence Maxey, president of this union. Miss Catherine Fudge, of Oxford, was elected secretary of this particular meeting. Miss Rubye Sigman was elected reporter for this union. After the business session a good time was enjoyed by all. Miss Elizabeth Kizer was entertainment leader for the evening. A delicious salad plate was served by the host-church. The next meeting will be held in the Oxford-University Methodist Church, Feb. 15.

Thanking you very much for your kindness, I am,

Most sincerely,
(Miss) RUBYE SIGMAN,
Reporter.

A little boy had seen an immersion service at the creek. He went home and tried to baptize his cats. The kittens endured it but the old cat scratched him and then he threw her aside and said, "Go on be a Methodist if you want; I got your children anyway."—Michigan Christian Advocate.

THE CHURCH PEW

THE WILL TO OVERCOME

The will plays a conspicuous part in the religious life. God is forever striving to lead us to the highest peaks of Christian experience and service; but our attainment of these heights is conditioned upon the use of the will in cooperating with Him. In all His teachings about personal salvation, Jesus made frequent reference to the use of the will. We can become His followers only by willing to do so. "If any man will do His will," Jesus said, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." At times it requires nothing less than the most strenuous effort of the will to live the Christian life consistently. When Jesus said, "Strive to enter in at the strait gate," He used a very strong expression. Our word "agony" is derived from the Greek word translated "strive." The Master seemed to say, "While the world follows the broad and self-indulgent way of life, do you, if need be, agonize to walk in the way of eternal life." He challenges us to make a heroic use of the will. He declared that the lost were those who persistently and deliberately rejected Him,—"but ye would not."

We find the strongest Christian characters among those noted for their strength of will. Had Martin Luther been a man of a weak will, the history of the Christian Church might have been very different from what it is today. When Stonewall Jackson was a young man, he took as a motto for his life: "You can be what you resolve to be." As a student he was poorly prepared to enter West Point, but he determined to keep up with his class. Before the lights were put out at night, he would pile up his grate with anthracite coal, and, lying prone before it on the floor, would work away at his lessons by the glare of the fire, which scorched his very brain, till a late hour at night. This heroic use of the will enabled him to keep up with his class and graduate with honors. When he became a Christian his first several attempts to lead in prayer were embarrassing to all concerned. One day his pastor said to him: "Major, we do not wish to make our prayer-meetings uncomfortable to you, and if you prefer it, I will not call on you to lead in prayer again." The prompt and emphatic reply was: "My comfort has nothing in the world to do with it, sir; you, as my pastor, think it is my duty to lead in public prayer—I think so, too—and **by God's grace I mean to do it.** I wish you would please be so kind as to call on me more frequently." The result was that he became one of the most gifted men in prayer in the whole church. If military genius, plus extraordinary will power, made him a great soldier, the same will power plus consecration made him a great Christian.

"Self-expression," which to many means only self-indulgence, is the great word of today, but "self-control" should be the Christian's watchword, and here again the will must play an important part. General Lee spoke to the point when a mother brought her child to him for his blessing: "Teach him to deny himself." The great Christian General could think of no better advice to give a mother than this: "Teach your child self-control." It is a teaching much needed today.

The will to overcome has been the salvation of many a young person when facing sore temptation. During the World War a young soldier was invited to go with some companions to a questionable place of amusement, and he declined to go. His corporal, with a taunt, said: "If you stay in this army it won't be long before you will be running with the crowd." The young man replied: "That's all right, corporal, but I have a mother, a sister, and a sweetheart back home, and I have determined to go back to them as straight as when I left them."

When, Daniel-like, we purpose in our hearts that we will not defile ourselves, but do the will of God at all costs, we enlist all the powers of heaven on our side, and victory is assured.

H. H. SMITH.

Ashland, Va.

EIGHT MILLION METHODISTS SHOULD LEAD IN MAKING AMERICA CHRISTIAN!

God has brought our United Methodism to the Kingdom in America for such a time as this! An unparalleled opportunity opens before our great Church as we bring the rich resources we have in Christ Jesus to bear on the unmet needs of our country.

Methodism has led the Christian communions of America in successful organic union. Methodism must now go forward in a great spiritual advance and in a mighty moral crusade. Christ wills it!

Through Christ we face this semi-pagan world in confidence. Large areas of American life have grown progressively selfish, secular and sinful. Indifference, irreligion, gambling, drunkenness, crime and lewdness are cruelly debasing youth and undermining the American way of life.

Christ calls again to Methodism to proclaim in word and in life personal redemption, the Christianizing of the social order, and evangelism for all the world.

Christ alone can make America Christian, but He cannot do it alone. He would lead every Christian in every group and sector of American life to a holy war of love against hate, of brotherhood against brutality, and of service against selfishness.

A new spirit of adventurous faith is stirring the soul of our United Methodism. Eight million Methodists in forty-three thousand churches will answer the challenge of our bishops to more Christ-like personal life and to more sacrificial Christian service in the Great Advance of the coming months.

Every local church must become the dynamic center of this movement to make America Christian. Every minister must aggressively lead his people in bringing Christ to his community and his community to Christ. Every Methodist, worthy to be called a good soldier of Jesus Christ, must enlist in this Christian crusade.

Will this cost sacrifice? Yes! Devotion? Of course! Money? Certainly, as each Christian shares according to his ability with his Lord in redeeming the world! And let ministers and laymen everywhere be honest with God, rendering unto world service that which is world service's, and unto the local budget that which is the local budget's.

Christ and His Church are the chief fairest hopes of America.

"Now God be thanked, Who matched with this hour!"

The Committee on Appeal to the Church of the Board of Home Missions and Church Extension. Bishop Titus Lowe, Chairman; Dr. Weldon F. Crossland, Secretary.

UNDER GOD'S CONTROL

Some years ago a certain Canadian wanted a slogan by which to express secret of her greatness. The final cho was this: "Toronto, the City of Homes."

As with a city, so with a country, secret of her real strength, or weakne lies in the home-life of her people. Look at the brave new world, I see it rising u the foundations of new homes.

During the last twenty-five years m homes in Britain have become little m than hotels, to which members of the fa ily return to eat and sleep. People liv under the same roof are, virtually, str gers, hiding their real selves from th nearest to them. Christmas, once the Ho Festival, is spent by increasing numb away from home. Worst of all, families tragically broken through divorce.

The only answer to these things i restore God to His rightful place as h of every family in Britain. This can happen as the individual members will give Him the control of their own lives, learn to cooperate in a new way with other. Then there is literally a new ho Barriers go down. Husbands and wives really honest with each other—there is fear of being found out because there no secrets. Fathers and sons become pa the elder showing he understands temptations and difficulties of the young because he himself has been through th Mothers and daughters become friends a new way—the girl no longer hides deepest needs, or says, "I could never t to mother about that." Mistress and m become real fellow-workers, each recog ing the rights and worth of the other, together seeking God's plan for the h they share.

From such homes the new spirit of esty and love and cooperation is ca out into business, social, church and tional life. Others who have not learn secret want to know it. Those who kno live to share it. And so the foundation the brave new world may be laid eve the old world crumbles around us. God Head of the homes, will become God Head of the Nation.—Marjory B. Kenna in Methodist Recorder.

GIVE THE CHURCH PAPER A CHANCE

Give the church paper a chance! A Sundays ago we heard Dr. George E. H pastor of Wesley Methodist Church, cester, make a forceful five-minute a for subscriptions to Zions Herald a close of a Sunday morning service. He his congregation that he believed in paper, that it was the best religious ly in the country, that it should be in home, that he had always promoted every church that he had served, and found from experience that the Herald a most efficient assistant pastor. In minutes this live pastor secured two nine new subscriptions. It can be done

—Zions Herald

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

The following interesting items came to from headquarters, the General Board of issions.

Methodist deaconesses never let slip an portunity for further study and training at will be of value to them in their work. he following deaconesses are enrolled this ar for advanced study in colleges and iversities:

At Scarritt College—Deaconesses Ruby ertley, Myrta Davis, Maude Fail, Sara ernandez, Grace Gatewood, Lottie Green, ittle Hendricks, Eula McCoy and Bithiah atts. At Union Theological School—Deaonesses Evelyn Berry and Winnie Lee avis. At Chicago University—Deaconesses illia Duncan and Bessie Williams. At estern Reserve University—Deaconess nnie Rogers. At Washington University, . Louis, Mo., Deaconess Elizabeth Rusll.

* * *

An Interesting Sight In Japan

A few weeks ago one of our Japan misonaries saw a thrilling sight. She saw an tire Japanese family—father, mother, five ughters, and the old grandmother of sevty years—give themselves entirely to the rist. The father and the mother of the mily had already been baptized, but on is occasion they renewed their vows while e rest of the family received baptism.

The winning of this whole family for ristianity grew out of a tragedy—the owning of the only son last summer while swimming. After a thirty-day anniversary emorial service, the father gave this powful testimony to the reality of Christian-:

As a boy he had been hungry-hearted and d been baptized by the Rev. J. T. Meyers. ter, through reading materialistic books, had almost been drawn away from his ristian faith, but each time he had come ck. Now the death of his only son, a boy eleven, had brought light like Paul's ion on the road to Damascus. For the st time he had had a real experience of d. And as he had listened to the Chrisn words of comfort about the future life his boy, suddenly he knew better than could have been convinced by ten thoud sermons, that his boy was indeed "a ain of wheat fallen unto the ground," not abide alone but to be a constant inspiran to his family. "As for me and my fam-" said this Japanese father, "we will low Christ from this time on."

He testified that he and his wife had en able to go ahead with their lives beise they felt that their only son was safe happy with God. The sisters had agreed t they would divide their brother's reponsibilities among them and make up for loss as far as possible to their parents. d when the old grandmother heard of us' love for children and his care of m in his beautiful country after death, said she, too, wanted to seek that counso she turned her face in that direcn.

In these days when one's heart is troud, to hear a testimony like that makes one feel that every effort has been worthwhile," says the missionary.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Following are excerpts from a letter written by Sarah Bennett, our new girl at Scarritt, to Mrs. Paul Arrington:

"The weeks I've been at Scarritt have served to make me increasingly appreciative for this wonderful opportunity—each day seems better than the day before.

"The enrollment this year is better than last, but not as many nationals because of the war. There is a new student from Korea, also a couple from Cuba, and a young girl from Mexico. Many more missionaries and deaconesses on furlough studying here than in the summer.

"I am located perfectly in 'Rankin,' and my room-mate is a girl from Anniston, Alabama. Miss Bagley, our hostess, is a lovely person, and the president of the student body lives in our house, also the little Mexican girl, whom everyone loves.

"Yesterday my room-mate and I, with two other girls, had dinner with Dr. and Mrs. Cunningham—they have four girls each Sunday. It is so nice to have an opportunity to know them better.

"So many things are done for our happiness. Saturday we had a picnic out at Percy Warner, and another Saturday Miss Bagley took us for an outdoor breakfast.

"My course this quarter is the regular one for first-year students, and for my field work I teach a class of young people at Humphrey Street Church. This community is one in which much work is needed.

"Miss MacKinnon had dinner with us recently and talked at chapel. She made us all want to do great things.

"Do pray for me continually, that my life can be so completely surrendered to the will of Our Father, that He will be able to use me in establishing His Kingdom on earth.

"Even though it is hard to get back to real study after four years, I shall try to be worthy of the faith you women have in me, in giving me the privilege of using your scholarship."

* * *

23 Tien Tsze Tsaung,
Soochow, Kiangsu, China.

Dearest "You":

Just a word of Christmas greeting to say I am thinking of you, not only at this time, but all through the year. As you are opening your heart and your home to the spirit of Christmas, we too shall be keeping this holy day, for it is true that: "Christmas is the festival of beauty, and music is its native tongue. Long ago the day was ushered in with singing, and wherever the good news of Christmas goes today, bells still peal and children sing, and melody speaks of peace on earth and happiness in human hearts".

May you have your most blessed Christmas day, and may the Star of Bethlehem guide you on your way.

Lovingly,
MATHILDE KILLINGSWORTH.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Malvina, Mississippi

Sardis Auxiliary

The summer has ended and the harvest has been gathered. Our books for 1939 will soon be closed forever. Can it be said of our Sardis Auxiliary; "Well done?" I wonder! It can be said that we tried, even though we through ignorance or negligence failed to do our very best.

Our theme for the year was "Widening Horizons." Truly our visions have steadily widened. We have a better understanding of the needs of men and nations the world over. As a part of our year's work I want to say that this last quarter or the year we went over the top in finances. The hundred dollar special for educational work in Tunda, Africa, was paid. We have one Life Member. We observed the Week of Prayer by having an all-day service. This resulted in a splendid offering. We are fortunate in having as a member of our auxiliary Mrs. W. J. Cunningham, who is Conference Chairman of Scarritt Associates. She put on a fine program and secured twenty seven dollars. The mite boxes which our Baby Special superintendent distributed the first of the year were brought in at the last meeting, containing a good offering. A box was sent to the Methodist Home in October. Eighteen thousand and eighty Octagon coupons were also sent in, and more will be sent in before the holidays.

In our Christian Social Relations Department we always give our program literature to the Colored missionary society after we have used it. We also gave them the Week of Prayer literature. They seem most appreciative and tell us they use it in their meetings. They are planning quite a nice Christmas program in their society. In October, the president appointed a committee to inform the people concerning the Mortmain Law, and solicit votes for its amendment.

At the November meeting new officers were elected for 1940. At our December meeting they were installed by our pastor, Rev. W. J. Cunningham. Just after the installation the new president, Mrs. W. F. Aiken, called an executive meeting, at which all officers mapped out plans for the new year.

On December 6th, our auxiliary entertained Zones Two and Four with a very profitable all-day meeting. Our Zone, number Four, reelected Mrs. Hentz, of Courtland, chairman. On account of illness, our former secretary resigned, and Mrs. G. G. Hay, of Sardis, was elected secretary. This was a training day for new officers. The district secretary, Mrs. Damon Page, of Sledge, was with us, also Mrs. A. W. Stokes, of Grenada, who is Conference Superintendent of Supplies. Mrs. Stokes discussed "Is Our Penal System Christian?" She urged that all auxiliaries send magazines and Christian literature to our State Penitentiary Library.

We have seventeen subscriptions to World Outlook.

We are happy to say we made the Efficiency Aim.

MRS. IRA FLOYD,
Supt. of Publicity.

In substance our knowledge of God does not come from argument. It is a direct, immediate revelation of God to man.—The Christian Leader.

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 21, 1940

By Rev. W. C. Newman

A NEW STANDARD OF GREATNESS

Matthew 20; printed text, Matthew 20:17-28

Golden Text.—While we were yet sinners, Christ died for us.—Rom. 5:8.

Matt. 20:17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

"Some men are born great; some men achieve greatness; some men have greatness thrust upon them." So wrote a man of letters in the last century, and ever since orators have been overfond of quoting those words in attempted flights of eloquence.

A fine minister, delivering the commencement sermon to the high school class with which I graduated twenty-five years ago, made a lasting impression upon me with a paraphrase of that quotation. He said: "All men are born great; some men achieve greatness; all men have greatness thrust upon them."

Much argument could be provoked concerning the truth or falsity of both the original statement and the minister's paraphrase. But in the end the whole matter would depend upon the question "When is a man really great?"

One can easily understand the impulse which prompted Salome, in the scripture which forms the text of our lesson, to ask Jesus that he appoint her two sons to the highest places in his kingdom. It was a natural desire on the part of an adoring mother. One can even forgive the brothers for permitting their mother to make such a bold request, although it might have been more discreet had they approached Jesus in private instead of in the presence of the other disciples, human nature being what it is.

But the thing for which these two ambitious brothers stand indicted is that, having been with Jesus for months, having heard the Sermon on the Mount, having seen his humility, they still did not understand his Way of Life. They persisted in interpreting things in terms of worldly values.

The World Confuses Greatness With Prominence

Stern competition is everywhere noticeable in our human society. And that competition becomes most bitter around positions of unusual conspicuousness.

How we strive for political preferment! With what earnestness some of us desire social recognition! What satisfaction we feel at being elevated to places of importance in the church! How we crowd each other around the spotlight! All because we hold the mistaken idea that greatness is synonymous with prominence.

To all of which Jesus would say to us, as he did say in the twenty-third chapter of Matthew: "And (the scribes and Pharisees) love the uppermost rooms at feasts, and the chief seats in the synagogues—and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi—neither be ye called Masters. But he that is greatest among you shall be your servant."

So! said Jesus, to be prominent does not always mean to be great!

The World Also Confuses Authority With Greatness

The reason for this is fairly clear. One of our strongest desires, we humans, is to feel superior. And one of the ways we take to acquire that feeling is to find people whom we consider inferior and exercise authority over them. We imagine that our own greatness is in direct proportion to the extent of our authority.

This was the real basis of human slavery. Of course men have been enslaved for the motive of profit, that by their sale or by their labor other men might be made rich. But the age-old system of human slavery was made possible from the start by the desire of men to hold absolute power over the lives of other men.

As individuals nothing so gives us the sense of our own greatness as does the authority to give orders. It is this desire to feel superior that causes nations or races to declare loudly the inferiority of other nations or races, and to coin such deceptive phrases as "White supremacy," or "we must keep the Negro in his place." It is because they are not quite sure of their own superiority that some of our European nations have persecuted weaker nations and races. This they do in order to persuade themselves that they are a great people.

But all sorts of complications issue fr this desire for authority. In the old d of absolute monarchs, when kings held their hands the lives of their subjects, th kings became so obsessed with the love authority that they formulated such Christian ideas as "divine right of king and "the king can do no wrong."

I once lived in a town where a man w elevated by his fellow citizens to a plac much power on the assurance from h that he would effect some much n reforms. But when he was fully clothed w authority he underwent an amazing cha Instead of effecting the promised chan he immediately began to use the power his office for his own interests. That st has been repeated many times in h state and church. For not many of us h the spiritual stamina to withstand temptations of authority. Jesus knew t well, and often cautioned his disci against accepting any title or power o their fellows. It is one of the most dan ous experiences that ever comes to man.

Still Others of Us Are Not Willing to Great Unless Our Greatness Is Recognized and Applauded

If we give, we want people to notice fact, and be properly grateful. If we good, we want to be praised for it. If make a great play, we want the grandst to give us hearty applause.

Now it is a good thing to receiv honors. Paul says to young preacher T thy; "It is a popular saying that if a aspires to the office of a bishop, he is upon an excellent occupation." (Mof translation). There is no taint of dish upon a man who achieves a high and t ed position among his fellows. That is

But it is a better thing to deserve h than to receive it. And it is disastrous suppose that if one does not receive recognition he thinks he deserves, he therefore justified in chucking the w business of living greatly and surrend to commonplace living or to bitterness disillusionment.

The world does not often recognize temporary greatness. A casual glance at world's attitude toward Jesus and H toward Paul and Nero, is enough to that the world's standard of greatn far wrong. We must not be confuse these standards of the world. We search for a better.

The True Measure of Greatness Humble Service

This is an old statement, and som trite from use. But we must not let its ness obscure its truth. All of us are w to accept that statement on theory. many of us are willing to pitch our on it to the extent that we really seek become servants rather than masters.

Charles Dickens has vividly portrayed us the example of false humility in Uriah Heep, who was forever protesting lowliness, but at the same time was ing for wealth and power. Let us mind while we deny selfish ambition we a really seeking to become masters.

And we must not be too quick to co Salome and her sons. Some of us m have asked for a great place, but li other ten disciples, we may have j resented the fact that other men have or received great places. Jesus re both the two and the ten. Their resen was not so much against the self and boldness of James and John as it

(Continued on page 16)

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

ACCENT ON ACTION

One of the most stirring pieces of writing in the world is the fifth book of the New Testament commonly known as "Acts of the Apostles." It contains twenty-eight chapters of heroic adventuring in behalf of a holy cause. It is a brief history of the beginning of Christianity and a series of moving pictures of the men and women, humble livers mostly, who challenged a decadent age and turned the crazy world upside down.



Mr. Jones

There is an electric current running through this great little book. It is the story of God-intoxicated men who with no weapons of the world, but only indomitable faith and prevailing prayer, achieved what was deemed impossible.

A certain poet averred that he "saw eternity last night." The men of Acts saw eternity every day and every night. The persons who people this book were never in a blue funk. They never once cried "O poor me!" And Professor Glover, of Cambridge, England, writing of these early Christians, states, "they out-thought, outlived, and out-died" their contemporaries. D. L. Moody, whom Gamaliel Bradford called "a worker in souls," remarked: "When I read the book of Acts I am ashamed of the Christianity of today." One can understand that lament, for in this book the accent is on action, courageous, sacrificial action, drenched in martyrs' blood.

Professor Shailer Mathews wrote: "My idea of hell might be pictured as an everlasting committee meeting on a good cause that could never be brought to pass." There were no such meetings reported in Acts of the Apostles. Things come to pass, deeds are coupled with dreams, and a joyous singing wind flutters the leaves of the book.

Accenting action the early Christians lived out their heroic day and so left on earth a colony of heaven.

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THE GREAT SHOUT

By Rev. Vivian T. Pomeroy, D. D.

Once upon a time there was a king, whose kingdom was all at sixes and sevens—if you know what this means. Anyway, things were in a great muddle. The king did his best; but things had got out of hand. Everybody in the kingdom was trying to get everything for himself alone.

So finally the king consulted a magician. He hated to do this; for he was proud, and did not like to admit that all his proclamations and addresses and processions had been of no use. But at last he did go to the magician.

The magician said that the trouble lay in a great tower to the north of the kingdom. Within the tower dwelt an ogre, and the ogre had a thousand minions—servants, who in various disguises went forth every day to work evil. They did this very cleverly. They did not look evil at all. They dressed just like everybody else, and went round with little suggestions.

The ogre's minions suggested to the merchant that some shoddy trick was all right. To the schoolmaster they hinted that all children were pretty much alike, and pretty bad at that. To the preacher they suggested that it was unwise to say what he really believed. To the lover that beauty could not last. To parents that the worldly success of their children was more important than anything else. To the artist that a little less than his shining dream was enough. To the scientist that a speck less fidelity to truth would give quicker results. To children that the more you can get away with the better the fun.

There was nobody who quite recognized these messengers of evil when they came; and that was really why the kingdom was all at sixes and sevens.

"Therefore," said the magician, "you must destroy that tower and all therein."

"But how?" asked the king; and he said it rather testily; for he felt that people can always tell someone else what to do, but not how to do it.

The magician, however, was equal to that. "You must," he said, "issue a proclamation that upon a certain day, at a certain hour, at a certain moment, everybody in the kingdom must, wherever they may be, lift up their hearts against this evil, and resolve to end it, and at the same time must lift up their voices in a mighty shout. So great and so united a shout will be like an earthquake to the tower of evil. The tower will shake and totter; it will fall, and all within it will perish."

To the king this seemed good. So he caused his kingdom to be secretly informed. Nobody was forgotten. Everybody knew what was to happen—that at a certain moment a great shout was to be given.

The day came. It was dawn. The forces of evil were not yet abroad. The king was on his royal balcony. There was silence over the whole kingdom. Then suddenly across the silence a great bell struck. The signal had been given for the united shout. The king waited. Deathly silence reigned. Not a sound was heard. There was no shout at all. The tower to the north stood as firm as a rock.

Like an arrow into the heart of the king came the terrible truth. He saw that every man, woman and child had waited for the other. He himself had waited. None had been courageous enough to raise his voice until he heard another do it. So what ought to have been a great shout was only a great empty silence.

And in the dark tower to the north the evil ones laughed and prepared for their daily journeys. For they said, "It was not a secret from us; but we had no fear. For these people are such sheep that none will raise the first shout for fear the others will not shout too."

In every time there is a kingdom.

In every time there is a dark tower.

Maybe some of us will not be afraid to shout alone. We shall lift up our voices—alone rather than not at all. Then the mighty roar will be heard; and the tower will come crashing down.—**Reprinted by special permission of the author and the Christian Register (Unitarian).**

NO COUNTERFEIT INFIDELS

"Did you ever see a counterfeit bank-note?"

"Yes."

"Why was it counterfeit?"

"Because the genuine note was worth counterfeiting."

"Did you ever see a scrap of brown paper counterfeited?"

"No."

"Why not?"

"Because it is not worth counterfeiting."

"Did you ever see a counterfeit Christian?"

"Yes."

"Why was he counterfeited?"

"Because he was worth counterfeiting."

"Was he to blame for the counterfeit?"

"Of course not."

"Did you ever see a counterfeit infidel?"

"Why, no."

"Why not?"

"Ahem!"

—Christian Action.

MRS. AMANDA DOBROWOLSKI

Mrs. Amanda White Dobrowolski was born some seventy-nine years ago near Jackson, East Feliciana Parish, and died December 28, 1939, at Ethel, Louisiana. She was a member of a pioneer family of East Feliciana Parish. Three brothers and three sisters survive her.

She was married to Mr. Dobrowolski in her early womanhood and to this union were born nine children, all of whom survive her. There were five girls and four boys in her family besides the five which her husband had by his first wife. One of these stepchildren said to me, "I hardly remember my mother, but Mrs. Dobrowolski has been the best mother a child could have."

She joined the Methodist Church early in life and had been a faithful church member for more than a half century. She had been a member of the Methodist Church in Ethel for nearly forty-five years. She was always at her place when services were held in her little church unless she was sick. She loved her church and she loved her preachers.

As her pastor at one time and a close friend since I first knew her, may I pay tribute to her as one of the most lovable Christians I have ever known. It has been an inspiration to me to have known her. She was a charming host, a loyal friend, a devoted mother, a consecrated Christian, and her presence will be missed in Ethel for all the days to come.

HENRY BOWDON.



20 Five-Minute Stories to be read to children

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POINTED PARAGRAPHS

By Rev. John W. Ramsey

The writer has never regarded himself as a financier or a church builder, but several churches have been built under his administration. For instance, the church at Mehan on the Chunky charge was built during his pastorate as was also the church at Bonita on the Vimville charge. Others might be mentioned, together with scores of parsonages repaired. As for finances, the records will show that he has never served a charge that did not make a better financial report than in any previous year in its history.

* * *

Sometime ago a writer in the New Orleans Christian Advocate affirmed that prayer did not change God and, therefore, had no objective value, and that whatever value prayer might have was only subjective. Concerning this matter here is what Prof. J. B. Pratt, a phychologist, has to say: "If the subjective value of prayer be all the value it has, we phychologists had better keep the fact to ourselves; otherwise, the game will soon be up and we shall have no religion to phychologize about—we shall have killed the goose that laid the golden egg."

* * *

The casualties for the football season recently closed have not yet been announced, but the previous season reports seventeen young men killed. Perhaps the word murdered would be considered by some too harsh a word to use in this connection. The press did not report how many young men had been maimed and crippled for life. The abandonment of intercollegiate football by the University of Chicago, Loyola University, and the Birmingham-Southern College has been announced. I have no doubt that there are several thousands of Methodist parents who would welcome such action by Millsaps College and all other Methodist institutions of learning. In a recent issue of the New Orleans Christian Advocate, Dr. W. L. Duren well said: "In spite of all efforts to prevent it, the enormous practice and training requirements and the time consumed in travel militate against scholarship, and the footbal star often turns out to be an athletic coach or a bond salesman—he shines for a brief period as a star on the gridiron and not as a leader in the intellectual and industrial life of his time." (Emphasis mine.) Let me add what I have often said, it is not a battle of intellect, but of beef and brawn.

* * *

Notwithstanding the fact that the Bible teaches that wives should obey their husbands (get around that fact, if you can), the former Southern Methodist Church deleted the word "obey" from the marriage ceremony; and now the press reports that the Uniting Conference of the new Methodist Church has omitted the Apostles' Creed from the ritual for adult baptism. If this be a fact, the question arises, Why was it left out? What was the object of such an omission? What has been gained by it, and indeed has not much been lost? Such deletions and omissions compel the "old-timers," like myself, to ask, Where are the moderns drifting? The wise man has said, "Remove not the ancient landmark, which thy fathers have set," and yet that is precisely what the moderns are doing. Fortunately, the Apostles' Creed has been retained in our Order of Worship, despite the fact that some preachers repeat certain portions of it with a mental reservation: but who knows how soon it will be omitted from the Order of Worship, if the moderns can have their way? Rev. W. J. Cunningham has well said, "If the Apostles' Creed is to be retained in our service of worship, young people should know something about that ancient statement of faith."

* * *

Since the publication of my article on "Divorce in the Unified Church," in both the New Orleans Christian Advocate and our General Organ, of Nashville, I have had letters from all over the church, one communication coming from one of the Bishops of the former Northern Methodist Church, commending my attitude on the new law on divorce and remarriage enacted by the Unifying Conference. This new law authorizes a Methodist preacher to perform the marriage ceremony for a divorced person when the "cause for divorce was adultery or other vicious conditions which, through mental or physical cruelty or physical peril, invalidate the marriage vow." Of course it may be easily seen that this new law brings the question of divorce and remarriage to a level with the state law which allows divorce for that vague thing which has been called "incompatibility." My article was in fact a reply to Dr. W. P. King, editor of the Nashville Christian Advocate who, in an editorial in that periodical, endorsed the new law and, in effect, said: "The time has come in the history of the Church when the Church must do as Jesus said Moses did when he permitted writs of divorce because of the hardness of their hearts." But Jesus added, "It was not so from the beginning," and Paul said, "The times of this ignorance God winked at, but now"—since the race has passed out of its childhood into a maturer age—"commandeth all men everywhere to repent," to live after higher moral standards than when the race was yet in its childhood. Certainly morals are at a low ebb if the church must lower its standard of Christian living to accommodate the world, as Dr. King seems to intimate that the Church should do.

Since the publication of my article, I have been informed that this whole question was threshed out by the committee which met in Jackson, Miss., and was almost unanimously rejected by that committee; yet, the same man who introduced it at the committee meeting toward the close of the Unifying Conference, when all was haste and confusion, introduced it there also, and in the haste of the closing hour it was passed. It is sincerely to be hoped at the approaching session of the Gen Conference this new law on divorce and marriage, enacted by the Unifying Con ence, will not be allowed to stand.

I would like to know what action delegates, both lay and clerical of, the M sissippi Conference, will take in this m ter. Will they silently let it stand as now is, or will they take some active s to have the new law repealed? May not have some expression from t through the columns of the Advocate?

GIBSON MEMORIAL METHOD CHURCH

For many years the Marine Hospital o ered the western half of Shorter Mulbe Street (now Oak). It was the property Mr. T. H. and Mrs. Mary Ann Rigby, afterward deeded it to their daughter, M Ella, now Mrs. S. R. Hughes. Through kindness the use of a room in the buil was granted to a band of Crawford St and South Vicksburg workers for the p pose of organizing an afternoon Sun school. Those undertaking this city sionary work were: Miss Mattie Ha Miss Alice Shannon, Mrs. Lizzie Cutcheon, Mrs. T. H. Allein (nee Miss nie Cook), Miss Mary Lou Paxton. To help came Mr. Thos. Mount, Richard Mr. and Mrs. Jas. M. Overton, A. D. El Edward Tickell, Alfred Elsessor, Mr Mrs. John Anderson, the late Wm and the late Carroll Mount (a nephe the late Bishop John C. Keener), Mrs. ma Jones, and Mr. and Mrs. W. N. W This movement eventuated in the tru of Crawford Street, during the pastora Rev. R. J. Jones, buying a lot on May 1887, on the east side of Shorter Mul Street (now Oak), and the building neat church. The trustees were: W. G. ton, R. W. Conway, J. D. Miles, Thos. M Dr. J. M. Hunt, Judge H. F. Cook, E Cisco, J. W. Vick and N. V. Lane.

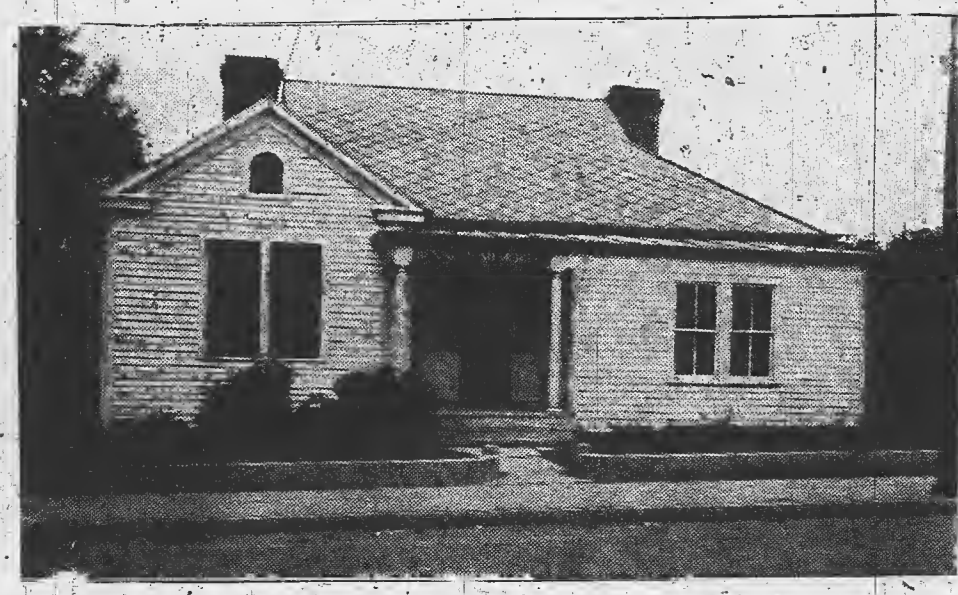
When the South Vicksburg church finally organized the property was de by the Crawford Street church trustee the trustees of the South Vicksburg ch who then were: H. N. Warren, Jo Tickell, J. M. Overton and Eaton Lee. Mississippi Annual Conference conven Vicksburg, December, 1888. During th sion, Mrs. Mary T. Klein, whose mem like ointment poured forth, through th siding elder, Dr. W. L. C. Hunnicutt, c free of charge a home to the preache



GIBSON MEMORIAL CHURCH, VICKSBURG

ointed to that charge, which was South Vicksburg and Bovina. The Brabstons, Wilses, Camerons, Rowlands, Hagans, Cooks nd Newmans at and near Bovina, helped rgely in the support of the pastor during he first year.

The church at South Vicksburg was without equipment. Mrs. Mary Ann Rigby was e largest donor in giving two hundred and ty cherry-colored folding chairs, which s almost the seating capacity of the small urch. She also donated a silver comunion service. The Curphey and Mundy mber establishment gave the altar rail, hile the pulpit was given by the late Wm. lein and built without charge by Mr. M. Tracy. Mr. Tracy also put the chairs in ee of charge and was helpful in many ys. At the close of the second year two ndred and seventy members were reorted.In 1902 the South Vicksburg lot and urch were sold and a church built on Washington Street known as the Washingon Sreet Methodist Church of Vicksburg. his was under the pastorates of Revs. H. P. ewis, Jr., and Geo. P. McKeown. Among e faithful workers, besides those already entioned, who rushed this work to comletion were: W. D. Jewell, H. W. Bobb, r. and Mrs. W. H. Rogers, Mr. and Mrs. T. Richer, Jos. Tickell, J. T. Strother d wife, and W. T. Baldridge and family. uring the pastorate of Rev. W. H. Saunrs, about 1911 to 1913, the plan was unched for the new Gibson Memorial hurch. The Washington Street church was ld, and under the pastorate of Rev. L. Roberts, the present handsome Gibson emorial Church was built in 1914. It has d a steady growth, and is now one of e fine appointments of the Mississippi



GIBSON MEMORIAL PARSONAGE

Conference, with a Sunday school enrollment of 275.

The Woman's Missionary Society has been one of the leading factors in the maintaining and carrying on of the work of this church. It is reported at a meeting of the Mississippi Conference that the Gibson Memorial Church has an enrollment of upward of 500. There is also a lively Epworth League in connection with this church. Rev. J. V. Bennett was the popular and faithful pastor who died Jan. 8, 1938. Rev. O. H. Scott was then assigned to take his place, and is now in his third year.

The old parsonage has been dedicated as the Bennett Memorial, which is the Christian Education Building. The new parsonage, which was one of the projects of Bro. Bennett before he died, was carried on by Rev. O. H. Scott, and is located at 2752 Washington Street, next door to the old parsonage, and is one of the nicest parsonage homes in the Vicksburg District.

Recently an octogenarian wrote of his church paper: "On the first Christmas morning I found in my stocking a receipt for a year's subscription. There has been no break in the renewals for fifty-eight years. Oh, for the confidence (and the vocabulary) of a political candidate to declare: The day will never dawn when I will derogate that heritage."

THE REPRESENTATIVE FIRMS AND INDIVIDUAL NAMES APPEARING BELOW HAVE SPONSORED THIS HISTORICAL FEATURE OF GIBSON MEMORIAL METHODIST CHURCH, VICKSBURG, MISSISSIPPI

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COMPLIMENTS
KEITH WILLIAMS

MISSISSIPPI CONFERENCE MISSIONARY INSTITUTES

The District Missionary Institutes for the Mississippi Conference will be held on the following dates and churches, each Institute opening at 10 a. m.

Meridian District, February 6, at Central Church, Meridian.

Jackson District, February 7, at Galloway Memorial Church in Jackson.

Vicksburg District, February 8, at Crawford Street Church, Vicksburg.

Brookhaven District, February 9, at Centenary Church, McComb.

Hattiesburg District, February 13, at First Church, Laurel.

Seashore District, February 14, at First Church, Gulfport.

Dr. G. M. Davenport, of Birmingham, will be the guest speaker from the General Board of Missions and Church Extension. Each Institute will be in charge of the district superintendent of the district.

Everyone is invited, but especially pastors, lay leaders, stewards, trustees, officers and teachers of the Church School, officers of the Women's Society of Christian Service, chairman and members of the local Council of Missions and Church Extension, and workers in the young people's division.

FINNISH WEEK

Dear Dr. Duren: You are, no doubt, familiar with the nation-wide campaign being conducted for the need of the Finns. I am making an effort to put on an intensive drive beginning January 21st, and that week I am asking to be set aside for Finnish Week.

The clergy throughout the nation seems to be cooperating, and I am wondering if you will not make an appeal through your paper, in as prominent a place as you can give to it, for the clergy to make announcements about the drive, and particularly, about Finnish Week.

It would be most helpful, if the announcement would be made on Sunday, January 21st. I think it would be well, also, to have the organ play "Finnlandia," the Finnish national anthem. I do not know any prettier prayer.

Any way you handle this will be satisfactory, and I will certainly appreciate it if you will let me know what you feel that you can do.

Yours sincerely,
BEN F. CAMERON,
State Chairman.

The difficult is that which can be done immediately, the impossible that which takes a little longer.—Nansen.

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HOLDING OFF OLD AGE

(Continued from page 5)

of them in the back of your mind to look after tomorrow or next week, but you don't invite them in to live with you where their presence would keep you from doing anything except nursing them. This would greatly limit your own life, and unless you have lots of money, would soon put you where you would be unable to help anybody. Your own troubles are nothing but beggars and whiners that need to be attended to in the same way. Some of them ought to be sent to the good Father's hospital, but only in extremely few cases ought they ever to be entertained in our homes. However, it's easier to bear the other fellow's troubles than it is to endure our own, but treat them all the same way. Invite your joys in to live with you.

Rule three. Reduce your wants to a sane base line. You are your own keeper. If you don't make yourself behave, then the sheriff and the doctor will have to attend to you. Most of us dodge the sheriff, but the doctor comes around to make us pay him for treating the ailments caused by using our stomachs as a dump heap. Weak hearts and jittery nerves are usually self-inflicted. A full stomach and a stupid head go together, though some heads are stupid in their own right. If you find you can't make yourself behave, then hire a little ten-year-old Negro to take charge of you and teach you how.

Worry ages us. One great source of worry is unsatisfied bodily wants and debts made in trying to meet them. These are poor bed fellows by night and sorry companions by day. Crowded stomachs and empty pocketbooks breed worries and nightmares. Cut your wants to fit your purse if you wish to be healthy and happy. Our real wants are few and easily met. I find it so. I winter in Florida and summer in the mountains, and yet I seldom spend $50.00 a month on myself. I averaged all last year $41.50 a month for all personal expenses. I received for my preaching and writing $64.96 a month. That's 77 cents a day above expenses. The year before it was only 70 cents a week. This better showing was due to the fact that I was pastor of a church for two months and had almost no expense. The difference between outgo and income is the difference between happiness and misery.

The sum of it all is, cut out your spite so you can forgive freely as you hope for forgiveness. This gives rest of heart. Cut down your eating to fit your bodily exercise. This gives clearness of head. Cut down your expenses to your real needs and this will give financial independence. To honestly try to obey God, to love and help our fellowmen, to keep our bodies under and our souls on top by denial and control of self, all make for peace and happiness, and they guarantee eternal life, whether we live long or die soon.—Wesleyan Christian Advocate.

CHURCH SCHOOL LESSON

(Continued from page 12)

against the idea of other men holding higher positions in the kingdom than they.

It is a difficult sin to avoid. It is not for one of us to accuse the other, but each of us to examine **himself** honestly whether he is guilty, and for each to pray without ceasing that he may escape this subtle and destructive desire.

It is hard to be great. It is hard to desire real greatness. It is so much easier to desire prominence and authority. But great service is the only Christian desire.

GROWLINGS OF GROUCHO, T... GREATER

And it came to pass that the Layma... go to the synagogue and he did murmur... complain, for lo, the winds did blow... there was great cold in the land. An... Layman did go unto the Preacher an... say unto him, This is not proper th... should be thus chilled in the meeting ... congregation. Why do we not have ... stoves and better fuel, for slack wi... the attendance upon the public meeti... such doth continue.

And on the next day, the Preacher... go unto the Layman and did say unto... Let us place within the synagogue ... necessary equipment and the necessary ... lest we shall see the congregation sm... Lo, doth not the House of the Lord dese... the best? Open thou thy money bags ... the money bags of the synagogue may ... large.

And the Layman did answer the Pre... er and did say, Surely such cold is rare ... methinks that the winter has been ... spent. Call thou upon me later and we ... discuss this matter.—Exchange.

CHURCH SCHOOL ENROLLM... FOR TWENTY-FIVE YEARS ... THE METHODIST EPISCO... PAL CHURCH, SOUTH

1915	1,847,199	1928	1,9...
1916	1,928,048	1929	1,9...
1917	1,901,971	1930	1,92...
1918	1,792,574	1931	1,93...
1919	1,751,060	1932	1,97...
1920	1,844,115	1933	1,97...
1921	1,910,575	1934	1,95...
1922	2,008,497	1935	1,89...
1923	2,025,427	1936	1,86...
1924	2,018,982	1937	1,85...
1925	2,048,198	1938	1,97...
1926	2,012,237	1939	2,04...
1927	2,023,162		

*Not all the Conference Journals ... been received when this statement ... prepared. This is the enrollment for ... as reported by the Conference Board ... Christian Education.

—Board of Educati...

Do FALSE TEETH... Rock, Slide or S...

FASTEETH, an improved powder to be spri... on upper or lower plates, holds false teeth ... firmly in place. Do not slide, slip or rock. ... gummy, gooey, pasty taste or feeling. FASTE... is alkaline (non-acid). Does not sour. C... "plate odor" (denture breath). Get FASTE... at any drug store.

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by helping nature build up your cold-fighting resistance



IF you suffer one cold right after another, here's sensational news! Mrs. Elizabeth Vickery writes: *"I used to catch colds very easily. Dr. Pierce's Golden Medical Discovery helped to strengthen me just splendidly. I ate better, had more stamina, and was troubled very little with colds."*

This great medicine, formulated by a practic... physician, helps combat colds this way: (1) It sti... ulates the appetite. (2) It promotes flow of g... juices. Thus you eat more; your digestion ... proves; your body gets greater nourishment whi... helps nature build up your cold-fighting resistan...

So successful has Dr. Pierce's Golden Medic... Discovery been that over 30,000,000 bottles ha... already been used. Proof of its remarkable bene... fits. Get Dr. Pierce's Golden Medical Discover... from your druggist today. Don't suffer unnece... sarily from colds.

New Orleans
CHRISTIAN ADVOCATE

"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1791.

THE LIVING CHURCH

Wesley has no divining rod for the ...of intuition, for the intensity of ..., for the divine impatience with ...truths and halfway stations on the ...to the ultimate goal of the impas... soul.

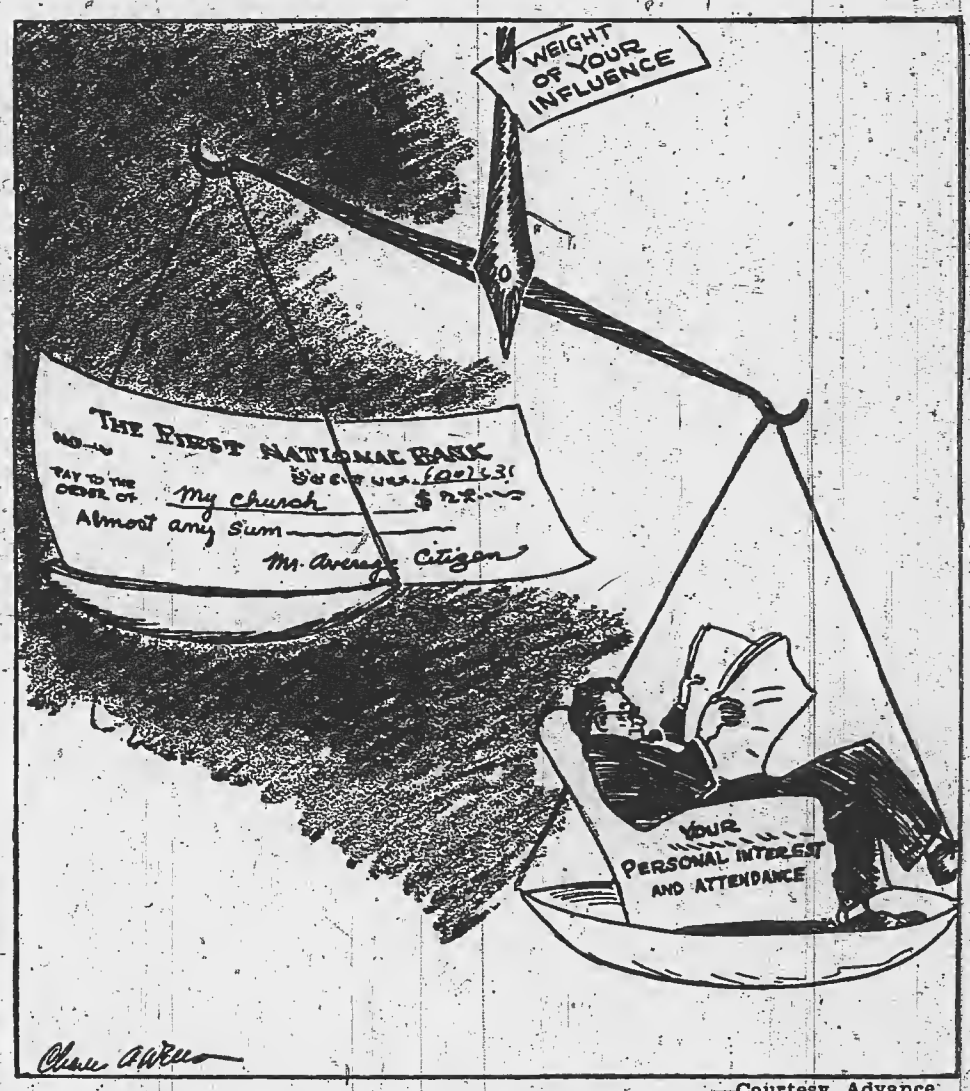
THE PRAYER-ROOM TODAY

God our Father, who in compassion ...given thy Son Jesus Christ to share ...orld's sufferings and bear the bur... of the world's sin, we thank Thee ...n these days of anxiety and inde... Thou hast given us one clear way ...ich to witness to our faith in Christ. ... that with every gift which may ...om us to those whose lives have ...shattered by war, there may go a ... for that better world where men ...live as brothers, doing justice, lov... ...ercy and walking humbly with their ...—William Adams Brown.

...37. No. 4.

NEW ORLEANS, LA.
...RSDAY, JANUARY 25, 1940.

IT ISN'T YOUR CHECK—IT'S YOU



—Courtesy Advance.

We overrate money when it comes to religion. Of course it takes money to put up buildings, buy coal, pay light bills and provide a living for those who minister. But that is only the beginning—the bare physical foundations for achievements. What must come next—without which there can be nothing accomplished—is the ingredient of personality. For, like electricity and its copper wiring, spiritual power can only move through personalities. That is why the money you give the church may be ever so much—but ever so dead. Or ever so little—but because you go with it—ever so powerful. Be sure of one thing—your parish leader will thank you for the check, because he is a gentleman, but if money is all you give, he wont tell you how futile, how dead, how cowardly your check is—also because he is a gentleman. But life will tell you that, in its own inevitable way, in terms of loneliness, disappointment and fruitlessness, because you thought you were buying with money that which is without price.—Charles A. Wells.

WALLET OF THE WEEK

THE DISCOVERY OF A CHARRED CROSS in the ruins of Herculaneum, a Roman city destroyed by an eruption of Vesuvius in 79 A. D., is of more than passing interest. It is believed to be the oldest Christian cross in existence, and the fact that it dates back before the year 79, of the Christian era, makes it the witness of those who had opportunity to know the facts first hand concerning the crucifixion, and it indicates an earlier use of the Christian symbol than has been supposed.

* * *

MISS MARY REED, who has spent fifty years as a missionary in the Orient, went out from the Crooked Tree Methodist Church in Ohio. This church, which her missionary labors made famous, was completely destroyed by fire on Christmas eve night. On December 3, Miss Reed entered her eighty-fourth year. She has had a most remarkable missionary career. Early in her long service she contracted leprosy, of which she was later cured, and she has since been a missionary in a leper colony of India.

* * *

THE ROMAN CATHOLIC CHURCH, in a recent annual report, lists five new periodicals for the year—two newspapers and three magazines. In the face of the constant reduction of the number of Protestant publications, the question arises as to whether Catholics are more interested in religion and the work of their Church than Protestants are. It undoubtedly means that Rome sets a higher value on the church press as a means for the dissemination of religious information and as an organ of religious inspiration.

* * *

THE CITY OF PHILADELPHIA is estimated to have nearly a million nominal Protestants not affiliated with any church. This is about twice the number of active church members. The churches of the city, under the leadership of Dr. Daniel A. Poling and Grace Baptist Temple, of which he is pastor, are undertaking to re-enlist this vast army of unattached Protestants. The method to be employed is that of personal invitation and every aspect of denominational contest is to be avoided. It will be a campaign in which brotherly love will be re-emphasized.

* * *

THE RECORD OF MODERN ARCHAEOLOGICAL ACTIVITY is one of the religious romances of recent years. The spade of the patient searchers for truth have caused the long buried grandeur of ancient cities and civilizations to rise from the dust. But, much as has been accomplished, it is said that probably ninety-nine of every hundred places of interest are still untouched. Some of the mounds of Syria, believed to hold secrets which date back three thousand years before the dawn of the Christian era, have recently been given step-trench or preliminary study, and it is altogether likely that we shall soon have new light on the lost cities of the Syrian coast.

PHOEBE ANNIN PALMER made her home in Jers City from 1866 to 1896, and when she died a short ti ago the city of her early residence paid high tribute her character and worth. Although she had lived aw for forty-three years, the flags on the municipal bu ings were flown at half mast from Saturday until Tu day following the funeral. It is certainly a great trib that such honor should be paid to one after the lapse such a long stretch of years.

* * *

THE OLD HARVEST THANKSGIVING of the Midd East is said to be the same as the rice harvest ceremo of Ceylon. At the beginning of the rice harvest, a l of elephants and villagers march first to the church and then to the rice fields. The high priest reaps a sm sheaf of rice which is put on the leading elephant, c ried back to the temple where thanks are given and t rice offered to Buddha. Following the ceremony the fa ers begin to reap the rice.

* * *

A STATUE OF CHRIST is to be erected on the bor between Holland and Germany. The donor of the sym of Christian faith is anonymous. The statue will mounted upon a pedestal on which will be inscribed French the motto, "Christ before all." At the pres time, it would seem that on one side of the internatio boundary at least both the statue and its message mig meet an inhospitable reception—at least its presen would not be hailed with unrestrained and enthusiast applause.

* * *

THE LARGEST PRINTING PRESS in the world is r ported to have been set up in the city of Moscow, R sia. The announced purpose of this great piece of m chinery is to print anti-Christian and anti-religious boo in five languages, and for the prosecution of the wo a budget of six million dollars has been raised by vol tary gifts. It might be well for the Society of the Godl to recall that the press upon which Tom Paine's Age Reason was printed, has long done a nobler service printing the very Scriptures which the Age of Reas was intended to destroy.

* * *

THE TERRITORY OF ALASKA, acquired from R sia in 1867, retains as the most conspicuous evidence Russian ownership and control, a number of Greek Ort dox churches. This was the state Church of Russia fourteen towns have important churches of the s There are about fifty chapels scattered throughout t smaller settlements. The worship follows the color ceremonies of the Greek Orthodox service, the chants sung in the Slavonic tongue, and Christmas is observ on January 7. In St. Michael's Church, Sitka, is an ima for which J. P. Morgan offered forty thousand dolla and the offer was refused.

New Orleans
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L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

"WAR AND PEACE"

Under the above caption, the January issue of **Fortune** rries a two-page editorial in which is discussed the ilure of the Church, and particularly the failure of its inistry to give the positive and uncompromising type spiritual leadership which was the deciding factor in haping the culture and the civilization of the United tates. In the opinion of the writer, the fact that our ountry is now the leading practical exponent of Chris-anity, is not due to a predominant Christian experience much as to an inheritance of the basic teachings of hristianity. The ideals of Christianity are in our blood ream and are, therefore, reflected in the culture and e ethics of the Republic. He says that the Church has ot "faced with any conspicuous success the new material onditions brought about by the industrial revolution," nd that it "has been unable to interpret and teach its octrine effectively under these conditions," and that be-use of a "declining emphasis on spiritual values and rising emphasis on materialism as a doctrine of life, . . . hristian leadership has passed from the hands of the hurch to the hands of the active and practical laity—e statesmen and educators, the columnists and the pun-ts, the scientists and great men of action," and that e very future of Christianity and of its spirit-derived olitical and social doctrines have become imperiled.

We are disposed to admit the facts alleged and also e interpretation of the processes of deterioration. We elieve that it is all too true that present day Christianity dependent on an inheritance in the blood stream and at it is a reflection of a glorious past more than it is matter of a compelling experience on the part of the urchmen of this generation. That which the editorial es not seem to take into account is the degree to which opular attitudes have always influenced the priesthood the Church. The Prophet Hosea said, "like people, like riest," and we find the very same thought upon the lips Isaiah. This is, of course, no justification for what as come to pass, but it does indicate that the priesthood the modern Church is running true to form, hopping om one fad to another under the pressure of circum-ances which develop—war, disaster, public scandals, re-onsibility for the use of the franchise and an endless riety of local and temporary interests. We come too ten to be the victims of opportunism and propagandists hose advocacies have the earmarks of a selfish mate-alism. We do not "preach absolute values, but relative lues," and in so doing we fail to give the spiritual adership which is the Church's responsibility and is e very life of civilization.

A second factor for which the editor of **Fortune** does t seem to make due allowance is that which has to do with the minister's citizenship. It should be remembered that prophetic and political responsibility are joined in the same person and there are no hard and fast rules for determining the limits of either, Caesar or Christ. In a democracy such as ours, the obligations of citizenship are more individual and searching than was true under the theocracy of the ancient prophets. The prophet of peace, when no immediate conflict is involved, is left unrestrained in his proclamation of his high and holy idealism, but later, as was prophesied of Peter, he may come to a time when it might be said of him, "Thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not."

We were particularly impressed with the emphasis upon "Failure of Absolutes." We are quite convinced that pastors in much of their preaching "are not talking about the soul at all, they are talking about the flesh." We feel absolutely sure that the Church is not primarily an organization for the promotion of charity, nor a medium for propagating social and political theories. One may advocate and practice all of the secondary and derived virtues of Christianity and still be pagan at heart. The thing that we would emphasize is that, until we reach the point where we regard spiritual values as being more absolute and certain than mathematical values, we really have no gospel to preach. As for the laymen of the Church, whatever the laxities of their thinking and their delinquencies in practice, we believe that the great mass of them stand at the foot of the mount and that, as in the days of Moses, they speak to their ministers with wistful and burning hearts: "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee: and we will hear it, and do it."

THE SEARCH FOR TRUTH

Truth, the original spring of experience and knowledge, wears all the aspects of human temperament and desire, the serious and the flippant, the drab and the bizarre. Perhaps it is never just what any one person thinks it to be, but is rather a combination of what we all think and something more. It is certain that the search for truth is no easy road for those who live in this day of "loud speakers and loose thinkers addicted to cheap substitutes for intelligence." Ours is a day when it is easier to borrow a thought, a philosophy or a theology, than it is to filter truth through the alembic of our own personality until we have achieved something distinctive, either a thought or a system of thought. The borrowed remains always the unsightly and bare skeleton that it was in the beginning, but truth personalized bears the stamp of individuality and radiates the glow of per-

sonality. The man or the minister who fails to translate truth for himself, to use his own mind and heart as the matrix for molding his own philosophy, has failed to live life at its best. The person who insists upon leaning on emotional crutches and refuses to expend his energies in grappling with the great problems of religion, may gain a reputation for piety, but he can scarcely hope to be classed as a creative factor in the building of a regnant church. We would not discount an emotional piety; we only insist that if faith ends there, its record is written in mist. On the other hand, if one adopts an expression for its felicitous phrasing or its daring and without reference to its ultimate bearings, the end will be fog and uncertainty. The faith of our fathers cannot be a resting place for a worthy soul, it should be to all the grim and heroic challenge of their best in thought, in heart, and in devotion.

THE ADVOCATE CAMPAIGN

We urge all our pastors to press the Advocate campaign now before other things make the way difficult. A head start will promote your success. We do not intend to draw the campaign out as we did last year. More than eleven hundred subscribers who failed to renew in the campaign did not renew at all. Our plan is to make July 1 the deadline.

SENATOR BORAH

In the death of Senator William E. Borah, of Idaho, on last Friday evening, the entire nation bows in sorrow. He was born in Fairfield, Illinois, June 19, 1865, was educated at Southern Illinois Academy and the University of Kansas, and was admitted to the bar in 1889. He began the practice of his profession at Lyons, Kansas, but soon moved to Boise, Idaho, where he forged his way to fame. In 1903 he received twenty-two votes for the United States Senate, twenty-six being necessary to election. In 1907 he was elected and served continuously and with great distinction to the hour of his death.

We believe that it is no disparagement of others to say that in his going the country has lost its premier statesman and its leading advocate of peace and international righteousness. He was charged with being a pacifist and an isolationist, but, whatever opprobrium may be implied by such terms, no man ever maintained such a position more consistently, nor with greater credit to his own mind and heart. Throughout the years of the New Deal extravaganza he was the most fearless, able and effective moderating influence in the legislative halls of the nation. One of our keenest disappointments as a citizen is that we never had the privilege of casting a vote for him for the Presidency. His brother, the late Judge Charles F. Borah, was our personal friend, and we have great regard for Judge Wayne G. Borah, his nephew. Aside from appreciation of Senator Borah's brilliant and able political career, we have a closer tie and we feel a sense of personal bereavement in his going. Peace, political righteousness and national honor have lost a great advocate, international goodwill a doughty warrior, and our country has lost a man whose uprightness and personal integrity were above question. In devout simplicity and deep sorrow, we pay this tribute to our fallen knight. Peace to his ashes!

Editorial Miscellany

By Dr. H. T. Carley

OLD-FASHIONED TONGS

When we read of the Finns and the Russians fighting in temperatures as low as forty degrees below zero, we shiver something terrible—and punch the fire. A little friendly war with the thermometer in the 70's might not be so bad; but to have to fight all cluttered up with extra socks, heavy boots, fur overcoats, earmuffs, and thick gloves would be just about the last word in discomfort. We might fight very well, at that; but if we took a notion to run, loaded down with such attire, the rabbits could almost keep up with us. We have never studied military science; but it occurs to us that, at times, a graceful retreat would be much better than to stand still, stuck in the snow.

So we like a comfortable seat by the fire in cold weather. We have wood fires at our house. There are many attractive things about wood fires. In fact, they appeal to all the senses except one—you can see them, feel them, hear them, and touch them. It is possible, too, that you can taste them, though we have never tried that. They exude cheerfulness, as well as a certain amount of warmth. They do away with the necessity of waste baskets and cuspidors. They also afford the pleasant diversion of punching them.

Not the least of the attractions of wood fires is the pleasure they give your friends, especially those who use gas for fuel or those who are accustomed to steam heat. The usual exclamation upon gazing at the glowing coals and singing flames is, "Isn't it wonderful! When I build my house, I'm going to have a big open fireplace." The proper response is, "There's nothing like it!"

Of course you don't mention the disadvantages of wood fires. Among these are: (1) The trouble of getting wood and the cost of it; (2) The trouble of getting the wood to the fireplace from the woodpile, especially when it is pouring down rain; (3) The scarcity of kindling to start the fire with; (4) The smoke in the room when the wind blows the wrong way—down the chimney; (5) Sweeping up the sparks that fly out on the floor; (6) Taking up the ashes; (7) Dusting the ashes off everything in the room and brushing them out of your hair; (8) Keeping a broken firelog properly propped up on a piece of brick; (9) Banking the fire safely when you go to bed so it won't burn the house down during the night.

(10—and this deserves a separate paragraph) Keeping the fire shipshape with a pair of old-fashioned tongs. We have a pair of such—fifty years or more old. It's a nice pair, too— brass handle, straight legs (if those are what you call 'em), and good grippers. But they won't cross-legged. When you think you have a good hold on a piece of blazing wood, one leg will flop around on the other, the wood will fly where it pleases, and you mash a blood-blister on your finger. Does your face get red?—or does it?

It is foolish, though, to harp on faults when there are so many virtues to praise.

THE CHURCH IN AMERICA

n Editorial from Fortune for January, 1940

Democracy is too easily assumed to be pattern of government, based upon certain ecial political bodies and offices. It is ue that democracy has its parliaments and gislatures, its ministers, secretariats, and urts of law. Yet these elements, no matter how arranged, and no matter how conolled or balanced, cannot make a democcy. A monarchy, such as that of Britain, ay be democratic; an elective system, ch as that of the U. S. S. R., may not be. emocracy is a spirit, not a form of govmment. It is embedded in intangibles, it nsists largely in assumptions, one man out another, one nation about another.

And in our civilization these assumptions e Christian assumptions.

As the leading democracy of the world, herefore, the U. S. is perforce the leading actical exponent of Christianity. The U. is not Christian in any formal religious ense; its churches are not full on Sundays nd its citizens transgress the precepts eely. But it is Christian in the sense of bsorption. The basic teachings of Chrisanity are in its blood stream. The central octrine of its political system—the inolability of the individual—is a doctrne herited from nineteen hundred years of hristian insistence upon the immortality of he soul. Christian idealism is manifest in he culture and habits of the people, in the guments that orators and politicians use o gain their ends; in the popular ideas of ood taste, which control advertising, ovies, radio, and all forms of public opinn; in the laws, the manners, and the tandards of our people. If these applicaons of Christianity are materialistic, they re nonetheless real; they are nonetheless emoved from the barbaric, the pagan, the n-Christian; they are nonetheless humaniarian rather than terroristic, kind rather han cynical, generous rather than selfish. he American has always been, and still is, t home among ideals.

Failure of the Church

Now, manifestly, the American owes all is to the Church. He owes it to the fight hat the Church put up during long, dark enturies in Europe; and he owes it to the adership that the Church provided in the ettlement, founding, and political integraon of his incredibly bounteous land. But hile his original debt to the Church is thus rofound and utterly without price, it canot be said that, for the past hundred years so, it has been much increased. It cannot e said that this period, characterized by he greatest material progress that man has ver made, is characterized by an equivalent piritual progress. It cannot be said that the hurch has faced with any conspicuous sucess the new material conditions brought bout by the industrial revolution. Indeed, ust the opposite can be said. It can be said hat the Church has been unable to interet and teach its doctrine effectively under these conditions; and that as a result here has been a declining emphasis on piritual values and a rising emphasis on aterialism as a doctrine of life.

We have, therefore, the peculiar spectacle a nation which, to some imperfect but evertheless considerable extent, practices hristianity without actively believing in hristianity. It practices Christianity beause the teachings of the Church have been bsorbed into its culture or ethos; but it ils to believe because it is no longer be- effectively taught. The Christian leadship has passed from the hands of the Church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action. And this is another way of saying that there is no true Christian leadership at all. Hence the future of Christianity, and of its derivative political and social doctrines, has become imperiled.

Speaking as Laymen

Fortune comes to this subject as a layman. We cannot presume to know what the Church's solution is. We cannot enter into the great underlying conflict between God and mammon, or suggest what reconciliation there may be between them, if there may be any. As laymen dedicated to the practice of Christianity, we can merely record our certainty that in order for humanity to progress it must **believe**; it must have faith in certain absolute spiritual values, or at least have faith that absolute spiritual values exist. The Church, as teacher and interpreter of those values, is the guardian of our faith in them. And as laymen we do not feel that that faith is being guarded.

Record of Inconsistency

In support of this criticism it would be possible to bring forward considerable historical evidence, such as, for example, the Church's stand toward slavery for decades prior to the Civil War. Neither in the North nor in the South did the Church embrace the doctrine, inherited from its own teachings, that all men are free, whether black or white. Instead, it rationalized slavery during the entire period of the "irreconcilable conflict," and did not change its position until **the people forced it to.** It did not, that is to say, preach absolute values, but relative values. It failed to provide spiritual leadership.

But for examples of this failure to define and interpret absolutes it is not necessary to have recourse to history. The most trenchant example is to be found in our own time in the Church's attitude toward war. In 1914 the U. S. Church was solidly opposed to war, which it characterized as un-Christian. The U. S., it asserted, must on no account be drawn in. But in 1917, on the grounds that certain Christian values were at stake, the pastors mounted their pulpits to declaim against the Huns and bless the Allied cause. As Elijah commanded the fire to come down from heaven, so did they. It used to be said among the troops, with a kind of clairvoyant bitterness, that if the Y. M. C. A. didn't win the war, then the preachers back home surely would. Such hatred for the enemy as there was in the front lines produced no oratory to compare with the invectives hurled against Germany by the men of Christ. The spirit of Elijah stalked the land.

But the reaction from that war to end war was as extreme as the invectives that had urged it on. Nowhere could men see any good in the war; nowhere would men give any credit to the peace. The boys had died in vain. And as for the Church, it descended from its pulpits to meditate. Collectively or individually, publicly or privately, it retracted; it was ashamed of having called down the fire; a number of its members turned to extreme pacifism; and when the war of 1939 broke out it was again opposed to participation almost to a man.

There are two points to observe concerning this complete circle that the Church made in the brief span of twenty years.

Failure of Absolutes

First, the values used by the Church in reaching its decisions could not have been absolute spiritual values because by no spiritual logic is it possible to get from one of these positions to the other. The threat to Christianity from the Kaiser in 1917 was far less than the threat from Hitler is today. The regime of the Kaiser was militaristic, ambitious, and bold; but it embodied also an old-world culture from which neither religion nor certain political rights were excluded. The regime of Hitler, on the other hand, is nihilistic, in that it derives its strength from the denial of all values except the self-evident value of personal power. It is godless. Yet the men who urged U. S. soldiers in 1917 to face death against an ordinary emperor, whose chief sin was worldly ambition, now conclude that it would be wrong to fight a virtual Antichrist whose doctrines strike at the base of the civilization which the Church has done so much to build.

In reply to this the pastors plead human fallibility. Indeed no one can expect them to be infallible, but an examination of their plea sheds light on their predicament. In an effort to clarify the situation last October, **Fortune** wrote to 137 pastors of the nine major denominations and asked them to elucidate their attitudes toward war. From this request we received an amazing 65 per cent reply; mostly in long, painstaking letters: there can be no question as to the Church's sincerity and earnestness. But the vast majority of these earnest respondents had a peculiar complaint, namely, **disillusionment** after the World War. This, they said, accounted largely for their change in attitude between 1917 and 1939.

But it is pertinent to ask: disillusionment in what? It was fair enough for the doughboy to be disillusioned because nothing turned out for him the way it was promised. It was fair enough for taxpayers and bondholders to be disillusioned because they lost their money. It was fair enough for statesmen, even, to be disillusioned, because they tried to set up an international system of peace—and failed. Disillusionment, indeed, might be expected of the laity, who had tangible hopes for a better world, which were not fulfilled. But is disillusionment a proper plea for the Church to make? If the pastors had had genuine spiritual grounds for urging our participation in the last war they would not now be disillusioned; for the spiritual fight is an endless fight, the kingdom of heaven is infinitely far, and the loss of one battle, no matter how costly, cannot be accepted as difinitive. After nineteen hundred years of struggle we cannot surrender our spiritual values, and if we must be killed in order to preserve them—which is what the Church said—we must not be disillusioned by temporary failure. It is for the flesh to be disillusioned, not for the soul.*

Failure of Leadership

Secondly, if the pastors were not reasoning from absolute spiritual grounds last time, how can we be sure that they are doing so this time? Their position today is almost exactly what it was in 1914, and their arguments are almost the same. How much will it take to get them over on the other side of the fence? The answer would seem to be clear: the pastors will go over to the other side when, as, and if the people go over to the other side.

Indeed, the pastors are not talking about the soul at all, they are talking about the flesh. They are talking about the same thing that the American industrialist talked about when he too urged us into the last war, and the same thing that he talks about now when he urges us to stay out of the present one. In both cases—but especially in the present one—industry has provided

(Continued on page 10)

THE SANCTUARY

A NEW YEAR'S PICTURE

By Rev. A. M. Freeman

Jesus painted the picture of his best gift to the world in a few brief sentences. It is a picture of the sort of people that make the whole year glad. We may call this picture Fortunate Men and Women. That is his name for them. Fortunate means getting good results by good effort. This is what Jesus' "Fortunate Men and Women" do. Look at this familiar picture again. "Fortunate are the poor in spirit." The poor, you know, have modest expectations and appreciate what they get. This saves them from the grabbing, competing mania that eats life away, and releases their thought and energy to more personal matters. This sort will not likely be rich. They know there is something better than riches. "They that would be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition," is Paul's observation. The poor in spirit are free to be citizens in a more personal world. And the next stroke of the Master's brush brings that out.

"Fortunate are they who mourn." They are human enough to be able to share the burden and heartache which always seems to overflow the world. They know the poor. They mingle with the lonely. They feel the anguish of the abused and the disappointed. The forlorn and the weary cling to these warm hearts of sympathy and understanding. The fortunate lament their own shortcomings. They feel the tragedy of their sins and mistakes. They are sensitive to the wrongs which keep the big human family wretched. They mourn. They are fortunate in being such as can feel the woe of humanity. They are the only ones who are of a temper fit to do something to alleviate and obviate the curses that hang upon the world. "Remember them that are in bonds as bound with them; and them who suffer adversity, since you are also in the body." "Weep with them that weep." Fortunate are the men and women so human and so alive to realities that their souls labor under the burden of it all.

Here comes out another trait of the fortunate: "Fortunate are the meek, the gentle." They have discovered how to live in this world of harshness and force without the use of either. They have learned the power of persuasion. They do not always win promptly, but neither can people who accept and employ force. These gentle people understand that at times it is theirs to accept the "raw deal," but they are wiser than to corrode their better natures by resentment. They know they are on the side of God and his creation. They do not worry. The servants of God do not strive. They answer rebuff with kindness.

But note, that does not mean flabbiness of character: it implies the very opposite—alertness of self-control, awareness of what is going on. This is brought into the next stroke of our Master's character outline, for He now explicitly mentions it: "Fortunate are they with ardor for justice." Keen for a better world. Their own experience has trained their eye on what men suffer at the hands of one another. They are quickened to aspiration for fairplay and right everywhere—from the school ground, where these fortunates are intimate, to the ways and the heart of youth, to the police court, to the mill, the farm, the market, where men deal and traffic, often unwittingly, in the most sacred human concerns. These fortunate men and women find an unobtrusive but positive way of letting their influence be felt continuously and in every direction for good spirit, for justice, for cooperation, for the square deal to every human being.

The next touch is logical and also indispensible in the true life: "Fortunate are the merciful." For it must be that offenses come. The world is full of offense. There are first offenders. They need mercy. There are the discouraged, the down-and-outs, the underdogs. They dumbly cry for compassion. Then, there are the hardened in cynicism, crime, sin. The merciful visit with them, get their story, show kindness, bridge the tragic distance between their hearts and healthy mindedness. What a world of work and faith for the merciful lies in your neighborhood and mine. "He hath shewed thee, O man, what is good: and what doth the Lord require of thee but . . . to love mercy." "Be ye therefore merciful."

Remember, in the so-called beatitudes our Lord is throwing on the canvas a brief outline word picture of the sort of people that compose his brotherhood, that make for happy communities and a world of peace and full living. And look, now, for we come to a sensitive point in the picture: Fortunate are the men and women with a pure heart. Who fight down all ulterior, selfish, motives in dealing with their fellows. Who rigidly refuse to allow their own interests to becloud and befoul their service to others. Human hearts are responsive. This constitutes a temptation for us to cultivate our fellowmen in the currency of kindness in order to exploit their normal response for our own vainglorious or sordid purposes. The fortunate man would have no slightest material or temporal reward for any good he may be able to do. The thought of such a thing almost suffocates him. Any suggestion of it is abhorrent to him. He is busy toward a better world and goes ahead, poor, burdened, but full of the peace of a pure heart.

Fortunate men and women naturally are engaged in propagating this peace. "Fortunate are the peacemakers." What they enjoy they would share. Good understanding and brotherly feelings and kind dealing is the material fortunate people commend and labor for in the community. Every man's good name is a personal and sacred charge of the fortunate man or woman. Spleen and spite and grudge and gossip not only have no place in their life, but come in for their particular execration, while their minds and hearts and hands are employed in building up the sense of kinship and the practice of sharing all through the neighborhood. "Love buildeth up." The world today is an open sore for the healing, the peacemaking of fortunate people who know for themselves the inner secret of peace, rich enough and strong and hardy enough to be shared.

Now for the final stroke of the Savior's outline: "Fortunate are those who endure persecution," for living according to this picture. The fortunate man does not necessarily mean the popular man. Like all people who deal with our humanity, fortunate men and women may be popular today quite unpopular tomorrow. Our cause come to a breakdown if we proved to "take it on the chin" when we stood for the right thing under the of prejudice or the howling scorn of men and the wicked mob they can stir. Forunate are they who don't ha calculate cost or cringe from suffering whole progress of the world depends o ability to take the cuffings of oppo as we advance. It is as incumbent on bear the affliction that comes with work as it was for Jesus to bear the tion which came with his work. "The ple is not above his Lord." "He that live godly in the present world must fer persecution."

It is Christmas day as I write this. editor of the Advocate has requested I send a message to the readers of paper. My heart was drawn to this old ever renewing brief word picture. It is Christmas gift. It is what He lifts be you and me as the hope for the New For here are the very qualities of he wrought into the person of man and wo Here you are, your own very self, in tion, as He sees you meeting the call new year will bring you. There you complete. Every trait He mentions be to you, and you are not yourself witho In Him you and I can go forth into New Year in this wondrous but awful sound from head to foot, thoroughly ished to every good work. There is ture of yourself in outline. The New is, by His kind provision, yours and for working under his personal instru and guidance to make the picture a r and fruitful actuality. Fortunate men women! For ourselves; but more to present concern, to a waiting field of manity, in which only you and I can to realize in our own experience the ing truth of the picture.

Will you open your Bible at the chapter of Matthew and look again long steadily at this picture of yourself struc in outline and in hope by the Savior! will you join me in a prayer that we permit Jesus to make this picture walk talk and work to God-like results in and me this year?

NOTICE TO MISSION PREACH

Pastors serving mission charges in North Mississippi Conference are ad that their checks for the second qu will be issued on February 18, and checks for the third and fourth qua will be issued on the 18th of May and ust respectively. In order to make this sible, the Executive Committee will ha a sufficient amount of money to can these checks. It is suggested that prompt payment of Benevolences will duce the interest account of the Board all pastors and churches are urged to this fact in mind.

HUGH N. CLAYTON, Treasu

NEWS! NEWS!

"Dr. ....., rector Angels' Church, New York, will cond new series of devotional addresses." T of it, a new series of addresses in a ch of All Angels and in New York at tha

He who sins against men may fear covery, but he who sins against God is of it.—Anon.

CONFERENCE NEWS AND PERSONALS

Rev. H. J. Moore, writing from Shubuta, Miss., says that his work begins well and this means that he is anticipating a successful year in his new charge.

The editor appreciates a word of commendation from Dean and Mrs. R. E. Smith, of Centenary College, whose opinion and goodwill are sources of inspiration to us.

Rev. H. E. Carter, retired member of the North Mississippi Conference, now lives at Senatobia. We regret to learn of his wife's illness and we hope that her health may soon be entirely restored.

Rev. D. T. Williams, just beginning his pastorate at Natalbany, La., writes that he is well pleased with his new charge. We trust that he may have a great year and that the people will continue to follow his lead.

Rev. J. Noel Hinson, Blue Mountain, Miss., reports having received the warmest welcome that he has ever had in a new pastorate. He has had good congregations and the indications point toward a good year.

Dr. A. M. Serex reports progress in the Shreveport district. Among other things he had a splendid preachers' retreat, led by Dr. P. A. Root, of S. M. U., and he has secured a lot for the new Broadmoor church which promises well for that enterprise.

Rev. Frank C. Collins, pastor at Greenwood, La., has our thanks for a good word concerning the new format of the Advocate. Bro. Collins is getting off to a good start in a systematic organization of his work for the year.

Rev. T. M. Ainsworth, of Decatur, Miss., in a communication addressed to the office, inquires about the discontinuance of Dr. Carley's article. As the articles have been resumed and the explanation given in the paper, we feel sure that his inquiry has been satisfactorily answered.

Rev. George H. Jones heartens us with the message that more people have spoken to him expressing a desire for a good Advocate campaign than in any other pastorate which he has held. We sincerely appreciate this interest upon the part of our people at Newton, Miss.

Mrs. R. G. A. Carlisle, whose late husband was a member of the North Mississippi Conference, adds to a business note that she has been a reader of the Advocate most of her life, as her father, who was a local preacher, was a subscriber as long as he lived.

Rev. J. O. Dowdle, pastor at Ruleville, Miss., reports that his work for the year is beginning well. Among the good indications being a raise in pastor's salary, the collection of one-half of the superannuate assessment, good congregations, and a good financial response on the part of the people.

Dr. V. C. Curtis, pastor at Louisville, Miss., adds to a business note an encouraging word concerning the Advocate. Bro. Curtis is a member of the Publishing Committee and has long been one of the staunch friends of the paper. We appreciate his support in its promotion wherever he goes and his loyalty to its spirit and progress.

Rev. Alfred M. Brown, pastor of Zwolle Methodist church, is getting off to a good start. He has received ten new members since Conference, paid all current expenses, and has cleared up some past due obligations. The church is now engaged in converting the old gymnasium into a Christian education building.

Bishop and Mrs. Hoyt M. Dobbs left one day last week for a few weeks sojourn at Lakeland, Florida. Friends of Bishop Dobbs will rejoice to learn that his recent check-up at Sanatorium was all that could be desired. He is looking forward with high hope to being able to resume his task when the new episcopal year begins.

Rev. Walter M. Hester, pastor of New Albany circuit, says that he has received great kindness and consideration at the hands of his people. Among the remembrances were two seventeen pound hams and other things to match. The editor appreciates the invitation to share these things at a supper meal in his house.

Bishop Edgar Blake, of the Detroit area, having engagements in the South and a layover in New Orleans, was the preacher at Rayne Memorial Church last Sunday morning. Bishop Blake was to have occupied that pulpit about a year ago, but circumstances preventing at that time, he now makes good the broken engagement.

The Advocate appreciates a letter from Rev. W. J. Dawson, our Aberdeen district representative. No man has been more faithful to the paper and few men have been more uniformly successful in presenting its claim than has Bro. Dawson. Aberdeen district led the North Mississippi Conference last year and we confidently expect it to do the same again.

Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Missions of the Methodist Church, with headquarters in New York City, is scheduled to deliver the Thirkield lectures on Preaching Social and Interracial Goodwill at Gammon Theological Seminary, Atlanta, on February 13-16, according to announcement of Pres. Willis J. King.

The Advocate appreciates a card from Mr. and Mrs. William L. Woollard, announcing the birth of William Wallace II, on January 11, at Dayton, Tenn. Mr. Woollard is the youngest son of Rev. W. W. Woollard, of the North Mississippi Conference. The Advocate joins in felicitations and good wishes for the young hopeful, his parents, and all concerned.

Rev. Roy A. Grisham, Executive Extension Secretary of the Board of Education, of the North Mississippi Conference, has sent out his bulletin of January, 1940, in which will be found a detailed report of the collections since Conference and the program of rallies and institutes ahead. The schedule indicates a busy year for the secretary.

Rev. R. H. B. Gladney, retired member of the North Mississippi Conference, living at Sardis, writes a letter to the editor in which he makes some pertinent observations concerning ministerial emphasis as revealed in salary increases and benevolence cuts. His words were not spoken in bitterness, but rather in a tone of sorrow that too often the major emphasis is given to the personal rather than to the sacrificial.

The Advocate records with feelings of sincere sorrow the passing of Captain G. T. Fitzhugh, of Memphis, Tenn. His death occurred in a hospital at Miama Beach, Florida, on Tuesday, January 16, following an attack of pneumonia. Capt. Fitzhugh was a son of Dr. L. T. Fitzhugh, long a distinguished educator in Mississippi, and he was a brother of Mrs. W. B. Murrah. His wife was the former Miss Josie Millsaps, of Jackson, Miss.

The Advocate acknowledges receipt of the Journals of the recent sessions of all three of our patronizing Conferences. We have not examined them critically, but we feel sure that they reflect credit upon the secretaries, especially when it is considered that the Journals of three separate organizations had to be combined in one publication. For one we sincerely appreciate their faithful and painstaking toil.

Mrs. F. H. Langsdorf, Director of Christian Education, First Methodist Church, Baton Rouge, favors us with a folder giving detailed information regarding a Christian workers training school sponsored cooperatively by First Presbyterian Church, First Methodist Church, Florida Street Presbyterian Church, Northside Presbyterian Church, Monte Sano Presbyterian Church, Baton Rouge; Istrouma Methodist Church, Denham Springs Methodist Church, Zachary Methodist Church, and West Baton Rouge Presbyterian Church at Port Allen. The faculty consists of able leaders who are doing a good work over a wide field. The school will be held from Jan. 28 to Feb. 2, at First Presbyterian Church, Baton Rouge.

A WORD FROM THE GREENWOOD DISTRICT

The Greenwood District, of the North Mississippi Conference, under the leadership of its superintendent, Dr. H. F. Brooks, has made an excellent beginning for the new Conference year.

Our District Superintendent is on the job looking after every interest of the church and striving to promote the kingdom throughout his district, and judging from the reports after the first round of quarterly conferences, which he has just completed, he is meeting with success.

The salaries of the pastors were raised on twelve of the twenty-six charges of the district, and none were reduced. The following charges raised the pastors' salary:

Winona Station, Winona Circuit, Carrollton, Schlater and Cruger, Drew, Ruleville, Sidon, Price Memorial and Phillip, Swiftown, Inverness and Isola, Itta Bena, Black Hawk, Poplar Creek.

Acceptance on Benevolences is about ten per cent in advance of last year. All charges accepted the seven per cent for superannuates, and many of them have sent in substantial amounts on this assessment already—Greenwood, First Church, has paid her entire assessment and several other charges have paid half of theirs.

A number of charges report accessions to the church at their first quarterly conference.

Dr. Brooks says there is a fine spirit prevailing throughout the district; good church attendance, together with an increased interest in Church School enrollment and attendance.

We are really planning for Methodism to advance in the Greenwood District this year.

J. O. DOWDLE,
Reporter.

CROWLEY CHURCH

Crowley Methodists would like others to know of their activities during the past year under wise and enthusiastic leadership. Early in the year a beautiful parsonage was built on the site of the old one. Just after its completion, we were shocked to learn that the east wall of our brick church was sinking and the building condemned. The task ahead seemed hard—almost impossible.

Public School officials offered their buildings for Sunday worship. The Church School was kindly permitted to use the class rooms. With cooperation of members and friends outside, in five months the church was ready for occupancy. In repairing the wall, a memorial window had to be entirely restored. The large basement was divided into department rooms (something we had wanted for a long time), one of which is large enough for social affairs. Iron railings were placed on the outside front stairs.

The Woman's Missionary Society raised $1,100 during the year. After paying connectional obligations, they paid $500 into the building fund, furnished every room in the parsonage with lovely new furniture, bought electric stove and nine dozen sets of plated silver for the church kitchen. They are now planning a kitchen shower to purchase nine sets of dishes. The dishes have been ordered by a local merchant and are stamped "Crowley Methodist Church." Mrs. J. W. Wynn was president of the Missionary Society, and Mrs. Ray Thomas, efficient superintendent of local work.

Congregations on Sunday are fine. Noticeable are numbers of children and young people who attend morning service. Prayer meetings are inspirational. Rev. G. W. Pomeroy is our pastor and leader.

A MEMBER OF CROWLEY CHURCH.

REVEREND J. W. THOMPSON

Reverend. J. W. Thompon was born in Beezer, Mississippi, on February 13, 1872, the son of John B. Thompson and his wife, Marion. He was the eldest child in a family of ten. He was called to the Christian ministry in his youth, and was admitted into the travelling connection of the Mississippi Annual Conference in 1902. He was married to Miss Ira Virginia Robinson in 1904. To this happy union two splendid children were born: Maurice (now Mrs. Hugh McIntosh, Jr.), and Harmon, both of whom live in Collins.

During the thirty-six years he was on the active list of the itinerant Methodist preachers of the Mississippi Annual Conference, Brother Thompson served the following charges: Scott Circuit, Carthage, Coalville, Pachuta, Topisaw, Meadville, Wesson, Lucedale, Collins, Hattiesburg, Broad Street, Bay Springs, Long Beach and Ocean Springs. After superannuation at his own request in 1938, he made his home in Collins, where he was active in the Methodist Church until his death.

Funeral services were held in the Methodist church in Collins, on December 31, 1939, with the following ministers in charge; Rev. W. B. Alsworth, Rev. A. J. Leggett, Rev. Mack Jones and Rev. J. S. Noblin. The presence of twenty Methodist preachers and a host of people from Collins and elsewhere, was indicative of the high esteem in which Brother Thompson was held by all who knew him.

Truly it can be said that Brother Thompson preached what he lived and lived what he preached. But if he could speak to me in audible terms as I write, I am sure that his admonition would be "Don't eulogize my life." He did not seek the plaudits of men; he desired only to live life as God would have him live it. However, I cannot refrain from making this observation: "Brother J. W. Thompon lived as heroically and passed to his eternal reward as triumphantly as any saint of God I have ever known."

J. S. NOBLIN.

WISE AND OTHERWISE

By Rev. James H. Felts

When you measure a pastor and his congregation by the dollar mark you have cheated both.

Face superannuation? Fight, complain, blame others. Emphasize your ability with a loud voice, call special attention to your strength, physical and otherwise, fall out with your friends, get sour. YOU ARE IT.

A good traffic sign, "Slow. No hospital." An equally good one seen in Mississippi, "Slow. You might meet another fool."

Face superannuation? Smile. Be tolerant. Accept the verdict of friends who love you. Tighten your belt, kiss your wife, thumb your nose at the world, stay on good terms with God. Put into practice some of the gospel you have tried to preach for years. IT'S THE HAPPIEST TIME OF LIFE. Glory just spills itself in unspeakable splendor as the setting sun kisses the clouds goodnight.

When a man's growth is confined to his waistline there is occasion for the remark, "His grave is just around the corner."

Two preachers were discussing a question that divided men sharply. One of them said, "I have prayed over it. I believe I have the mind of God. The revelation is unmistakable." The other replied, "That is queer. I have prayed over it too. I just can't understand why God failed to do some revealing to me." And that is that. It is wise for most of us to go slow in the matter of divine revelation.

Many a cocktail party is also cockeyed, well shot, overrated, undernourished, and properly named. If the participants don't feel like fools the next morning they don't feel natural.

These lines taken from a letter written by D. H. Hall need no comment. "It is just too bad to get old. Still, I feel there is one thing that is worse than getting old, and that is to die young. So you and I have many things to be thankful for, and we had just as well smile and make others ha if we can." Amen!

True or false? Nudity is necessary to

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

MINISTERS' WEEK AT S. M. U

Ministers' Week, highlighted by twenty-first Fondren Lecture Series to delivered this year by Dr. Albert Day, p tor of the First Methodist Church at Pa dena, Cal., will be held Feb. 5 to 11, Southern Methodist University.

Other prominent religious educators will be on the program include Dr. He P. Van Dusen, Dean of Students at Union Theological Seminary in New Y City, and Dr. A. J. Walton, Director of General Board of Christian Education the Methodist Church.

Dr. Day's subject will be "The Faith Live," thus paralleling Dr. Edwin Le discussions of last year on "The Faith Declare." He will be brought to the S. U. campus through an endowment fund vided by Mr. and Mrs. W. W. Fondren will be the principal speaker for the that annually attracts more than five dred ministers in this territory.

Ministers' Week will begin Monday ning, Feb. 5, at Highland Park Meth Church, when Dr. Umphrey Lee, presi of S. M. U., delivers his opening add Daily programs will be held throughou week, beginning with a 9:30 a. m. d tional and closing with Dr. Day's eve lectures which start at 7:30 p. m.

Dr. Day's five lectures will be specifi entitled "The God of Our Faith—Re tion and Experience," "The God of Faith—A Look at Some Familiar Portra "The Faith We Live—Its Technique," tering Faith's Technique," and "Faith the Problems of the Deeper Self."

Separate lectures of Dr. Van Dusen be "The Present Religious Situation," Christian Interpretation of Man," "God the World," "Jesus Christ and Ourselv "The Rediscovery of the Church," and Minister and Society."

Dr. Walton will speak on these indiv subjects: "Lights and Shadows in Scene," "Current Crises and Trends," Church in the Midst," and "The Ch Program Needed."

All ministers in the South Central J diction are invited to participate in isters' Week by attending the various dresses, Dr. Eugene B. Hawk, Dean of S. M. U. School of Theology, has announ



TRIBUTE FROM OUR READERS

The editor leaves out of these expressions ll of a personal nature where such is pos- ible without destroying the connection. Much as we appreciate the good opinion of riends, we do not desire to become the rgan of praise for ourselves. We do not dentify the authors as they were not in- nded for publication.

"We are enjoying your growing, enlarged dvocate and look forward with pleasure its coming each Thursday."

"Brother Duren, little did I think that the me would come when the material value such a gift (to a superannuate) would ean so much to us; but sincerely we say at the love and friendship this gift sym- olizes means far more than anything else."

"Thank you for the Christian spirit of ve it (gift to a widow) shows forth. If e all had that spirit of love one for an- her, our dear old worn out preachers ould not be in want as I fear some of em are today, for who could live on what ey get? So many of them are too old to acceptable work of any kind. . . . I love e splendid paper you are editing and can- ot understand any Methodist being willing forego the pleasure and profit contained its pages."

"Just a line to extend New Year Greet- gs and to say how much I appreciate the rst page of the Advocate with the perti- nt paragraphs. Would like to keep a file them. Thank you for helping us to keep to date."

"Please accept my heartiest congratula- ons on the new Format for the Advocate. improves the appearance of the paper cidedly, and all your labors in connection th the Advocate have steadily improved e paper until now it is one of the best nference Organs to be found in our urch."

"Your 'Wallet of the Week' is a source continued interest to me. I don't see how u gather so many unusually valuable tes. I never come across them anywhere se."

THE BUENA VISTA CHARGE

With the new arrangement, and the Ad- cate just a little bit longer, we feel like s can find a place on its pages.

We have five churches on the charge h T. V. A. lights in every church. We ve good gravel roads to every church, king it possible to have a two weeks' cuit, preaching twice in every church h month. In this way we are in touch h our people often. It is very handy se days when we want to make all the nouncements about our year's work from e to time, as we have plenty of plans tell them about now.

believe "hanging" around out among sheep will help collect the 7 per cent, the benevolences, and a few other le claims I will not take time to men- n. We have a wonderful time during se days before we get into the revival son for bringing up all our claims in full; t is, if we have a fine, generous, loving mbership who, by their appreciation of church and its program, and by just ng because they want to help the King- n go forward all the year and not just he fall.

am very happy to serve the fine people he Buena Vista charge for these three rs. They have responded to every call ny humble ministry. One fine thing you say about the stewards on the Buena Vista charge, on every preaching day at every church three-fourths of them are present. Two of the churches are blessed by having all the stewards present. I have never heard a single one bicker, fuss, or look sour about money. How strange! But it is so.

At the Egypt church, at the first quarterly conference, they defied the drowned out condition of our charge and Pharoah, and raised our salary $95, along with an increase in the other askings.

Thanks for a great Christian people, and a good charge. We are looking forward to a great revival of religion all over the charge this year, because the people are getting ready by praying and working with each other for our evangelistic endeavors in the church school, as well as the summer campaigns.

G. R. MEADERS, P. C.

DEATH CLAIMS REV. W. R. HARVELL

Word reached the Advocate office on Saturday that Rev. W. R. Harvell was seriously ill in the Lady of the Lake Sanitarium at Baton Rouge, La. No details of his illness were given beyond the fact that he was under an oxygen tent and that his condition was critical. He lingered until mid-day Sunday when his spirit found release. The funeral was held at Baton Rouge Monday.

Bro. Harvell had not been in robust health for several years and on that account, he found it necessary to take the retired relation two or three years ago. He was a pure soul and a good soldier of Jesus Christ. Many friends throughout Louisiana will join with loved ones in sorrow for the going away of this faithful servant of the Church.

LETTER FROM BISHOP DECELL

My Dear Dr. Duren: I was glad to see you at Charlotte even though two committees kept me busy most of off service hours.

The NEW Advocate is a fine expression of Christian Journalism. Its form and arrangement of materials conform to the high excellence of editorial utterances. Congratulations and best wishes. Long live the Advocate!

It is not surprising that your observant eye discovers the hidden facts and your ready pen is quick to immortalize a church-janitor. Yes, the truth is as you told it. I enjoyed your facetious reference to "the incarcerated bishops."

With warm personal regards, I am,

Yours cordially,

J. L. DECELL.

CORRECTION IN JOURNAL MISSISSIPPI CONFERENCE

Dear Dr. Duren: I have just received the Conference Journal and note the following errors as to the report from Long Beach. The report for pastor's salary should be $970 instead of $770 as reported.

The amount raised by W. M. S. should be $381, instead of $881 as reported.

H. J. Moore.

You cannot understand a sin, or see it clearly until you have begun to fight it. As long as it possesses you, it will never show itself to your eyes. It is ony when it is grappled with that it manifests its ferocity and its ugliness.—Selected.

ERROR IN ANNUAL—LOUISIANA CONFERENCE

Dr. W. L. Doss, Jr., has called my attention to the unfortunate omission of the following from the appointments of the Monroe District: Mer Rouge, W. F. Roberts.

The name of Rev. W. F. Roberts appears in the Directory of Conference Members on page 20 of the Annual, with appointment indicated. I hasten in this way to express my regret that his name is not included in the list of appointments of the Monroe District on page 56.

R. H. HARPER,
Editor of Annual.

NORTH MISSISSIPI CONFERENCE
Columbus District—Fourth Round

Brooksville, at Brooksville, Feb. 4, a.m.
Central Church, Columbus, Feb. 4, p.m.
Louisville Cir., at High Point, Feb. 11, a.m.
Columbus, First Church, Feb. 11, p.m., preaching.
Methodist Advance, Jackson, Miss., Feb. 16, 10 a.m.
Kosciuske Cir., at Marvin, Feb. 18, a.m.
Kilmichael, Feb. 18, p.m., preaching.
Longview, at Cedar Bluff, Feb. 25, a.m.
Eupora, at Eupora, Feb. 25, p.m.
Youth's Advance Meeting, Starkville, Feb. 27, 7 p.m.
Woman's District Meet, at Ackerman, Feb. 28, 2:30 p.m.
Bellefontaine, at Slate Springs, March 2.
Louisville Station, March 3, a.m.
Ackerman, March 3, p.m.
Missionary Institute, at Ackerman, March 5, 10 a.m.
Sturgis, at Big Creek, March 6.
Noxapater, at Rocky Hill, March 8.
Celedonia, at Flint Hill, March 10, a.m.
Macon Station, March 10, p.m.
Ethel, at Shady Grove, March 15.
Rock Hill Ct., at Oak Ridge, March 16.
Kosciusko Station, March 17, a.m.
Mathiston, at Maben, March 17, p.m.
Weir (Church Dedication), at Weir, March 24, a.m.
Shuqualak, March 24, p.m.
Macon Ct., at X-Prairie, March 31, a.m.
Artesia, at Artesia, March 31, p.m.
Chester, at ....., April 3.
Starkville, April 7, a.m.
Crawford, at ....., April 7, p.m.
Woman's Provisional Conference Meet, at Kosciusko, April 9, 11 a.m.
Woman's Missionary Conference (North Miss.), Kosciusko, April 9-11.
Sallis, at McAdams, April 10.
Kilmichael, at Kilmichael, April 12.
Durant, April 14, a.m.
West Point, April 14, p.m.
District Conference, at Weir, April 16-17.

Advocate campaign now on. Let us get our quota.

L. P. Wasson, D. S.

WITH THE CHURCH OVERSEAS

By Bishop Arthur J. Moore

NOTE: These notes were written before the Second World War began. I have not altered them. They reveal experiences and convictions which were mine while on the spot where history was being written with a ruthless pen.—A. J. M.

At Sea,
June 10, 1939.

With the spell of the Uniting Conference held in Kansas City still over my heart, I am again on the high seas to continue my missionary service. The presidency of nine Annual Conferences scattered across three continents is an impossible task for any man. But on account of the problems connected with the actual union of the churches in lands overseas, it seemed best to continue my assignment for another year. The thrill of this missionary task has never left me. For six years I have gone day and night in this glad service. Today I offer another prayer of gratitude for the privilege of having a small part in a movement which has made and is making such a notable contribution to the welfare of mankind.

This noble ship, THE QUEEN MARY, rules the sea like a queen. Last August I was on board when she set a new record by crossing the Atlantic in three days and twenty hours. There are nearly two thousand passengers on board for this voyage. In an adjoining cabin are Doctor Elmer T. Clark, known to Methodists everywhere as

(Continued on page 16)

THE CHURCH PEW

THE WORM TURNS

FOR RESTLESS LAYMEN

Many laymen are restless and dissatisfied. Some have developed an attitude over against their pastor and the clergy in general which dare not be ignored. They complain that their pastor lacks the spirit of enterprise and is devoid of all vision. The progressive among them are puzzled and saddened by the opposition of so many pastors to the attempts at establishing brotherly relationship with other synods. They believe that "we ought to get together" and there is "no sense in splitting hairs about it." And they'll tell the world that it is high time the laymen take hold of things. Some fine day the laymen will take the bit between their teeth and then we shall "go places." We have been hearing this sort of thing for a long time. We always grinned and kept silent. But now the lid is off.

Mr. Layman, in all probability you have made your pastor just what he is. If he has no spirit of enterprise, you have probably beaten it out of him. If he is incapable of thinking in larger terms, you have probably caused his horizon to shrink until it has narrowed down to the fence around his potato field and cow pasture. If his eye can see only the ugly and sordid and seamy things of life, you have probably starved all sense of beauty and joy out of him and have made him the little soured, hopeless soul he is.

Will you never learn, Mr. Layman, that a man cannot live year after year in the way you compel your pastor to live without becoming just what you say he is? He has been engaged in a bitter, brutal battle with stark poverty. He has been unable to subscribe to magazines and to buy books which a man must have to maintain your pastor's cultural level. He has been thinking in terms of nickels and dimes so long that he cannot conceive of spending fifty dollars for the most vital project of his Church. He has been unable to fill his soul with beauty by occasional attention to music and the arts and therefore can give forth no beauty in his speech. He has seen his wife fading into early old age because of inadequate medical attention and the wear and tear of raising a family on the pittance which you provided, so you must not complain that the song has gone from his heart and the spring from his step. He has been unable to provide educational facilities for his boys and girls who were born into a cultural environment and of a cultured gentleman and his lady. It was to be expected that the children of such a union should not be content to sink below the level of their intellectual environment without a struggle. Why do you complain that your pastor has become soured by the lifelong denial of all he hoped and dreamed?

Perhaps there is a surprise in store for you, Mr. Layman. When you find a pastor who approaches the entire question of union with indifference or suspicion or loveless prejudices, when you find a pastor who is against any kind of approach to other Lutheran bodies and who examines every statement of all and sundry with pathological scruples, will you please investigate the economic situation of that man and his family? Is it possible that a man cannot think in terms of the Kingdom at large, or in terms of the Lutheran Church, or in terms of an international Missouri Synod, because endless economic stress and downright poverty has at last taken its toll? Men gradually shrink into littleness and smallness and narrowness and lovelessness if they are deprived of all facilities for widening their horizon and discovering the good in life and in the people beyond the home county.

Please, Mr. Layman, do not say that a pastor should not expect to receive more money than the people of his congregation. Your statistics are usually unfair because you base them on the poor and poorest when you compare your pastor's salary with the income of his people. You do not expect the poor shoemaker or bookkeeper to lead the Church in large enterprises, to assume a position of leadership which requires vision, knowledge of wide affairs, an indomitable spirit. You do not expect the tailor to be informed on what is going on in the Church, the world, and in the minds of thinking people. But you do expect all this and more of your pastor. If then you pay your pastor no more than the shoemaker and bookkeeper and tailor has to support himself and family, you cannot complain if your pastor has the mental horizon and the vision of a shoemaker or tailor, plus the repression and hopelessness and suspicion and defeatism of a cultured man who is condemned to live on an economic plane and cultural level which is most distasteful and ruinous, a man who gradually has had it beaten into him that all the world is against him and heaven offers the only relief.—American Lutheran.

THE CHURCH IN AMERICA

(Continued from page 5)

a leadership at least as effective, and based essentially upon the same arguments, as that of the Church. Industry wanted to save democracy in 1917 by fighting; it now wants to save democracy by not fighting. If its point of view is more materialistic than that of the Church, its goal is identical. And so far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders.

Thus the flock is leading the shepherd. And this circumstance in turn has two results, which, if they are not corrected, will carve themselves deeply in human history.

The Rise of Materialism

The first result is, as already indicated, a rise in materialism. No matter how well intentioned our lay leaders may be, this result can scarcely be avoided. By definition the layman is primarily concerned with material affairs. Industrialists are not, should not be and certainly do not claim to be spiritual leaders. The best they can do is to adapt such spiritual truths as they have been taught, to the requirements of the arena of action. Their progress in this direction is inevitably slow. But it will vanish entirely unless the initial teaching is strong, convincing, related to the contemporary scene, and consequently effective. In this regard it is all-important to observe that the solutions to material problems are not to be found within materialism. This is as true as the fact that democracy is merely a collection of political bodies. no conceivable set of circumstances c materialism have produced the great "tion" of the eighteenth century that have come to know as the American syst The American system has its origin, the one hand, in passionate religious who believed in the spiritual absolutes today are lacking; and on the other in those rationalists of the Golden Ag the American colonies, for whom Re was not merely mechanistic but di Similarly, by no conceivable set of circ stances will it be possible to solve by terialism the titantic problems, dome and international, with which humanity faced today. The ultimate answers to questions that humanity raises are not, never have been, in the flesh.

Therefore it may be safely predicted if these matters are left in the hands of laity, to be solved on basically materiali grounds, a gradual devolution will set and civilization, instead of going forwar breathlessly, will seem to recede. Wit spiritual leadership the maladjustmen our politico-economic system must in ably increase; unemployment, lack of o tunity, maldistribution of wealth, and of confidence will symptomize a long treat; collectivism will grow; and wha mains to us of the Golden Age, whe were able to believe, will be consum revolutions and wars. For the solutio these things do not lie within these t

The Spiral of Disillusionment

Second, so long as the Church pret or assumes to preach, absolute values actually preaches relative and secon values, it will merely hasten this proce disintegration. We are asked to turn t Church for our enlightenment, but whe do so we find that the voice of the Ch is not inspired. The voice of the Churc day, we find, is the echo of our own vo And the result of this experience, alr manifest, is disillusionment. But this i the disillusionment that the pastors c plained of in their letters to Fortune. is not a disillusionment in the abili men to win wars, or to make peace wars. This is a profound and absolute ual disillusionment, arising from the that when we consult the Church we only what we ourselves have said. effect of this experience upon the p generation has been profound. It is t fect of a vicious spiral, like the spira economists talk about that leads int pressions. But in this spiral there stake, not merely prosperity, but civ tion.

There is only one way out of the s The way out is the sound of a voice our voice, but a voice coming from thing not ourselves, in the existen which we cannot disbelieve. It is the e task of the pastors to hear this voic cause us to hear it, and to tell us w says. If they cannot hear it, or if the to tell us, we, as laymen, are utterly Without it we are no more capable of the word than we were capable of cr it in the first place.

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*It is pertinent to note that the C Church, with its concept that there i such a thing as a righteous war, e the inconsistency that gives rise to charge of Failure of Absolutes (as do tian pacifists). But no denomination U. S. escapes the second charge of F of Leadership.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

The very first step in the organization of the Women's Work of the new church, is the election of women for the National Board of Missions and Church Extension. To accomplish this in a most democratic manner, plans are under way for a series of provisional meetings for Methodist women to be held in local churches, districts, conferences and jurisdictions. The plan is as follows:

The pastor of each church shall call all the women of his church together for a Provisional Local Church Meeting. It will be open to all women members of the church and the purpose is to elect **three** delegates to a Provisional District Meeting.

The Provisional District Meeting will be arranged for by the district superintendent, district secretary and others who will make up a committee for arrangements. The district superintendent will convene the meeting and will preside until a chairman from the delegates is officially elected. This Provisional District Meeting will be composed of the three delegates elected from each local church in the district (Methodist Protestant, Methodist Episcopal and M. E. Church, South). The purpose of this meeting is to elect **nine** delegates to the Provisional Conference Meeting.

The Provisional Conference Meeting, of the Louisiana Conference, will be composed of sixty-three delegates (nine from each of the seven districts). The Provisional Conference Meeting has the following duties:

1. The election of three delegates to the Provisional Jurisdictional Meeting.
2. The nomination of one woman for possible membership on the Jurisdictional Board of Missions and Church Extension. (See Discipline, page 9, paragraph 1,057.)
3. The nomination of three women for possible membership on the National Board of Missions and Church Extension. (See Discipline, paragraph 937.)

The Provisional Jurisdictional Meeting, composed of three elected delegates from each Conference in the Jurisdiction will elect from the entire list of National Board nominees, which will have been presented by the Conferences, the names of as many women as are entitled to memberships from that Jurisdiction. The number is determined on the basis of two women for each 450,000 members, or fraction thereof in the Jurisdiction. (See Discipline, paragraph 937.) According to this basis, the South Central Jurisdiction, of which the Louisiana Conference is a part, is entitled to six members on the National Board. The South Central Jurisdiction is composed of the Conferences of Missouri, Nebraska, Kansas, Arkansas, Oklahoma, Texas and Louisiana. The Louisiana Conference committee, making the plans for the holding of these provisional meetings, met in Alexandria early in January.

The following make up the personnel of the committee: Methodist Protestants, Mrs. Wells, Grayson; Mrs. R. E. Yourree, Haynesville; Methodist Episcopal, Mrs. Hugh R. Hoff, New Orleans; Mrs. E. R. Haug, Iowa, La.; M. E. Church, South, Mrs. George Sexton, Jr., Mrs. W. M. Ledbetter, Shreveport.

No other plans for Women's Work of the new church will be available until after the meeting of the General Conference.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

The Kreole auxiliary, Seashore District, honored Mrs. H. Mellard with a Life Membership at the close of the year. The pin was to have been presented at the meeting of the Tri-County Zone, but because of a bereavement in Mrs. Mellard's family, was presented at a later date by the executive body of the auxiliary. This was a lovely tribute, the giving of $25 for the building of the kingdom in the name of Mrs. Mellard.

* * *

At the last business meeting of the year, the Mt. Pleasant auxiliary, Seashore District, elected Mrs. Ruble Roberts as president, to direct the work for 1940.

The auxiliary has carried on the full program of work during 1939, and plans to do the same in 1940.

* * *

Every member of the Mississippi Conference will be happy to know that our pledge of $20,000 to Council has been paid, and all other obligations met, without an S. O. S.!!-

Our Week of Prayer offering was $200 more than in 1938, and during the fourth quarter one hundred Life Memberships were given.

Quite soon we will give more details of the year's work.

* * *

Again, we are reminding you that in each zone during this quarter, there will be a special Christian Social Relations program. The zone leaders are putting much time and thought into this program, and each member of the zone should make an effort to attend the meeting.

* * *

Miss Mary Cameron, our "senior" at Scarritt, writes that she spent most of her Christmas vacation in Nashville, working on her thesis, which deals with conditions, problems, etc., in Mississippi.

She is working hard and looking forward to the Council meeting to be held in New Orleans, March 6-11, when she hopes to be consecrated. It will be an inspiration to her and to us, for a large number of our women plan to attend the meeting.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Malvina, Mississippi

(Continued from last week)

Report of the Itta Bena Methodist Missionary Socety for the Fourth Quarter of 1939

The Spiritual Life Groups have met each week.

Four dollars was sent to the Scarritt Associate.

Officers for the new year have been elected.

Ten dollars have been sent to a superannuate minister.

Our auxiliary has cooperated with the W. P. A. lunch room by donating one dollar each month.

We observed the Week of Prayer.

Our Bible study leader has finished the lessons from the "Radiant Heart."

Our mission study book, "Through Tragedy to Triumph," was completed in the required time.

Life Membership was given to one of our most faithful members, Mrs. W. H. Rucker.

Five of our members attended the zone meeting held in Minter City.

A committee has been appointed to have the stove in the parsonage repaired, also to buy a new motor for the electric refrigerator.

Planned programs have been given.

Stewardship has been presented by our Bible study leader, Mrs. J. P. Turnipseed.

All meetings have been reported to the county paper.

The society welcomed the new pastor, Rev. T. M. Bradley and family, with a pounding.

The pledge has been paid in full.

The Business Woman's Circle is still active and doing good work.

MRS. J. E. CONE,
Supt. of Publicity.

* * *

The zone meetings of the first quarter are to be Retreats. Mrs. G. A. Brown and Mrs. B. W. Lipscomb have prepared the program. Mrs. Brown asks that it be given as early in the quarter as possible. The outline that I publish for you is a very brief list of the items on the program. In its fullness it is a program that should take two hours.

Following this Retreat, if it is given in January, will come the "World Day of Prayer" on February 9th. Full participation in these two programs should mean much to us as missionary women. Let us not miss either one.

Our State Legislature is in progress. Again comes an appeal from Dr. Eason concerning the need of the Negro elementary teachers in the state. Study the question and write your representatives in the legislature what you find from your study.

* * *

Zone Retreat—First Quarter 1940

Theme: "What Does Allegiance to Jesus Christ Mean?" Silence—Silence. Quiet Music: "Take Time to Be Holy." Call to Worship. Hymn: "More Love to Thee, O Christ." Prayer. Introductory Message by the Leader. Scripture Lesson—Matthew 7: 21-29. Prayer Meditation (Silent). Hymn: "Something for Jesus." First Spoken Meditation. Silent Period of Personal Meditation and Prayer.

Will you prayerfully and seriously ask yourself the following questions? Hymn: "Lord Speak to Me That I May Speak." Second Spoken Meditation. Period of Silent Prayer. Silent Meditation. Hymn: "Are Ye Able." Period of Sharing. Closing Prayer and Meditation (Silent).

The modern preacher and the modern layman live in two different thought-worlds. Not ten per cent. of the membership of the average Protestant Church read any kind of religious newspaper. Not five per cent. read a serious religious book by an outstanding religious thinker in the course of an entire year. They are almost completely ignorant of the great tides of thought that are running through the religious world. Less than three per cent. of American Protestants attend any meetings or conventions of their churches where the great problems of the church are discussed.

—Roy L. Smith.

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JANUARY 28, 1940

By Rev. W. C. Newman

JESUS PROCLAIMS HIS MESSIAHSHIP

International Uniform Lesson.—Matthew 21:1-6

Golden Text.—Behold, thy King cometh unto thee.—Matt. 21:5.

Matt. 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples.

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brougth the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

The exciting story described in our lesson text occurred on the Sunday before the crucifixion, and has long been called The Triumphal Entry. The story begins somewhere on the road between the Mount of Olives and Jerusalem, and comes to a dramatic climax in the Temple. The time is near the close of the third year of the ministry of Jesus.

A great feast was to be held at Jerusalem. Authorities differ as to whether it was the Feast of the Passover or the Feast of Tabernacles. But in either case the occasion always attracted throngs of people, said by some to be two or three million in number, coming from all the lands to which the Jews had been dispersed.

A crowd is always impressive, whether assembled to see the new governor of Mississippi inaugurated or to hear a sermon in church. The implication is that matters of interest are about to take place wherever a crowd has come together.

But who can certainly interpret the motives that brought this multitude to Jerusalem? Were they Pilgrims come in eager search of God? Were they drawn by the hope of seeing again the faces of friends and relatives? Did some mercenary man dream of new opportunities of trade and wealth from the crowd? Were many attracted by the crowd itself?

Surely all of these motives were represented, as they all are in almost any great crowd. But there was an added excitement here. There was a new Prophet whose name had gone out through all Jewry, said to have healed a blind man named Bartimeus, and to have raised from the dead another man named Lazarus. His name was Jesus, and at the story of his wonderful works all Israel had been stirred to hope that he was the long expected Messiah who would now drive off the Romans and restore the Kingdom of Israel.

It was no wonder, then, that as Jesus went along the road he was accompanied by a host of people, and that as he neared Jerusalem another host came out to meet him and return with him in triumph. No wonder they spread their clothes in the road before him, and shouted "Hosanna!" which means "Lord, save us now!" No wonder the inhabitants of Jerusalem rushed to their doors to see the shouting procession, and to ask "Who is this?" to which the multitude exultantly replied, "This is the prophet, Jesus, from Nazareth."

Yet in five days this prophet was dead, crucified like a common criminal. And from that fact we draw our moral.

A Crowd Is Not a Safe Guide to Follow

We cannot help but speculate as to what would have happened had Jesus yielded to the obvious enthusiasm of the people that day, and instead of going to the cross had headed an army to fight for the restoration of the Kingdom of Israel. Now, two thousand years later, it seems to us unthinkable that he could have done so. We would have had no Cross, no plan of redemption, no Holy Communion, no glorious Easter. But if we had been there then we doubtless would have thought him very foolish not to have yielded to the popular cry.

But Jesus knew better. It is not wise to follow the crowd. The crowd's ideas change quickly and often. Last season's fashions in ladies hats are obsolete now. The crowd's moral code is neither high enough nor stable enough for an individual Christian. The crowd can be impassioned by a demagogue, stirred to hysteria by its own members, or driven to frantic fear by real or imaginary danger. The crowd is unreasoning ,often ungovernable. He who follows the crowd must, in the end, miss the high ma of character which is the goal of the Chri tian.

Popularity Easily Turns to Disfavor

Many of those who shouted "Hosann on Sunday shouted "Crucify him" on F day. Such is the deceitfulness of popular But Jesus was not deceived. Already he f faced the meaning both of the cross a of the crowd. Popularity was not a su cient achievement for him. Neither ca be for us. Indeed there must come th when we, as Christians, must oppose crowd, lose its favor, feel the thrust of hatred. Only thus can we have part in coming of the Kingdom of God.

Offense Comes at the Point of Highes Selfishness

It might be truthfully said of some of that our most sensitive organ is our pock book. This does not mean simply that m are reluctant to give money to the chur Perhaps our generation has been the m lavish of all in our gifts when we count various forms of religious and charit work to which we contribute. But when Christian principles interfere with mate gains for ourselves, we find it difficult cling to our religious principles and the gains go.

Had Jesus desired to capitalize on popularity with the multitudes that h him on Palm Sunday he never would driven the money-changers out of the ple. He was striking at the point of highest selfishness. He knew it would voke bitter resentment. He knew men he never hesitated. The temple had desecrated. Dishonest business practices been engaged in, and that in the nam religion. His condemnation of these must forever stand as an ethical prin of Christianity in its dealings with world society.

Easy Loyalty Will Not Stand the Te

Some men are fond of saying "Every has his price." We do not believe this t true. But any one who has honestly t to follow Jesus must surely know how and how severely one's loyalty to hi tried. Peter found, to his regret, that much easier to declare one's devotion to maintain that devotion through circumstance.

It seems to me that two things end our loyalty more than usual. One i notony. Endless days when nothing u happens and our zeal fades out unti becomes dreadfully commonplace. other, of course, is crisis. Times of d or temptation or weakness naturally our faithfulness. But so do times of success or great celebration. They, too crises.

In that last terrible week Jesus as as his followers were to be tested by kinds of crises. In that week he experie the Triumphal Entry and betrayal death. Through them both he was ste in his loyalty to God and to his missi earth. The loyalty of many of his foll did not survive either the Triumpha try or the crucifixion. In the one the only a material kingdom for themselv the other they saw nothing more tha ger to themselves.

One of the published sermons of a standing preacher last week was e "Christians Had a Hard Christmas." preacher spoke of how hard it is to faith in Christianity when so many Christian things are taking place. He that "with most of the current news

(Continued on page 14)

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar WeDitt Jones

KINGDOM OF GOD

I have read many books on The Kingdom f God. I have collated the passages in the ew Testament relating to that subject, and ondered the definitions f scholars and saints. ut not until I found that erene Scotch dominie Alair McLean's "High ounty" did I pillow my oul on a statement that eemed to go to the heart f the subject.



Mr. Jones

"The Kingdom of God' f course is no phrase of ystery," writes this gifted man. "It is simply the fe and love of God with- the soul. It is the forven heart. It is the cleansed, the renoted character. It is your everyday life uitful in good. It is the lamp within the east, whose light burns with a clear, unmned radiance to the end, and the light hope, and the hope is for that life which gins here but does not end here; for it nnot end here; for it cannot end at all; e life that is forever young and fair, the e immortal."

Now, there is a sweet reasonableness in ese words, and they well up from a life at had found that peace which passes all derstanding, yet the teaching is simple, nd and reassuring. Rules, creeds, cerenies, have their uses, but they are ways, the goal; one may lose his way in their ricacies, fret himself into fanaticism, or eze himself into an intellectual glacier. we were not so taught of Him who said, od is a Spirit: and they that worship m must worship Him in spirit and in th." He knew whereof He spoke.

he most sensational thing that Jesus r said, I think, was when He uttered the rds, "The Kingdom of God is within ." Begin here, within, O my soul, and k outward. For here is the force that es mountains, bridges chasms, links ven and earth, God and man.

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RESOLUTIONS

By Rev. Vivian T. Pomeroy, D. D.

was New Year's Eve. John James, fourteen, was kicking his heels upon bed and meditating. Christmas was . School looked uncomfortably near. had broken two victrola records. It was t time he began to think of New Year lutions.

ddenly the sky of John James brightconsiderably. He had an idea. He went to a shelf in the cellar. The house very quiet. Now was the time. He reed from the cellar with a pot of red and an excellent brush. He surveyed white wall by his bed. He was a careful He placed the paint and brush upon floor; went down again and returned an old **Boston Transcript**, which he d upon the bed. And then he began aint upon his wall.

n James had an eye for balance, for ing, for stylish spacing. He worked steadily for one hour in the quiet house. Now and then he stood back and looked with great satisfaction upon his noble work. At the end of the hour the **Boston Transcript** was redder than it has ever been before or since; but upon the white wall of the room of John James you might have read, in good balance, in round lettering, stylish spacing:

New Year Resolutions

1. Keep free of distractions.
2. Never lose temper.
3. Get honors.
4. Cooperate (if poss).
5. Be careful of new tuxedo.
6. Never drive auto beyond our place.

Six magnificent New Year Resolutions! It made a guy feel good to look at it. John James scrunched up the reddened newspaper, washed out the brush, replaced the paint—and faced the New Year.

It was glorious to lie in bed so near to those Resolutions and to hear the midnight hooters, bells and the other hopeful noises which welcomed the New Year.

On January the First John James went down to breakfast glowing with resolution and pride. He avoided distractions while eating. He felt very virtuous. He felt sure the family must be proud of such a son. The New Year was going well.

At 9:30 a sharp voice called from upstairs. It was Mother, sounding as if something might be up.

"John James," she said, "whatever have you done to this wall?"

"My New Year Resolutions," said John James firmly.

"It would have been better to resolve not to ruin the wall and to spill paint and to spoil the cover," said Mother. "Are you never going to learn to think before you act? It's too bad to make such a mess."

John James defended himself; but Mother saw no beauty at all on that wall, and she hinted that probably Father would require a good deal of John James' Christmas money to remedy the damage.

And John James:

1. Grew distracted.
2. Lost his temper.
3. Refused to cooperate (not possible).

and he yelled:

"There now! You've ruined three of my Resolutions right off. A guy can't keep Resolutions when his folks won't let him. They butt in and spoil everything. You can't expect me to stick to my plans, when you go and spoil everything."

Mother said: "Yes, that is, of course, the difficulty of keeping one's Resolutions. You have to reckon with other people; and Resolutions never work—nor anything else—unless you count on being stronger than the strongest force against you."

And John James wondered.—**Reprinted by special permission of the author and the Christian Register (Unitarian).**

LEGENDS OF THE TALMUD

King Solomon had the reputation of understanding every language in existence, including that of the animal world. Once he heard a bird talking to his mate that was sitting on the dome of the temple. Said the bird: "If I were to stamp my foot hard, the whole temple would collapse in a moment." Hearing this grand, eloquent remark, King Solomon called the male bird and, assuming an angry look, asked him what he meant by such language. Trembling with fear, the bird excused himself saying that he merely wished to tell his mate how strong he was.

After being cautioned not to be so boastful in the future, the bird returned to his wife, who was anxiously awaiting his return. And on her asking what the great King wanted of him, he answered: "King Solomon urgently implored me not to destroy his beautiful temple."

* * *

An elderly man whose hair had already begun to turn grey, married two wives, one of them young and beautiful, the other old and plain. The latter, thinking that her husband would be fonder of her if he looked as old as she did, pulled out all the black hairs in his head. Her younger rival, acting on the same principle, removed all his grey hairs. The consequence was that, in the course of time, the unfortunate husband had no hair left on his head at all; and wherever he made his appearance he was held up in mockery and derision.

* * *

"And God formed the rib, which He had taken from the man, into a wife" (Genesis 2).

She was not formed out of a man's head, in order that she might not be proud and keep her head too high; not out of his eye or ear, that she should not be curious, wishing to see and hear everything; not out of his mouth that she might not be too talkative; not out of his head that she should not be jealous; and finally not out of his hand and feet, in order that she might not touch everything, nor go everywhere.

To avoid all these contingencies, she was formed out of his rib, that is hidden from sight, and might serve as an emblem of modesty and virtue.

* * *

Ten measures of talk came down to the world. Women received nine measures for their own use, and men—one measure.

—American Hebrew.

Three of the greatest peoples of Europe, Russia, Italy and Germany, have cast aside all pretense of free constitutional government, and have passed under control of dictators in whom all power is headed up. Not the Pharaohs of Egypt, nor the Caesars of Rome, nor the Romanoffs of Russia, nor the Bourbons of France, ever exercised power more absolute and ruthless, or more dangerous to the peace, freedom and security of the world.—Judge W. M. Cox.



20 Five-Minute Stories to be read to children

By

V. T. Pomeroy

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The Beacon Press, Inc., 25 Beacon Street Boston, Mass.

CHURCH SCHOOL LESSON

(Continued from page 12)

tradicting everything for which Christmas stands it wasn't easy to repeat . . . the old words: "I bring you good news of great joy.

But I think it is a good time for the testing of one's loyalty. The world's crowd is against Jesus. It is not a time for glib words of devotion. It is a time to examine ourselves lest we, like the Palm Sunday crowd, change our praise to faithlessnes on Good Friday.

CANCER CONTROL: EARLY IS THE WORD

By Clarence C. Little, Sc. D., Managing Director, American Society for the Control of Cancer

Cancer is a curious foe. Second only to heart trouble as a killer and most feared of all causes of death, cancer is in its early stages one of the most curable of serious diseases. Its definite diagnosis requires the services of a highly trained pathologist, but early symptoms, which mean the disease is present, are easily recognized by any alert individual. Once cancer is diagnosed the preferred treatment is by a group of specialists, and yet the key man in the whole picture of cancer control is the general practitioner, to whom patients come for periodic examinations or for advice about apparently harmless conditions. While late cancer causes considerable suffering, in the early stages it is nearly always painless.

It is fitting that this paradoxical disease should be fought by an Army, not chiefly of men but of women, an Army not of destruction but of education, and its war should be a war to save life. Four years ago a small group of physicians, research workers and club women, launched the Women's Field Army of the American Society for the Control of Cancer. Its goal was to reduce cancer mortality and to arouse the interest of men and women everywhere in this disease, and the methods and facilities available in their communities for treating and controlling it. Between one-third and one-half of those who now die could and should be saved by early diagnosis and prompt treatment, declared the American Society for the Control of Cancer.

The growth of the Women's Field Army has been rapid. Divisions are now underway in forty-six states, cancer information centers—local units of the Army—have been established in more than half the counties of the country. Cancer control is receiving more attention than ever before.

A beginning has been made, but only a beginning in this peacetime war. Approximately 150,000 men, women and children were destroyed by cancer in 1939. The needs in the field are great: more clinics, more funds for research, more facilities for indigent patients, and above all, more education for the general public.

Working under the supervision of physicians and other experts, women are the leaders and organizers of the fight against cancer. However, the most paradoxical thing about this complex disease is that we cannot leave its control to leaders, to research workers, or medical men. We must all do our bit.

ENLIST

enlist
in the Women's Field Army of the American Society for the Control of Cancer, and help in the intensive war against this disease.

educate
yourself and others to recognize early symptoms that may indicate cancer.

save
some of the 150,000 who may die this year unless promptly treated. Early cancer can be cured.

join your local unit now!

or send your enlistment fee of $1.00 to

AMERICAN SOCIETY for the CONTROL of CANCER
350 Madison Ave., N.Y.



The Field Army suggest three measures that each one may adopt and so play a part in cancer control:

1. Have a comprehensive physical examination once a year, however well one feels. Women over thirty-five years of age should have what the American Society calls the B. P. Examination, covering the Breast and Pelvic areas, semi-annually.

2. Memorize the cancer danger signals, early and usually painless symptoms that may mean the disease is present and should always mean a visit to a physician. They are: any persistent lump or thickening, particularly in the breast; any irregular bleeding or discharge from any body opening; any persistent and unexplained indigestion; any sore that does not heal normally, especially about the tongue, mouth or lips; any sudden change in the form or rate of growth of a mole or wart.

3. Enlist in the Women's Field Army in April, set aside by Special Act of Congress as Cancer Control Month, and so help the Army carry on its work of education to save lives.

Educate, Save, Enlist. These are the imperatives of the war against this disease. One more word should be emphasized. It occurs in this editorial many times. The word is **Early**—and **Early** is the Watch word in Cancer Control.

WOMEN

HERE'S AMAZING WAY TO RELIEVE 'REGULAR' PAINS

Mrs. J. C. Lawson writes: "I was undernourished, had cramps, headaches and backache, associated with my trying days. I took Dr. Pierce's Favorite Prescription for a while, gained strength, and was greatly relieved of these pains."

For over 70 years, countless thousands of women, who suffered functional periodic pains, have taken Dr. Pierce's Favorite Prescription over a period of time—and have been overjoyed to find that this famous remedy has helped them ward off such periodic discomforts.

Most amazing, this scientific remedy, formulated by a practicing physician, is guaranteed to contain no harmful drugs—no narcotics. In a scientific way, it improves nutritional assimilation; helps build you up and so increases your resistance and fortifies you against functional pain. Lessens nervousness during this trying period.

Don't suffer one unnecessary moment from such periodic discomfort. Get Dr. Pierce's Favorite Prescription from your druggist. Discover how wonderfully it acts to relieve you of "Regular" pains.

TALLULAH METHODIST CHURCH

Compiled by Mrs. Eric Reed

The first church in Tallulah dates back to 1873, when Mrs. J. R. Askew gave a lot for the erection of a church, specifying in the deed that it was for the use of all denominations. It was located south of the North Louisiana and Texas railroad, which passed through the center of the small village. In 1874 or 1875 a small frame building and benches were built by a Mr. Litchlit and a Mr. Welsh, local residents, and funds having been raised by popular subscription. The pulpit, a small organ, pulpit chairs and hanging coal oil and bracket lamps, completed the furnishings. It stood facing the railroad in the midst of trees, enclosed for a while by a white picket fence with flowers in the yard, the only symbol of the religious life of a vast section of the sparsely settled area which was Madison Parish.

There was no resident pastor, but a number of Methodist ministers served the church, coming from Delhi at first once and then twice a month, for regular services. Among them were Rev. C. C. Weir, two Rev. Mr. Whites, Rev. J. M. Brown, H. Armstrong, Rev. John F. Foster, Rev. Denson, Rev. S. J. Davies, Rev. P. Knickerbocker, Rev. S. L. Riggs, Charles Munholland and Rev. R. C. Gr. A Union Sunday School functioned Sunday under the leadership of Judge L. Slack, Mr. A. E. Adams and others assisted by teachers of different denominations.

In the spring of 1905 the Episcopal congregation purchased this building moved it across the railroad to the where it now stands. Mr. George Spe superintended the moving without the sent of the railroad officials. An interest incident connected with the move is while the church was across the tra train came and was delayed for se minutes. This structure has been made attractive and picturesque home of an tive group of Christian workers of the copal faith.

From funds derived from the sale lot, which was divided equally betwee Methodist and Episcopal congregatio lot was purchased from Miss Amanda for the first Methodist Episcopal Ch South, in Tallulah. It was through the tiring and consecrated efforts of Rev. Grace that the new building was structed. Brother Grace's example of age and devotion to his people in ministry during the yellow fever epi of 1905, will long be remembered. In 1906, this house of worship was dedi by Bishop Seth Ward of Texas. Some later when additional room was nee small two-room building was erec facilitate the work of the Sunday S which had progressed for many years the leadership of Mrs. W. D. Ziegle later Mr. T. I. Watson.

Ministers who served this church Rev. Mr. Grace, Rev. C. H. Staples A. Davis, Rev. V. D. Skipper, Rev. D. C. Rev. H. W. Cudd, Rev. R. F. Harrell, H. W. May, Rev. S. J. Starkey, Rev. Bowman, Rev. Ellis Smith and Rev. Rickey. It was during the pastorate Harrell that Mrs. Harrell was instru in having the Ladies Aid changed

oman's Missionary Society, which has be-me an active, vital force in the work of e church and the community.

For a number of years the desire for a w house of worship to meet the demands a growing congregation were felt. Bro. rrell and the ministers who followed him d bent their efforts with varying degrees success toward this end, assisted by the men of the church, who by their tireless orts had started a fund for the purpose. der the pastorate of Mr. Rickey, the old rch which, because of the ravages of e, storms and overflows, had become un-e, was torn down and the machinery set motion for the erection of the present k structure. Mr. Charles Bennett, of Tallulah, a member of the Unitarian Church, graciously rendered his services as architect free of charge.

A few months after the appointment of Rev. W. H. Giles as pastor, this new church was completed, the memorable opening service being held on Mothers' Day, May 11, 1930. Mr. Rickey preached the sermon, Rev. E. C. Gunn, the presiding elder, and Rev. Dan Barr assisting in the service. Dedication of the beautiful pulpit furniture, the purchase of which was made possible by memorial love gifts to former members and workers by their families and Sunday school classes, was an impressive feature of the first service. Those so honored were Judge A. L. Slack, Miss Cora McClellan, Mr. Charles Coltharp, Mr. and Mrs. A. E. Adams, Mr. Andrew T. Lane, Mr. T. I. Watson, Mrs. Virginia Evans, Mrs. J. D. Sevier and Miss Amanda Stone, the latter who for years gave the use of her home for Sunday School rooms. The pews and furnishings for the Sunday School rooms and equipment for the church kitchen were purchased by the missionary society, and the choir took the lead in procuring the piano.

After four years of service, Rev. W. H. Giles was succeeded by Rev. C. K. Smith, and following him the present beloved pastor, Rev. D. W. Poole, who, during the past year, has completed one of the most successful years in the history of Tallulah Methodism.

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WITH THE CHURCH OVERSEAS

(Continued from page 9).

the brilliant editor of our great missionary journal, "The World Outlook," and Mrs. Clark. We have now been at sea three days and the sea has been kind. Next Monday I shall say goodbye to the Clarks and disembark at Cherbourg, France, to proceed immediately to Conferences in Poland, Bohemia-Moravia (formerly Czechoslovakia) and Belgium.

One never knows in times like these what experience awaits him. Everywhere there is a feeling of tension and unrest, sometimes flashes of hope for the world but many more premonitions of disaster. Since July, 1937, when bitter war overtook us in China, it has been one continuous story of rampant dictators who are out to rule the world in their own way or blow it to pieces. But times like these do not discredit the Church—they demand it. But for those eternal and inexhaustible resources which are ours in Christ, I doubt that we would be justified in retaining our hope of humanity through and beyond the conflict which now divides the world. With Him, however, the Christian Church has adequate influence and power to guide the world in this disturbed time.

* * *

Berlin, June 20th, 1939.

Bishop F. Otto Melle, of the Methodist Church in Germany, invited me some months ago to visit and preach at some of his Annual Conferences. Because he and I have a joint responsibility in working out the future of our Church in Czechoslovakia, and mainly because I wanted to see and know more of Germany, I gladly accepted his invitation. This week I have been at Heilbronn on the Neckar. The Conference assembled there had more than one hundred clerical members and as fine a body of laymen as one would find anywhere. They gave me a good hearing. Doctor Sharpe, of the Methodist Theological College at Frankfort on Main, was my interpreter.

Some years ago I read a series of articles in an American magazine entitled "Adventures in Understanding." The author was pleading that we get the other fellow's viewpoint. That was one reason I was glad to come to Germany again. To meet the people called Methodists, to hear them sing and pray, and to see how the spirit of Methodism could express itself under a rampant dictatorship.

I have been much in Germany during the past six years. In that time Adolph Hitler has come to power and seventy million enlightened people have given their fanatical allegiance to this strange, and, I think, dangerous leader. This is certainly not the time or place for me to say what I think about Germany under Hitler. The thing that puzzles me now and will no doubt continue to puzzle me as long as I live is how seventy million people for whom education, science and religion have all done their best, can accept and live under such a fraudulent philosophy of government. They seem to have been chloroformed by deceitful propaganda. Surely they will awake from their sleep and rebuild the Germany the world once knew and admired.

* * *

Warsaw, June 29th.

One hardly crosses the Polish border before he is aware of the fear of attack by the powerful German Army. The Polish Corridor, so essential to the peaceful and prosperous development of Poland, but such a constant irritation to Germany, has long been a source of contention between these two nations. The tension has increased since I was here last and many think there will be war before the snow flies. Hitler has not yet consolidated his gains in former Czechoslovakia and surely he will not be so bold as to challenge both Engand and France to a duel just now. The Polish Army numbers a million and a half and can be quickly increased to three million. I have watched the German Army, with all of its mechanized equipment; and the Polish Army, with all its color and dash. I fear for the colorful cavalry of the Poles if Hitler ever marches in with tanks and thousands of bombers raining death from the air.

The Polish Annual Conference was held at Poznan. This was the sixth time I have presided. In many ways this was the best. We were able two years ago to secure a better legal standing for our Church. With that has come a new spirit and confidence. Our congregations are no longer molested. The right to meet and worship is now granted by the police. The reports of the pastors revealed a year of progress. If only Europe would settle down and some of this war insanity would disappear, the churches could really do something. But so long as the common people must constantly fight against the black forces which threaten to overwhelm them, their spiritual interests are forgotten. Give Methodism another dozen years in Poland, with the people relieved of this nightmare of war, and it will accomplish much.

* * *

Brussels, July 10th.

Since the last notes were written in this journal, I have presided over Conferences in Belgium and what was once proud Czechoslovakia.

The little church we have brought into existence in Belgium is a brave and beautiful thing. In a country predominantly Roman Catholic, made up almost entirely of people who are poor in this world's goods, it carries on after the best traditions of Methodism. It is a thrilling experience to meet with these people, hear them sing Luther's hymn, "A Mighty Fortress is Our God," and recite the victories won during the year. From a Belgian town where our church has distinguished itself by the complete redemption of a band of drunkards, this was an item in the pastor's report: "Brother ..... received one of the high military decorations from our King this year. He won this decoration during the World War, but before it was actually delivered strong drink had wrecked our brother's life and home. The Government has felt that he was not worthy to wear this decoration. Three years ago he was gloriously converted at our altar and has since been one of our most useful members. The government having seen this complete transformation of his life and home now bestows the honor withheld in the days of his sin." This story in a little different form could be repeated all over Belgium. Methodism here is an evangelistic agency and is proving daily that the power of Christ can make a radically good man out of a radically bad man. The Annual Conference was a time of rich fellowship and joy for us all.

What shall I say concerning the Conference in Prague? It was not easy to get there. A party of American preachers had come over at my invitation and I had hoped to show them the triumphs of Methodism in the land of John Huss. But Mr. Hitler would have none of it. All visitors were barred and it was only upon the strong solicitation of an American ambassador I was finally granted a special Police mit to enter the country. My friends not allowed even to cross the country a closed railway carriage.

To set down in the public press all one's experiences and impressions perhaps make interesting reading, would involve our Czech Methodists must continue to live there. Here is a ute to Czechoslovakia which I read where. I subscribe to every sente "Czechoslovakia was a highly advanced tion filled with bright ideals and brig promises. It was a laboratory and univer in social thought and social action. Her in no other country Capitalism was pered with a rich Humanitarianism, Dem racy seasoned with a rugged Discipline, dividualism leavened with a sturdy So Responsibility." Then came September 1938, and March 15, 1939. There were bl days for these God-fearing, liberty-lov people. An alien army, drunk with pow came marching in and the Czechs sudd found their nation filled with t Czechoslovakia did not die of old a was only twenty years old. It did not mit suicide. It had every incentive t It died from force and treachery w Not soon can I forget old men and w with the suffering of a thousand ye their eyes. It is not possible for co able Americans to conceive the su and terror, the confiscation of prope humiliation of proud people, the di the demoralization and bewilderment tory has not yet heard the last o Czechs. They have not had their fina They will rise again.

* * *

London, August 11th.

The all-European Methodist Confer held in Copenhagen August 2-6, was a t ing sight. There were assembled dele from twenty-one European countries. T represented many nations, spoke many guages and gave allegiance to different ernments, but suddenly became one p under the flag of Christ and John We To me it is simply inconceivable that devoted people should be forced upon return home to take up arms against other. But who can tell what the holds? The tension has increased i last ten days. Everywhere there are ing armies, black-outs in cities, and bilization which spells another wor unless someone can speak a healing It all looks to me like insanity at its It leaves me with a gloomy and dep feeling.

Today I must say goodbye to wife and dear friends. Tomorrow they s America. Tonight I shall fly across the lish Channel so as to go on board ship tomorrow morning for a long journ Africa. To go so far at such a critical would look foolish if one did not b that amid all this confusion and among men and nations, Christ's u profnising conquest must go on. Any will be a great experience to plant m once more in the tracks of Bishop Lambuth and to have fellowship with brave missionaries. They always my spirit and make me more hopeful

Common Itching S
RASHES
Apply Resinol at once to subdue the itching and soothe the angry ski
RESINOL
PROMPT AND PROLONGED ACTION

New Orleans
CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1791.

THE LIVING CHURCH

gives Himself, not to the cruelty that has grown hard and blind, the tenderness and understanding ure just beginning to awake."
—John R. Coates.

HE PRAYER-ROOM TODAY

l God, who art very great, before the morning stars first sang to- who art the hope of all the ends earth, we worship Thee. Lift our above our trivial tasks and small ations, and enlarge us with the f this universe wherein Thou hast us like royal children in a palace. stand in reverent awe before Thy Creator of this moral order where d consequence are woven into an system, God of Gods and Lord , and Shepherd of our souls.

No. 5.

NEW ORLEANS, LA.
SDAY, FEBRUARY 1, 1940.

Music and Stars

By Arthur M. Shaw

When my heart is full of music
And the sky is full of stars,
I can mock life's grimmest struggles
And forget my battle-scars.

Yea, the wings of my proud spirit
Cease to smite its prison bars
When my heart resounds with music
And the sky's aflame with stars.

Oft a host of cherished faces
Come from years long left behind—
Galaxies of constellations
In the heaven of the mind:

And their joyous speech and laughter
Blend in tones no discord mars;
Then my heart o'erflows with music
And the sky gleams thick with stars.

Thus I dwell with light and music
Even in the deepest night;
Faith and joy are ever singing,
Love and hope are always bright.

I can scorn hell's wildest ragings
And despise the world's mad wars,
When my heart is full of music
And the sky is full of stars.

Port Arthur, Texas,
1701 Proctor Street.

WALLET OF THE WEEK

QUENEMO, KANSAS, furnishes an example of a federated church which has worked enthusiastically and harmoniously for twenty years. The federation was effected by the merging of the Presbyterian and the Methodist organizations. The Methodist church building was sold and the money used to improve that of the Presbyterians. The congregation is served by Presbyterian and Methodist ministers for alternating terms of four years each, and the money collected for benevolent enterprises is divided equally between the work of the two denominations.

* * *

CHAUFFEURS A LA CARTE is an innovation being tried out by Chaufet, Incorporated, in New York City, according to "Shopping Highlights" in the **American Hebrew.** The firm uses the slogan: "Have a chauffeur when you need him, only pay for time when you use him." The service is provided on thirty minute notice and at one dollar per hour day or night. This is probably an industrial application of the "Automat." It makes possible an experienced chauffeur for people of modest means and limited experience in negotiating city traffic.

* * *

THE INDIAN GOVERNMENT has before it three suggestions for industrial expansion. The Forest Research Institute proposes the manufacture of veneer and plywood from the beautiful woods of the vast Indian forests. The Botanical Survey suggests the raising of **singhara,** or water chestnut, on a large scale to supplement sago and similar foodstuffs. The Zoological Survey proposes the use of two varieties of marine snails which abound on Andaman and Nicobar Islands. These snail shells are valuable for inlay and ornamental work, for buttons, studs, tooth powder and other things.

* * *

THE YEARS ARE NOT NAILS that pin us fast against the universe, neither are they chains that stake us as slaves to Time. Neither are they the measuring rod of the Unmeasurable One measuring the children of men. Nor can a man say of the years, "They are tellers who count our lights and our shadows." Nor can one say of the years, "They are the seasons that bring us into the harvest." Yea, the years are but the feet of Time walking between the Eternities, and we mortals who follow the footprints wisely, discover that Time is but a shepherd, who leads us into green pastures and beside still waters.

—T. L. Boesch, in Presbyterian Tribune.

* * *

THE CITY OF SITKA, in Alaska, founded in 1799, was originally known as "New Archangel St. Michael." Like all cities of that region it was a center of the fur trade, but it was also the early industrial capital of the Pacific coast. Some of the bells in the churches of California were cast in the foundries of Sitka. It was a flour milling center, and it maintained shipyards where ships were built that sailed along the coast and crossed the Pacific to China. It is the most interesting shrine of Alaskan history. Here one sees the totem poles of the Indians, splendid churches built by the early settlers and the graves of illustrious heroes.

AMERICAN CONTRIBUTIONS for China Relief fr June to December 31, amounted to more than two h dred thousand dollars. Many churches and districts assuming responsibility for the maintenance of a th sand Chinese—twelve hundred dollars, as twelve dolla estimated to be sufficient to save a life. Every state the United States is represented in the contributio which at present represent but one-fifth of the s sought in a nation-wide appeal.

* * *

THE LIKENESS OF CRAWFORD W. LONG, a villa doctor from Georgia, is to adorn a new two-cent post stamp soon to be issued by the United States Post Off Department. Dr. Long is credited with being the fi surgeon to use ether as an anaesthetic. The use of picture on a postage stamp may not end the controve between friends of rival claimants to the distinction, it will make more difficult the problem of setting up case for other rivals. Dr. Long's first successful op tion using ether was performed at Jefferson, Georgia March 30, 1842.

* * *

A SCHOOLHOUSE OF ADOBE, sun-dried mud bri was erected in Coahuila, Mexico, for the children the communal farm of Santa Ana del Pilar. The pu who attend the school are the children of cotton fa ers, and the builders of the house came from the Pe Section of the American Friends Service Commit For five weeks the bronzed young workers went fr Torreon and helped the Mexicans make and lay t bricks. Each night they listened to communal land periments as described by Government officials, ind trialists, cotton growers and consular representatives.

* * *

GEORGE EUMORFOPOULOS, who died in London December 19, is said to have been the owner of the l est and probably the finest collection of oriental ar the world. In 1935 he sold his marvelous collection of treasures to the British Museum for a sum which estimated to be but one-fifth of its true value. One has been a collector of anything cannot escape a fee of regret that a collection must pass from the pos sion of the person who brought it into being, but he joices also that it becomes the property of a larger p lic who may share the enjoyment of it.

* * *

HENRY STEINWAY lived in the little village of S son, Germany, when a son whom he named Charles born to him. Inspired by the arrival of this son, he solved to build a piano in order that the son might h musical advantages which were denied to the father. first piano was built in spare time and evenings. success crowned his efforts and the father and t sons were expert piano craftsmen. But during the R lution of 1848 suspicion fell upon them and the fa emigrated to America, where in 1853 the Steinw opened a piano factory in a large rear room on Va Street, New York. The Fatherland lost some of the gr est piano-builders of the world and America became to the fame of one of the greatest instruments ever b

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L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

PREMATURE OLD AGE AND DEATH

A recent exchange carries an inscription said to have n written on the fly leaf of a book by a man who was heir of a material fortune. The inscription was, "Died old age at 21." It appears that the writer of the words eant to indicate that at the time when he had crossed e threshold of responsibility for himself and responsibil- to the world, he had in effect ceased to live—that at e very point where he should have become creative, he tually became a consumer of the creativeness of others. Whatever may have been in the mind of the man who nned that confession, the words have an oppressive ggestion which we cannot escape. They express some- ng which is by no means confined to inheritors of eat fortunes. It is something which too often registers the mental attitudes of men and women of all classes d conditions—people who have ceased to grow at a ne and a place where progress really should begin. The entist would refer to it as "retarded development." e have often heard country folk refer to the same enomenon in the words: "He is like a young dirt- uber, larger when he comes out than he will ever be ain." Many times we have been made to feel that de- ees and positions, certifications, have too frequently en accepted as signals for the cessation of effort rather an an urge to press on—that their possessors have len dead on the very threshold of life.

It appears to us that a number of factors are making ntribution to such an attitude at the present time. In neral, it seems to us that public policies are develop- the hireling spirit in multitudes of our people, and t they are resigning themselves to economic men- ancy without a blush of shame and without the slight- thought as to its effect upon every power and ca- city of their lives.

Again, we have felt that education is being represented a sovereign passport to material success, and that en young people receive a degree it is with a profound ief that they have arrived. For the fact that educa- n has come to be regarded as an end in itself, we do undertake to place the blame, but we do feel reason- y certain that such delusion has occasioned no small t of the discouragement which young college folk have . Failing to find positions ready-made, they have de- oped defeatist attitudes and they have overlooked the ative resources which they have within themselves. ey develop into modern Micawbers who wait for some- ng to turn up, and they die upon the very threshold beginning.

As a consequence, we have a great army of nominally pared men and women who have settled down to ining against the social injustices of their generation and they simply lack the grit to "buck up to life." Many young people who have attained a conventional standard of education quit reading and study at the nearest frontier of support and wonder that promotion does not come to them. We had as well learn the truth of the classic phrase: "Every man is the architect of his own fortune." We need not expect to get beyond the shadows of individual and social difficulty unless and until we recover the creativeness of living. Entirely too many people, industrialists, men and women in commercial life, educators and ministers, are qualifying for old age pensions fifty years earlier than they should, and too many college diplomas are permitted to become burial policies.

WHY SALESMEN FAIL

In a recent analysis of sales leadership, the Chicago Sales Executive Club observes that eighty per cent of business is produced by twenty per cent of the sales force. Following this statement is a digest of the facts concerning 624 salesmen who failed. We give the analysis in percentages and translate the reasons into plain and blunt American terms. One per cent were sick, three per cent dissipated and speculators, four per cent tactless, seven per cent listless, eight per cent dishonest, nine per cent indifferent, ten per cent lacked spunk, eleven per cent didn't know what it was all about, twelve per cent heady, and thirty-one per cent plain lazy.

This rather painful disclosure, relating wholly to business failures, is worthy of some study in connection with the church. Whether we be ministers or members, we are all salesmen in a cooperative task and the output of our church will be expressed in the combined wisdom, energy and activity of the entire group. The fact that eighty per cent of non-workers is the heartbreaking problem of every church organization. Let us pass over the lower percentages and think of some of the major causes of church failure. The listless are our bench warmers—they may be present but they do not count in results. The indifferent are constantly drifting away and are responsible for the leakage which largely neutralizes our evangelistic gains. The unskilled and the uninformed are centainly one of our major problems. Methodist women constitute the most effective unit of the Church, probably not because they are more deeply consecrated, but because they are informed—they know what they are about. The lack of general information among Methodist people is appalling. We have just made a study of more than four thousand Louisiana and Mississippi stewards, and we find that about eighty per cent of them do not even subscribe for the church paper. They are undertaking to direct the greatest business in the world without even a blueprint of the plan of attack. Surely we need to

ponder again Paul's words to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." In this same connection we may say that a great number of pastors are not reading worth-while books which is our idea of a way not to "shun old wives fables" in preaching. These are handicaps which every Methodist, minister or layman, may overcome. The first sacrifice that a minister is called upon to make relates to books, and no Methodist steward should remain on the liability list of his church. The person who refuses to follow the blueprint packs brick and mortar down which others have carried up. And now about that thirty-one per cent who lack industry—You tell 'em.

THE METHODIST ADVANCE

The Methodist Advance meeting scheduled for New Orleans on last Thursday was held under great difficulty. To begin with it skidded into the worst spell of weather that the city has experienced since 1889. That fact reduced the attendance very much. All the speakers were present: Bishops A. Frank Smith, H. Lester Smith, Edgar Blake and Titus Lowe and Dr. Elmer T. Clark. Bishop A. Frank Smith, having charge of this area, was the master of ceremonies. The addresses of visiting Bishops were inspiring and well received. The luncheon at the DeSoto Hotel was well attended. Mr. J. W. Reily, a local business man, and Bishop Titus Lowe were the speakers. In the course of Mr. Reily's address he referred to the fact that the minister whose soul is fired with enthusiasm for his job has sixteen hours every day in which to work. Bishop Lowe climaxed his luncheon address with the statement: "If this Advance movement fails to click in the local church it will be a bad failure."

An afternoon session for the women was held at Rayne Memorial Church, with Bishop H. Lester Smith as speaker, and the institute was brought to a close with an evening address to the young people by Bishop Edgar Blake. As has been intimated, the attendance was not what had been hoped for, but what was lacking in numbers was made up by the enthusiasm which was generated.

HALF-MAST SAINTS

In a recently published book on pioneer Methodism in Pennsylvania, Dr. Jacob Simpson Payton, Editor of the **National Methodist Press**, refers to certain of the early preachers as saints for whom he found it necessary "to lower the flags to half-mast." That rather unusual and striking figure set us to thinking of that vast army of people for whom the church in every age has had to lower the flag—Half-Mast Saints. We are not thinking of any particular group, ministerial or lay, but of all those for whose connection the church must offer explanation or apology. Notable examples of moral failure are instantly repudiated by the public, but a far greater number do not come under such condemnation, and it is that class who are the occasion of humiliation to the church and whose lives tend to defeat Christian progress. They are not reprobates, perhaps not bad at heart, but just people whose loose practices do not square with the ethics of the gospel and with the holy living implied by the Christian relation. They desecrate the Sabbath, engage in doubtful business enterprises, and their business practices transgress the commonly accepted bounds of the Christian conscience. As half-mast saints, like the ancient castle on the heights, they invite the attack of the enemy.

But after all has been said, the merit and messag the Church is not in the keeping of failures, nor do depend upon the "paper patterns" of censorious cri They come new-minted out of the heart of God to fearless and the spirit-filled for whom the flag of C tian conquest flies always at the top of the mast.

EINSTEIN AND THE CHURCHES

The French journal **Evangile et Liberte** reports cent utterance of the great scientist, Einstein, in w he pays tribute to the witness of the Christian Ch for freedom. The statement is all the more striking coming from a Jew who professes to have no relig faith. "Having always been an ardent partisan of f dom," he says, "I turned to the Universities, as soo the revolution broke out in Germany, to find there fenders of freedom. I did not find them. Very soon Universities took refuge in silence. I then turned to editors of powerful newspapers, who but lately in f ing articles had claimed to be faithful champions of erty. These men, as well as the Universities, were re to silence in a few weeks. I then addressed myself to authors, individually, to those who passed themselve as the intellectual guides of Germany, and among w many had frequently discussed the question of fre and its place in modern life. They in their turn dumb. Only the Church opposed the fight which was waging against liberty. Till then I had no inter the Church, but now I feel great admiration and truly attracted to the Church, which has had the sistent courage to fight for spiritual truth and freedom. I feel obligated to recognize that I now a what I used to consider of little value."—The Chris World.

ROBBING PETER TO PAY PAUL

For these purposes, Peter is the average domestic male in attendance upon a church, and Paul is the age Ladies' Aid Society.

We approve of efforts of Ladies' Aid Societies to churches, and especially we approve of all that the to pay ministers' salaries. If it is our salary that question, we can look with tolerant eye upon many diverse schemes to get ahead financially.

But when the eleemosynary passion of the church down to collecting and selling coat-hangers and p hangers, when clothes cherished for years are tu on to chairs and hurled to the floor as their wire ports are withdrawn, we feel that protest is a civic religious duty.

How, we demand, can a man worship in peace, in comfort, or exhibit ordinary virtuous conduct, if mind is harrowed with a sense of loss? How can the titude of the Ladies' Aid in the matter of coat-han be defended? If one charitably excuses it on the gr of helping the church, does he reckon with the Christian sentiments created by every coat-hanger lection? We cannot see that the men are selfish in ing on to coat-hangers.

They are willing to give up much for the ch money, ease, time, pride of opinion, association w well, with some of them—but when it comes to hangers, cherished, beloved coat-hangers, coat-han tried and true, it is just too much. Our churches wi on to the rocks if the coat-hangers crusade is not stop

—The Christian Leader (Boston

THE METHODIST ADVANCE

Address by Bishop Edwin H. Hughes

he Methodist Advance was born at Kan- City, in May, 1939. At the risk of an ongruous figure of speech, one may say the child had two parents! The Unit- Conference, as such, and the Council of hops, as such, were father and mother— we may choose to apply the terms. her knew of the eager expectations of other; but when their hopes were com- ed, it was discovered that they were more than twins; they were identities. two visions, seen independently, were missionary in the broadest sense; and matched each other as singularly and ificantly as did the contemporaneous ons of Peter and Cornelius. Immediate- therefore, the providence of the move- t was reverently recognized. In order free it from any class designations, nes like the "Bishops' Crusade" were all cted and the title of The Methodist Ad- ce was chosen so that we might all be hered into its ample purpose and plans. aturally it was felt that an organization- nion should as quickly as possible be de into a spiritual union; and that this ond phase should be framed to corre- nd to the colossal objective merger that been achieved. Suggestions had been viously and frequently made that unifica- should be at once followed by a mighty rt in behalf of one great cause or enter- e. Yet all deeper thought hesitated to the field to any special emphasis, ther educational, missionary, social, or ngelistic. The mind and heart of the rch soon came to the conviction that times and the event joined in demand- a fundamental movement that was in sense fragmentary but that, seeking to mote a high, deep, wide consecration, ld bring the spiritual life of the United rch to a higher plane and would in a l way undergird all our causes, enter- es, boards, churches, schools—that we ht be the more ready to declare the le counsel of God. It is scarcely irrever- to affirm that the Methodist Advance ht use, in a modified way, the word of ist, "To this end was I born, and for cause came I into the world that I ht witness to the truth."

est our present discussion should be whelmed with details or silenced by whir of proposed machinery, we may g the essential meaning of the Advance a thoroughly scriptural figure of ch. The concordance of our Bible shows many passages under the words "seed," ver," "sow," "reap," "reaper," "husband- ," "harvest"—as to suggest the meta- for our current fields of endeavor. The is not propitious for the military idiom. btless it is wise, for our immediate pur- , to put aside "Onward, Christian sol- s," and to cry out "Forward, Christian ers." So let us now surrender ourselves he language of springtime and autumn, ing and harvesting, that we may bet- know our duty in this great and pivotal on.

robably it would be possible for us now have an old-fashioned service wherein members of this company should be d to repeat scriptural verses relating he scattering of the seed and the gath- g of the sheaves, and to make no halt he testimonies short of the point where song of the reaper and the shout of vest home" should be heard in the land. may well remember that the Saviour self gave the figure its highest applica- tion in his longest parable—that of the Sower. He closed it with the grand edict, "The field is the world." We can scarcely hope for any more fitting simile for our prayerful meditation, when the field lies barren, or fallow, or white with the fruit of its quiet labor; or when in some new and epochal springtime, we survey the spiritual acreage.

For this immediate hour and purpose two pronouncements solicit consideration. One was written long ago by the unknown author of Ecclesiastes. There has been much debate about his identity. The beginning statement concerning the author as being "King in Jerusalem," and a refrain of wisdom for daily life not unlike that appearing in Proverbs, have led some to believe and more to desire that Solomon might be certified as the writer. We would like to believe that the career which began in the reverent modesty of Gibeon, flashed like a golden morning, and came to dreadful clouds at the hour of noon, had an evening that showed the light of God. It would gladden us to know that the now-wise, now-foolish monarch returned at last to the highest sanity and so wrote, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

I.

Amid the plaint and pessimism of Ecclesiastes, this agricultural and religious advice appears, "He that regardeth the wind shall not sow; and he that observeth the clouds shall not reap." The simile halts just there. The author does not for a time grant us any further interpretation of his own meaning. But we must presume that he aimed to say that the overly-critical spirit was not the working spirit. It was much as if he had declared that the student of the weather-vane was not apt to drop the seed into the furrows or gather the grain into the barns. Somehow the jerkiness of an indicator that trembled and veered with each change of the breezes got into his plans and made them jerky too. The gales that tossed his hair tossed his will likewise and turned it into a shifting thing. The breezes are never sure. The weatherman, with the best of modern science and the finest apparatus as his aids, is an uncertain prophet. He still makes us think of the Saviour's word to Nicodemus about the wind that blew where it listed and revealed not the cave of its origin. So he who is a man of the weather, rather than a man of the soil, postpones planting, and postpones again—until the natural time of seed-sowing has passed. Then his acres are claimed by yet other seed. The weed grows in the place of the wheat. This farmer destroys himself by the critical mood. He wants the certitude of the weather, an advance credential from the incalculable winds. So he takes no venture. He has, also, a more fundamental distrust. Bulwer Lytton stated it long ago—

"Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God."

Even agriculturally, our hope is in the Everlasting. The barometer is an indicator, not a producer. The weather-vane is good, so long as it does not brow-beat us! When we act as if it were greater than the One who decreed that seed-time and harvest, and summer and winter should not cease, we make the wind a fetish and are ourselves made cowards by the wrong "prince of the power of the air."

The verse describes the same timorousness as appearing at harvest time. The mood which studied winds in the spring studies clouds in the autumn. In the early days the breezes fanned the farmer's face and turned it white with fear. In the later days the fleecy lace that adorns the horizon is turned into a mountainous obstacle. The cloud "no bigger than a man's hand" always frightens the man who is not a prophet of the Lord because the cloud of God conceals the God of the cloud. The unsubstantial curtains of the heavens are made over into heavy substances, even into stone walls of hinderance that bar the reaper from his own fields. Since the sickle cannot reach those high and airy things and cut them into nothingness, why should it be thrust into the wheat that yearns for the threshing floor and the mill? Thus it comes to pass that the observer of the clouds is not the gatherer of the corn. In the spring he struck at the passing winds as one who beats the air; in the fall he shook his fists at the clouds and allowed them to bully him into inactivity.

The writer of Ecclesiastes must have had here a religious application. His book was not primarily a treatise on agriculture, intended to fit into a short course on farming. The words, "He that regardeth the wind shall not sow, and he that observeth the clouds shall not reap" were a parable then; and they are a parable now. Who can doubt that the world and the church have been passing through a wind-regarding and cloud-observing time! The critical spirit has been everywhere rampant. After the World War it quickly hurled from power every great war-time ruler; turned all kinds of civic somersaults; rushed from monarchy to republicianism; plunged on to dictatorship; ripped out old governments and tossed into being new and struggling nations; and transferred the overwrought nerves of the army to all the round-tables of diplomacy. The movements have been dizzy ones. The men who could keep steady heads amid the blowing winds and the threatening clouds have not always been at hand.

Who had the slightest right to suppose that the church could wholly escape this contagion? If the Old and New Testaments report to us in the accents and atmospheres of their periods, could one imagine that the Acts of the Twentieth Century Apostles would not be influenced by rushing, mighty winds that were not always pentecostal. How could they avoid seeing clouds that hold the dreadful promise of cyclones? We had to pay heed to the political and spiritual breezes and skies. We became boon-companions of weather-vanes and barometers. When new methods of seed-sowing were proposed, we forgot our hymn of faith and started a doubtful song of caution, "Wait till the clouds roll by." In a nervous era a good spirit becomes bad by going to an excess. Criticism easily becomes supercriticism, or fault-finding, or scolding. In those far days if breezes did not come of themselves, we blew them from our own lips; or else we formed a zepher and disguised it as a hurricane, or a tiny shower and camouflaged it as a flood from heaven! If the sky had no cloud, we painted one on the retina of the eye and proclaimed it an ocular demonstration! Mark Twain once affirmed that Fenimore Cooper was always making the quietly moccasined Indian reveal himself by stepping on a cracking twig; and that, if there were no trig handy, Cooper went out into the woods and found a good dry one and put it squarely under the red man's foot! So some of us hunted for clouds. If they were not in sight, we

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THE SANCTUARY

LIFE'S IMPERATIVES

By Rev. W. L. Robinson

As we stand upon the threshold of the new year, we are reminded of some unfinished business that was brought over from the old year. It is business that engaged our attention during the year that has just closed, and it demands our attention as we face the duties of the new year. There are some things we must do. Life has some imperatives. At the age of twelve Jesus said, "I must be about my Father's business." The first word that Susanna Wesley taught her children to spell was, "Must." Some people never learn the significance of that word.

We must live. That is a trite saying and yet, it is one of the most significant things we can say to ourselves. Nobody asked you if you wanted to live. You were not asked what color of skin you would like to have on your body. That was settled by others who did not consult you. Nobody asked you where you would like to be born. You simply discovered that you were living at a certain place in a certain time. You are living and you will continue to live. That matter is settled. It cannot be changed. You may regret the fact that you are living, but you will continue to live. Like Job, you may curse the day on which you were born, but you will continue to live. We must live. That is one of life's imperatives.

There is one thing we can do about this important matter, however; we can determine the kind of life we shall live. That is left almost entirely up to us. What you are getting out of life depends in a very large measure upon your attitude toward life. There are those who have decided they will live on a very low plane. Consider the "Doubting Thomas" who is always questioning the motives of others. He thinks all the honest men are dead. Life is miserable for him. He dwells in a world where the feeling of insecurity disturbs his peace of mind. He knows nothing of investments that are secure and permanent. Consider the dishonest man, who not only robs others, but who robs himself. A man who is dishonest with others cannot be honest with himself. He is robing himself of some of life's deepest satisfactions. A "Mr. Scrooge" can never enjoy Christmas. But there are those who live in a more wholesome atmosphere. There are those who know the secret of contentment. There are those who know the abiding joy that comes from living honestly in all things. By the creative powers of imagination, they are building a very pleasant world in which to live. They are living creatively.

Another imperative that life thrusts upon us is the responsibility of choosing. Life never placed a more solemn obligation upon us than the obligation to make decisions. There is no duty that carries with it more possibilities for good or evil than the duty of choosing. This is a responsibility which we cannot escape. No other person can make life's choices for us. There are times when we hesitate about making important decisions, but while we are hesitating something is happening within us. Character is being formed even while we hesitate. Our very hesitation may become a choice. We must choose.

There is no end to this matter of choosing. Life is a bundle of choices. One choice may have a long line of successors. When a man decides to take a drink of liquor he is opening up the way for a long line of similar decisions. This one decision may be the beginning of his downfall. The decision to enter into one friendly game of gambling may be the first step toward the destruction of a man's fortune and his happiness. The reading of one book may make a lasting impression upon a man's mind. The choice of one friend may be the beginning of the most wholesome influence that can be brought to bear upon a man's life. How careful we should be in making decisions. How we need divine wisdom to guide us in making life's choices. Why is it that some people do not seek divine guidance in making these choices? Why is it that parents will assume the responsibility of parenthood without seeking divine guidance?. Parents are called upon to make decisions of such far-reaching importance. It would seem that they would not think of making these choices without the aid of divine wisdom. The individual is faced with the responsibility of accepting or rejecting Jesus Christ as a personal Savior. Think of what is involved in this choice. The eternal welfare of the individual is involved. What a privilege this becomes if the individual makes the right choice.

Then, there is the imperative of taking the consequences of our choices. This is one of life's stern realities. It may seem hard at times but simple justice demands it. It could not be otherwise if there is such a thing as the universal principle of justice. Very frequently life has a blunt way of reminding us of the stupidity of our choices. Consider the man who has cooked his brain with alcohol and lost his reasoning powers. He is a pitiful sight to behold. But that is life's way of reminding us that a man must accept the consequences of his choosing. A dishonest man may go so far that fear will cause him to commit suicide. That is tragic, but it is life's way of reminding us that the law of compensation is still working.

"Whatsoever a man soweth, that shall he also reap." No law is written more deeply into the very nature of our universe than this law of sowing and reaping. It is as inescapable as God Himself. We need not deceive ourselves. God is not mocked and He will not be mocked. You may think at times that you would like to change this law, but that would mean the destruction of your freedom. You do not want your freedom destroyed. But if you take away from us the privilege of choosing and destroy the law of sowing and reaping, you have destroyed our freedom. If you cannot choose, you have no freedom. If you have no responsibility, there is no possibility of developing Christian character. These grave responsibilities carry with them high privileges. God has honored us by giving us our freedom and by placing heavy responsibility upon us. He has made it possible for us to develop God-like qualities within us. We are moving in the right direction when we say with Jesus, "I must be about my Father's business."

We have no aristocracy of blood and we —are yet too young to have by any process of evolution an aristocracy of intellect and goodness.—Thomas R. Marshall.

BOOKS

Sermons on the Inner Life, by Charl Heimsath. Cokesbury Press, Nas pp. 168, price $1.50.

Dr. Heimsath is a native of Texas a his undergraduate work at the Univ of Texas. Following the completion work for the degree of Bachelor of D at Yale University, he accepted a the pastorate of First Baptist C Bridgeport, Connecticut, and for the nine years he has been pastor of First tist Church at Evanston, Illinois.

The sixteen sermons which make u volume cover a variety of religious th The first sermon is on Spiritual Sec and the discourse is opened with the ing assertion that, "Our efforts to find nomic security and national security flect our lamentable hunger for the d security of the soul, which we have Five ways are then given for the re of this spiritual security: The interv serenity; The satisfactions of the The foundations of right living; Th sources of God's love; and The risks selfishness. These are mentioned as of the "simple techniques" by which of old kept their feet in the way ev ing, which are not separate ways, but ing aspects of a single pathway strong tower of the soul's protection sermon subjects are: The Sacrame The Law Within, How to Live Da God, His Cup of Joy, The Grace o tude, Remember Lot's Wife, The C Meroz, On Warm Middle Ground, Cl Finds God, The Suffering We Hide, tering to Human Needs, The Master er, and Why is Immortality Incr The book is fresh and invigorating and offers wholesome food for those ested in the secrets of the Inner Li

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Live For Tomorrow, by Ralph W. Soc The Macmillan Company, New Yo 139, price $1.50.

Into the eleven brief chapters volume, the author packs an amazing of wisdom and inspiration. He faces the perils of youth movements, but the present and the recent past, he dently claims preeminence for values which are inherent in the r through these values he believes ultimately find the way out. While D man admits frankly the existence of upon the horizon, he sounds no pes note and he takes no defeatist attit the contrary, he urges persistence way of courage, love, not "the over word for an unemployed emotion," "identifying mark of a Christian," a good life which passes the last fron

The volume throughout is fille treasures of felicitous and telling tion for which the author is truly able. Requisition is made upon every of knowledge and inspiration—Sc nature, literature, scientific and achievement—and he makes alive the that tomorrow is not determined successes of the past, nor by the of the present, but by the courage, t and the daring of those who lay tions today. The disappointments past are not final, and the dictator day are not supreme, and the cert tory of resolute purpose, integrity, simple goodness of the rank and file kind, are thoughts stamped upon ever In outlook, the book sweeps every of hope and encouragement and the

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CONFERENCE NEWS AND PERSONALS

Rev. J. B. Grambling, with characteristic foresight and energy, is keeping before his people every item of his local program as is shown by his weekly calendar.

Rev. W. R. Lyons, pastor at Oil City, La., favors us with a copy of his breezy little church bulletin, which is packed with incidents of local interest.

Rev. D. B. Boddie, writing from Gibsland, La., reports that they are under five or six inches of snow, but that his work starts off well notwithstanding the weather.

Mrs. J. T. Nicholson, Laurel, Miss., reports the condition of her husband as being feeble. We regret to know of his physical weakness and hope that a better day may be in prospect soon.

Rev. J. W. Faulk, Plain Dealing, La., reports snow and winter weather, but everything going well on his charge. We like the spirit of a man whom winter weather does not turn back.

Bishop A. Frank Smith and Dr. Elmer T. Clark took time off for a call upon the Editor at the Advocate office on Thursday afternoon of the Methodist Advance in New Orleans. We appreciate the visit and invite them to call again.

Mrs. Will Fulton, Philadelphia, Miss., says that she finds great pleasure in the Advocate and that she sometimes finds in a single issue articles worth a year's subscription. We appreciate such testimonials from our friends.

Rev. W. F. Henderson, pastor at Clay, La., says that he has had three of the happiest years of his ministry on that charge and that he has had: "A hog-killing time" ever since Conference—sausages and all the accompaniments.

Mrs. Kate M. Warren requests the change of her paper from Ruston to Jonesboro, La., and adds the encouraging word, "I like the Christian Advocate." It is always a pleasure to serve those who have such an interest in the paper.

James Thomas is the name given to the newborn son of Rev and Mrs. A. T. Law, of Pinchatoula, La. James Thomas arrived on January 2, and we join many friends in congratulations and good wishes for the son and his happy parents.

The editor acknowledges a letter from Mrs. J. D. Fomby, of Magnolia, Ark. We are glad to pass on to her friends in Louisiana the news that she and her children are getting along well and they deeply appreciate remembrances from those whom they have left behind.

Rev. W. C. Beasley, writing from Shannon, Miss., on Jan. 23, reports a seven-inch snow, and we note that a second snow added to the discomforts of the first. On account of the difficulties of travel the institutes scheduled for the Aberdeen district had to be postponed to a later time.

On last Sunday morning at Napoleon Avenue Methodist Church, Bishop H. Lester Smith preached a very helpful sermon on the theme "Building God's Temple," and using for a text Moffatt's translation of 1 Cor. iii. 9, "you . . . . are God's house to be built."

Mrs. Smith, wife of Bishop H. Lester Smith, accompanied him on his visit to New Orleans last week, much to the delight of those who had the privilege of meeting her during her brief stay. We trust that she may come again when our weather is more favorable.

Mr. Charles E. Sprott, a steward and a valued member of Carrollton Avenue Church, entered the Baptist Hospital on last Sunday for some necessary surgical care. We feel sure that his many friends will not forget him in these days of enforced inactivity and suffering.

Attendance at the "Advance" meeting in New Orleans last Thursday included from the Mississippi Conference: Rev. L. E. Alford and Rev. A. J. Boyles; and a good representation from the Baton Rouge, Lake Charles and New Orleans Districts. The weather, however, greatly interferred with the attendance.

A card from Rev. Murray Cox brings us news that he is taking the place of Rev. L. L. Roberts at Union, who has been forced to give up his work on account of his health. Bro. Roberts was granted a leave of absence a short time ago, and his retirement will bring sorrow to his many friends in Mississippi and elsewhere.

A disastrous fire in the heart of the business district of Columbus, Miss., on Sunday, Jan. 21, did damage approaching a half million dollars according to press reports. Fire equipment was rushed from Tupelo and West Point, Miss., and Tuscaloosa, Ala., in the fight to save the district from complete destruction.

Rev. R. E. Walton, Ebenezer charge, Lake Charles District, paid the Advocate office an appreciated call on Wednesday of last week. Ebenezer was of the former Methodist Episcopal Church, and in addition to that he serves Pecan Island and Esterwood, two churches in the former Southern Church.

Rev. George Pearce, Jr., pastor of the Broadmoor Methodist Church, Shreveport, whose detailed report appears elsewhere in this issue, is giving a good account of his stewardship in that new field. His work deserves the attention and the commendation of those interested in the progress of the church.

Miss Maud V. Nelson, of Ivey Hospital, Songdo, Korea, is to leave for her second furlough on July 4, according to advices received in the Advocate office. She went out from Texas, but lived in Shreveport with her uncle, W. A. Nelson, during several years of her preparation. She has therefore an interest in both Texas and Louisiana.

Dr. Henry F. Brooks, district superintendent at Greenwood, Miss., makes an optimistic report of the situation in that section. He says that all of his charges have accepted the superannuate assessment of seven per cent, and that in only one instance was the benevolence acceptance lowered. He is hopeful of a good year.

Dr. W. L. Doss, Jr., writes that attendance upon the missionary institute at Shreveport was rather poor on account of the weather, and the day following he says that a second snow was falling in Monroe, adding greatly to the difficulty of meeting his schedule and retarding no less the work of the district. Despite the weather, however, things were moving in a fairly satisfactory way.

Dr. and Mrs. A. M. Shaw report good health and pleasure in their sojourn at Port Arthur, Texas. Dr. Shaw says: "As yet we have no continuing city." He is expecting, however, to locate somewhere in the central or the northwestern part of Louisiana. Meantime he is keeping busy in various church activities and sends his love to friends, ministers and laymen of the Conference.

The Methodist Church at Port Gibson, Miss., recently received two thousand dollars from the estate of Dr. Jeffries Buck, of Baltimore, Md., according to a news item in the Port Gibson Reveille. Dr. Buck, a native of Claiborne county, left there many years ago, but his interest in the Methodist Church at Port Gibson has continued through the years and this bequest is a last expression of his devotion to the church of his old home.

DISTRICT MISSIONARY INSTITUTES

The District Missionary Institutes will be held throughout the Conference from February 12 to February 23. Each Institute will be a morning and afternoon meeting, beginning at 10 o'clock, continuing through the day, with lunch being served at the host church, where it is possible to obtain such service.

The district superintendents will be in charge of each Institute and will supply most of the program by local pastors and laymen, and also have a representative of the Woman's Work at each place.

Representing the General Board will be Dr. John Brandon Peters, pastor of St. John's Church, St. Louis, Missouri, formerly a member of the Louisiana Conference. Dr. Peters is an outstanding minister and preacher, and will delight the hearts of all his hearers. The missionary secretary will also bring a message at each Institute.

The District Institutes are as follows:

Monday, Feb. 12, Shreveport District, at First Church, Shreveport.

Tuesday, Feb. 13, Ruston District, at Ruston.

Wednesday, Feb. 14, Monroe District, at Bastrop.

Thursday, Feb. 15, Alexandria District, at Alexandria.

Friday, Feb. 16, Baton Rouge District, Hammond, 10 a. m., through the day.

Friday, Feb. 16, Baton Rouge District, at First Church, Baton Rouge, 7:30 p. m.

Monday, Feb. 19, New Orleans District, at New Orleans.

Tuesday, Feb. 20, New Orleans District, at Franklin.

Wednesday, Feb. 21, Lake Charles District, at Lafayette.

Thursday, Feb. 22, Lake Charles District, Jennings, 10 a. m., through the day.

Thursday, Feb. 22, Lake Charles District, Simpson Church, Lake Charles, 7:30 p. m.

Friday, Feb. 23, Lake Charles District, at Leesville.

The missionary study book for the year will be "Methodists United for Action," by Dr. John R. Mott. It is by far the outstanding missionary book of the past several years, and will be in a paper binding for twenty-five cents per copy. You may order your books at once from Nashville, or send to the missionary secretary at New Orleans for an order of books, or await the coming

of the missionary team. They are available now. Everywhere the ministers are ordering more books after they have reviewed it. It is a most outstanding book, as are all of Dr. Mott's works.

Let each pastor make arrangements to bring a group of laymen from each church, particularly those who are missionary-minded, that we may sit together for a day studying the problems of our missionary work and gaining inspiration for its continuance.

WILLIAM H. WALLACE, JR.,
Missionary Secretary.

BROADMOOR, SHREVEPORT

Dear Dr. Duren: The Broadmoor Methodist Church of Shreveport, La., held its initial service Sept. 17, 1939, receiving 12 into the church, and having 34 present for church school. Our present membership totals 136, and we have an average attendance in church school of over 100. We began with four classes, and now we have twelve classes, led by competent teachers.

Another accomplishment we are proud of is that 95 per cent of our families made a pledge to the church, and each family that comes in is eager to fill out a pledge card and do their part. We believe that we will be better able to minister to the spiritual needs of this section of Shreveport because we have a neighborhood church. The fact that many have been received by profession of faith, as well as by letter, attests that we are working, not for numbers, but for the spiritual good of each individual. Our spirit is not one of competition with other churches, but a desire to further the Kingdom of God in this city. We are developing lay men and lay women who will be a credit to our Methodist Church in the years to come. It is our plan, Dr. Duren, to get the New Orleans Christian Advocate into every possible home represented in our church.

Sincerely yours,
GEORGE PEARCE, JR.

MILLSAPS COLLEGE

Millsaps College was ready to start the second semester of the 1939-40 session January 19, with prospects of another record-breaking enrollment.

Registrations for the first semester, which totaled 612 in the regular school, established an all-time mark, but new students expected the second semester will probably move the record up several more.

In addition to the 612 regular students, Millsaps, the first semester this year, has more than 75 special students in the Extension Department night classes. This department, which makes the Millsaps facilities available to people of Jackson and vicinity, who are for various reasons not able to attend day school, was added to the school at the beginning of the current year's work.

Splendid progress is reported by President M. L. Smith in the "One Thousand 100 Club," an organization sponsored by the College and the Methodist Church, with the aim of getting 1000 individuals to pledge $100 so that a $100,000 addition to the college endowment, made necessary by the growth of the school, can be obtained.

The college faculty now contains 14 Ph. D.'s and eight Phi Beta Kappas, and three members of the staff are on leave working on their doctorate requirements.

Dr. John A. Fincher, member of Phi Beta Kappa, scholastic fraternity, and Blue Key, college leadership society, and possessor of a Ph. D. from the University of North Carolina, has been added to the faculty as assistant professor of biology, effective the beginning of the second semester.

WISE AND OTHERWISE

By Rev. James H. Felts

"Hard blows don't git on a feller's nerves like blow-hards." "The Kentucky Colonel" to the "Texas Ranger": I renig.

"It makes money" is so seductive that some churches have been known to skin the pocketbook of those they were supposed to help save. Et tu, Brute.

Attention, community centers! A farm woman, speaking over the radio recently, said, "As a result of intelligent farming and community cooperation, we have become a better people to know."

If you are too small to listen to honest criticism with interest and intelligence, you are probably too small to have marked success.

If you desire to know how mean you are, run for office. If you desire that people discover only the good in you, die.

Remember, you are building a life that, at best, must know old age, inability to produce, living over past experiences, and looking toward the setting sun. My young friend, build for a peaceful old age.

Is success your goal? Suppose you forget success and give yourself without reservation to doing the best possible job. I predict a healthy surprise to the youngster who really tries it.

There is said to be an illusion that, applied to bodies of infantry, makes them appear miles away from where they are. It is such an illusion that makes God appear so distant. He is close enough to walk with, talk with, have fellowship with day by day.

True or false? Making long-winded announcements improves the "flavor" of the sermon.

A GRATEFUL URGE

Grateful emotions possess me many times, but seldom are they given expression. For example, superreligiously do I scan the lines of our church paper, even including the advertisements.

When I read Dr. Carley's short, pithy, pointed and witty articles, I say to myself: "I am a great mind to write him this minute and say how much I have enjoyed this article." But I just didn't do it. I wish you would tell him through the Advocate.

Then, too, I would like to say nice things about that article by Dr. J. H. Felts: "Worth Thinking About," in issue of Dec. 7th, in which he spoke of the "balance" in the eldership of the North Mississippi Conference.

We have six good elders. No one of them is a braggadocio. I am so grateful that the day has passed when our elders subst boasting for preaching. One day a woman said to me, "Preacher, I will be teen minutes late today, so I will not to listen to the elder tell how many he has travelled. I love to hear him pre but I do not like to hear him brag." Th been years ago.

We really need the gospel. Mr. Ed would you please tell the elders how much we need and love good sermo Even now my soul is yearning for spiri food that will feed, and fellowship that hitch.

My elder spent the night with me long ago. I liked it. He preached a sermon too, and I enjoyed that deeply. sermon made me to feel as if I would to try again to do better.

I feel as if a better day is breaking our church spiritually.

There is opportunity for advance in movement promulgated by our Bisho only we can learn how to say it, and to make the spiritual sparks fly.

Something rises up in me when I a good article: thank you, Dr. Felts. I been watching you since thirty years a the Methodist Church, in Houston, You started Jonah running from that ing boat up to Nineveh to do what Lord had told him to do. Do you still that sermon?

But time would fail me to speak Gideon, Barak and Samson, and all other good contributors to our Advo But service is its own greatest reward, in that each is amply paid. I enjoy re the Advocate and I like its new dres

R. T. HOLLINGSWORT

AN APPRECIATION

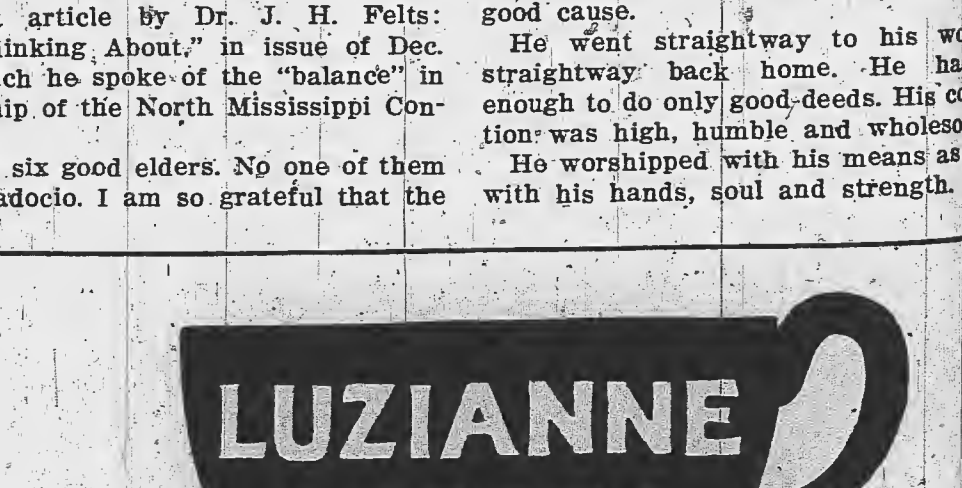
In the passing of H. L. Bruister, wiler, Miss., a few weeks ago, the c never lost a better friend. He could do good to more people in more ways tha ordinary person could think of.

In the four years that I knew him worked with him, I never heard him harmful word of any man, nor ever I know him to refuse to contribute good cause.

He went straightway to his work straightway back home. He had enough to do only good deeds. His conv tion was high, humble and wholesome.

He worshipped with his means as we with his hands, soul and strength.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.



He loved his family as few men do. There s something wrong if he was not in his customed seat at his church service. Bro. Bruister knew the fine art of drop- g in just when one needed him most. We ll never forget his visit one cold night out 10 o'clock, after one of our "young- rs" had run away from home. He said, knew you were lonely—just thought I uld drop in." I believe he is doing that ne thing now—just dropping in and tell- the fellows how he left them down here. ere would have to be a heaven for such n as H. L. Bruister. He would not fit ywhere else.

He created no friction where he went, but en his presence dispelled it.

Tutwiler will never live long enough to get the blessings of his life. He was my end, faithful and just to me as he was to yone who enjoyed the blessings of be- his pastor. I can but wish that the ny good deeds of his life will be incar- ted in the lives of his children, and that ey will carry on the work of the kingdom God that was begun by him.

I am deeply grateful to our Heavenly ther for the many blessings of H. L. uister's life.

R. T. HOLLINGSWORTH.

Inverness, Miss.

REV. JAMES L. GREENWAY

The Rev. James Langsford Greenway was nslated late Tuesday night, January 23, 40. Since his superannuation in 1928, he d his noble wife have made their home 505 Broad Street, Jackson, Miss.

Brother Greenway was born Sept. 5, 1861, the parish of Liskeard, in the county of rnwall, in England. He was the son of hn Thomas Greenway and Mary Langs- d Greenway. He was the fourth child in e family of nine children.

Brother Greenway is survived by his wife, e former Miss Mary Durand, and two ns; Paul Greenway, of Biloxi, Miss., and orge Greenway, of Washington, D. C. other son was the late Rev. Joseph eenway, of the Louisiana Conference.

Brother Greenway's religious life dated ck to early childhood. He had a distinct ligious impression in the Methodist Sun- School. He had a heart-warming ex- rience in the fields at night, where he nt each evening to pray. He united with Wesleyan Methodist Church at the age eleven. He was licensed to preach just ore he was eighteen. He came to Amer- near his twentieth birthday. He brought church membership and local preacher's ense and joined the Methodist Episcopal urch at Negaunie, Michigan. He preached ularly.

He joined the Northwest Indiana Confer- ce in 1888. In 1912, Mrs. Greenway's lth failed. The physicians declared the y hope of her recovery would be to move uth, to a more moderate climate. So other Greenway asked for the supernu- rary relation and moved to Ridgeland, sissippi. Mrs. Greenway's health im- ved in a short time, so that in 1913 ther Greenway transferred from the rthwest Indiana Conference, of the Meth- st Episcopal Church, to the Mississippi nference, of the Methodist Episcopal urch, South. In 1928 his health began to and he asked for the superannuate re- on and moved to Jackson, Miss.

The reunion of American Methodism ught great joy to Brother Greenway. Brother Greenway owned a large library and spent much time in study. His radiant Christian experience brought spiritual il- lumination. His sermons were most edify- ing. A dying bed is a solemn place. But Brother Greenway left a ringing testimony. He said, "The Gospel I have preached is good to die by"; "My work on earth seems about done, I'm going home"; "I heard the bells of heaven ringing a while ago;" "I shall meet you again."

Funeral services were held Thursday, at 10 a. m., at the Capitol Street Methodist Church. The pastor was in charge. Asso- ciated with him were Brother Irl H. Sells and Dr. T. M. Brownlee. Interment followed in Lakewood Memorial Park.

Ever since Brother Greenway lived in England he has loved the land. But he placed the holy ministry first. We are re- minded of the words of Jesus: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall inherit everlasting life," (Matt. 19:29). Brother Greenway has entered the Promised Land. He has entered the incorruptible inherit- ance. What we call death has given him possession of it. His possessions were not "on this side of the river." The itinerant has entered the permanent, spacious Home. His Christian assurance was inspiring. He ex- perienced the Christian's final triumph.

B. M. HUNT.

TO ALL PASTORS, MISSISSIPPI CONFERENCE:

I understand that at the last session of the Mississippi Conference, it was under- stood that Bro. W. M. Williams, our chap- lain at Sanatorium. would be paid $100 per month, and I was elected treasurer of this fund.

Up to date I have received only $49.08. He cannot live on that.

Let me urge each one of you to look after this, which is a small amount from each church, and let me have your pay- ments as rapidly as possible.

JOHN P. BENNETT,
Treasurer, Board of Hos- pitals and Homes.
318 Webster Ave., Yazoo City, Miss.

DEATH CALLS WILLIAM PFAFF

The removal of William Pfaff by death at noon on last Sunday takes away a man who has been outstanding in the business and public life of the city of New Orleans for practically half a century. He was a re- markable citizen, ruggedly honest, excep- tionally benevolent in spirit, and widely re- spected and honored. His family were con- nected with Parker Memorial Methodist Church, and while he was not a churchman himself, he was liberal in his support of the church and of every cause for the bet- terment of the people of the city. In the yellow fever scourge which swept the South in 1878, he was left an orphan by the death of his father. He was placed in the Seventh StreetOrphanage where he was brought up. At the age of eighteen he engaged in a printing business with his brother-in-law. By determination and unremitting toil he made it one of the outstanding business en- terprises of the city. His material success never subtracted in the least from his sym- pathies for the unfortunate. He was the friend of the Seventh Street Orphanage to the day of his death, and there was scarce- ly a public charity in the city with which he did not have official connection at some time during his career, and no worthy cause ever failed to find a warm heart in him. The story of his great business success is an epic of personal adventure, and in an- swering the final summons at sixty-eight, he leaves to his loved ones and friends a legacy of personal honor and an example of faithful civic and social service.

THE MODERN PARABLE OF THE LOAVES AND THE FISHES

A Chinese boy living in Manila, P. I., age nine years, was saving his money for a two-wheel bicycle, when he overheard his mother and father talking about the starv- ing Chinese children. Taking his total sav- ings he went to the nearest bakery and told the baker he wanted all the bread he could buy for 14 pesos. Piling the many loaves onto his hand cart he rolled them to the Chinese Y. M. C. A., explaining to the sec- retary he had brought bread for the starv- ing children of China. The secretary, being a man with imagination, thanked the little boy and helped unload the bread. Then the secretary got busy on the telephone and called the women of the Y. W. C. A., and the men of the Y. M. C. A., urging they come to the center that night for "big do- ings." That evening the secretary related the story about the little boy and then auc- tioned off the bread. The next day he sent 1254 pesos to China.

This winter Anne Guthrie, American sec- retary on the staff of the Manila Y. W. C. A., related the story of the little boy at a parlor meeting in New York, sponsored by the National Board of the Young Women's Christian Associations. That night a lady who had attended the meeting, as she was leaving for her home in the middle west, handed Miss Guthrie a bill saying, "I can- not bear to think of that little boy not hav- ing his bicycle." The money was trans- mitted by clipper the following day.

—Y. W. C. A. (New York).

NORTH MISSISSIPPI CONFERENCE

Corinth District—Second Round

New Albany, Feb. 4, a.m.
Booneville, Feb. 4, night.
Pastors' meeting, Feb. 6, at Booneville.
Ripley, Feb. 11, a.m.
Ashland Ct., at Ashland, Feb. 11, night.
Mantachie Ct., at Shiloh, Feb. 13.
Guntown and Saltillo, at Pleasant Valley, Feb. 14.
Methodist Advance Meeting, at Jackson, Miss., Feb. 16.
Fulton, Feb. 18, a.m.
Booneville-Wheeler Ct., at Oak Grove, Feb. 18, night.
Methodist Advance meeting, at Memphis, Feb. 19.
Woman's Provisional Conference, at New Albany, Feb. 21, 2:30 p.m.
Corinth, Southside, Feb. 25, a.m.
Youth's Advance meeting, at Booneville, Feb. 25, 7:30 p.m.
Blue Mountain, at Shady Grove, March 2.
Potts Camp Ct., at Cornersville, March 3, a.m.
Holly Springs, March 3, p.m.
District Missionary Institute, at New Albany, March 7.
Kossuth, at Wesley Chapel, March 10, a.m.
Corinth, First Church, March 10, p.m.
Belmont, at Patterson's Chapel, March 13.
Baldwyn, at Lebanon, March 14.
Chalybeate, at Walnut, March 17, a.m.
Golden Hill Ct., at Cross Roads, March 19.
Rienzi, at Pisgah, March 21.
Sherman, at Chesterville, March 24, a.m.
New Albany Ct., at Ecru, March 24, night.
Hickory Flat, at Hickory Flat, March 25.
Iuka Station, March 31, a.m.
Corinth, Westside, March 31, night.
Myrtle, at Myrtle, April 3.
Dumas, April 4.
Iuka Ct., at Spring Hill, April 7, a.m.
Burnsville, at Hebron, April 9.
Rocky Springs, at Rocky Springs, April 10.
Waterford, at Chulahoma, April 13.
Abbeville at Mt. Zion, April 14, a.m.
Oxford-University, April 14, p.m.
Lowery, April 15.
Marietta, April 19.
Tishomingo, April 21, a.m.
District Conference, at Baldwyn, April 25.

New Orleans Advocate campaign is on now. Let each charge secure the quota.

W. R. LOTT, D. S.

THE CHURCH PEW

GROPING LAYMEN

(Editorial in Zions Herald)

Laymen of the Christian church are groping for something. They are by no means certain just what they are seeking, but if they were pressed for an answer to the question they would probably reply, in general terms, that they desire to see religion become a more potent force in the world, and to have a part in the effort to achieve that end.

There are many signs of a growing lay interest in Christianity as the one hope for this stricken world. A few days ago two distinguished Protestant Episcopalian churchmen in Boston sent out a letter inviting a large group of exceptionally intelligent and forceful churchmen of the various denominations to come as their guests to the Harvard Club for dinner and a discussion of the present state of the world and the obligation of professing Christians in the situation. A number of leading Roman Catholic and Jewish laymen were inclnded in the call. The letter had in it a strong reminder of John Wesley in its reference to the desire of these two men to see the "principles of Christianity" more powerfully realized in the world; for it will be remembered that the founder of Methodism once declared that "the problem of problems is to get the principles of Christianity put into practice."

Another group in Boston is projecting regular weekly luncheons to discuss the present obligation of the Christian church to society. A layman invited to be one of the speakers for this group is a former Rotary official. In commenting upon the general subject of business men and religion, this layman recently remarked that the weakness of the service clubs is their lack of a straight-out recognition of Christian principles as a remedy for the world's ills.

A few years ago a group of business men in New York, impressed by the serious implications of the crime wave and the widespread breakdown of morality, set up an organization called the "National Committee for Religion and Welfare Recovery," which has as its object the stimulation of a new and vital interest in the church and religion. In Chicago, the American Business Men's Research Foundation is rendering valiant service in the cause of temperance and prohibition. In the same city The Layman Company has been operating for a number of years as a non-profit organization distributing a wide variety of literature on the general subject of Christian stewardship. The Oxford Group Movement, while for the most part under ministerial leadership, has nevertheless strongly appealed to laymen in all denominations. They have been largely responsible for the spread of its popularity.

In the former Methodist Episcopal Church, South, a few years ago, a revival of lay activity began to develop which brought forth much good fruit, and at the Uniting Conference in Kansas City last spring, provision was made for a "Board of Lay Activities" for united Methodism. There are many other indications in various parts of the country of the hunger of laymen for genuine religion and for an opportunity to help intelligently in giving it new scope and power.

And yet the laymen are groping. They do not lack interest and enthusiasm, but they are uncertain concerning their objectives in detail and the best methods to pursue in getting "the principles of Christianity put into practice."

Many of the leading churchmen, if for the moment we eliminate lay women from the discussion, are business men. In their field they are at home: they know how to work, what to do. But when they come into the councils of the church they are in a different atmosphere. Religion deals largely in the intangible values, not in practical business propositions. We in the church must operate on a voluntary basis in seeking to further the cause of Christ; we are estopped from "handing down" anything or coercing men in any way. In the religious field we cannot always hope for immediate results or see them with our eyes. "Efficiency," that pet word of the man of affairs, has a far more comprehensive meaning in Christian than in business usage. The kingdom of God comes not with observation. Consequently, a church may appear to the practical man to be "doing nothing," whereas, judged on a fifty-year basis, it has silently accomplished wonders in the slow changing of personalities and the radical transformation of characters. The church deals in eternal principles, the same yesterday, today, and forever. To be sure these principles must be applied, but wise Christians will not seek to alter the basic teachings of the faith in an effort to curry popular favor, after the fashion of those experts in human affairs who completely revolutionize a business institution "from top to bottom" in an effort to make it "produce."

Laymen for the most part are busy men. They have very little time to familiarize themselves with the history of the church, with philosophy, theology, art, literature and science. They hardly have time to read their Bibles. Hence they come into church leadership with little or no background except their business training, which is important, of course, in the practical side of church work. They come, however, with an eagerness and devotion that is both beautiful and highly valuable.

A word should be said at this point about the failure of the ministers throughout the years to give adequate attention to the training of their laymen. It is sad beyond description the way we have neglected them. We have sought their money, hammered them on the question of "attending church," and given them some small jobs of ushering or hand-shaking, but upon the whole we ministers have not trained them, watched over them, confronted them with great tasks. The vast nntapped reservoir of power in the church of Jesus Christ today is the layman.

What can we do to bring the layman into his own and give the church a chance to avail itself of his abilities? We must care for his soul. We must bind him to the church with hoops of steel. We must stop just "using" him for his money and his presence and begin to take him into partnership in the work of God. Give him a chance. He will make some mistakes. So do ministers. Train him. Talk with him about the church, its objectives, its p its methods. Seek his advice. Get hi read at least one good solid book a m on some phase of Christian thought or tivity. See that he takes his church p Open his eyes to the whole wide w Show him why Christ died. Furnish something to do—something big and e ing. Induce him to take some part in denominational enterprises. Persuade to assume leadership, to make address do personal work with others, to partic in philanthropic, benevolent, educati and reform movements. Make of the la a power.

It can be done. If anyone thinks it not be done, let him consider the effici and power of lay women who, deeply terested in the church and having per a little more time for study and relig activity than the men, have developed successfully operated important under ings of national and world-wide signific like those of the Woman's Home Missio Society and the Woman's Foreign Mis ary Society of our own church.

What the laymen need and are a for is a better understanding of the c and its work, a clearer knowledge of is expected of them, and a program of thinking and doing. The Board of La tivities is an inspiring sign of a bette but if it is to remain simply anothe ganizational set-up, with generaliz jectives, it will not accomplish the e sired. Since the meeting of the Unitin ference, laymen in local churches have persistently asking what this board for them, how it is going to work whether it really provides something and worth while or is nothing more the old order of things under a new alluring name. The board as it fun not only in the general but also in the church should be, not an end in itself a means to develop and utilize latent power for the purpose of making C tianity a vital force in the community nation and the world.

METHODIST LAYMAN SPEA OUT

(We print below the letter of a Jap trade representative and the reply Methodist layman, without signatur other marks of personal identification reply speaks with the frankness and viction of a Christian layman and every way worthy of the Church. Wit we believe that Japanese-American relations are more moral than politic sues.—Editor.)

Dear Mr. .....:

The Japan Foreign Trade Bureau op offices in Chicago nearly a year ago t as a clearing house for information portance to all persons engaged in fo trade between the United States and J and to assist in the further developme profitable commerce between the two tries.

Notice has been given that the treaty between the United States and will terminate on January 26th. This B is deeply concerned about the potentia of that situation solely from the po view of the trade interests of the two tries. It is not the province of the B to concern itself with the political tions involved in the situation. Howe do believe that since the economy of

(Continued on page 16)

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

Don't you love to hear what our very own missionaries have to say regarding their work? The following items are some of the things said to the missionary women of the church at the last Council meeting:

Dr. Josephine C. Lawney, of Margaret Williamson Hospital, Shanghai: "The ministry of the hospital through 53 years of its history to more than 2,000,000 people, the work of our Christian doctors and nurses, scattered throughout China, give us courage and challenge us to our best effort."

Miss Alice Green, China: "Christ is being lifted up by Christian refugees and thousands are coming to Him. Especially is this true of young people, impressed not so much by preaching as by examples of Christian living."

Miss Dorothy Crim, Community House, Ensley, Ala.: "The supreme objectives of our community houses and the reason for their existence is to help people find God."

Miss Louise Best, Brazil: "Educational work in Brazil is going forward by leaps and bounds. For the past 17 years I have had the privilege of working in our youngest school for girls in Brazil—Colegio Centenario. From a small beginning of three boarders and four day pupils, our enrollment has grown to 300."

Miss May Ora Durham: "For 29 years I have represented the church as a deaconess, serving in Wesley Houses, Cooperative Homes, and at Scarritt College. . . . The deaconess and the church working together help in building the Kingdom."

Miss Ruth Diggs, Korea: "My work during the past twelve years has been largely that of teaching in Carolina Institute, Seoul, where we have a fine faculty and student body of more than 1,000. Our main purpose is to give our students a knowledge of Jesus Christ as their personal Savior and Friend."

Miss Ruth Field, Japan: "Every student at Lambuth Training School for Christian Workers, Osaka, Japan, is a Sunday school teacher somewhere; thus Lambuth touches 12 Sunday schools of all denominations, for our students are not Methodists only."

Miss Mary Woodward, Cuba: "The youth of Cuba feels the unrest of youth all over the world and is ready to be swayed either to the right or to the left."

Miss Sallie Lewis Browne, Poland: "In 1929 Polish women held their first annual meeting in Wilno. Every year since they have met for a period of study and training. The fruits of these assemblies are showing in a leadership developing among the women themselves."

Miss Mamie J. Chandler, student counselor: "The challenge to the Church is to provide in college and university centers that type of Christian education which will interpret life in terms of the integration of human personality around supreme values."

Miss Margaret Cook, missionary emeritus: "There was never a time when the world so needed God as our Christ reveals Him; there was never a time when the missionary call was more urgent. . . . Millions of missionaries would not be too many."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

There are a number of bills to come before our Legislature, now meeting in Jackson, in which we are interested:

An appropriation for the salary of the state supervisor of alcohol education. You will remember that we have a law that "the effects of alcohol shall be taught in the public schools," and that there shall be a state supervisor to instruct those who will teach this course, but no provision has been made for the salary of the state supervisor. Miss Winnie Buckles is now serving in this position, and her salary is being paid by voluntary gifts from interested organizations.

An effort will be made to legalize the sale of liquor. To fight this, a state committee has been formed, under the name of "Friends of Temperance," with a chairman in each county. We must cooperate with our county chairman.

Better appropriations for our charity hospitals. "Thousands of the people of Mississippi are wholly dependent upon these hospitals for the preservation of their most valuable asset, their body. These hospitals are inadequately equipped with nurses, medicine, operating instruments, bed supplies, sanitary facilities, and even lack in building upkeep and repairs. The superintendents, doctors, nurses and other employees bravely carry on in spite of the almost insurmountable obstacles, but we should not allow these conditions to continue."

In the field of Negro education, there are two great needs:

First, for a teacher-training institution. We have only one small college for the training of teachers and leaders for a million Negro people. There is a great need for the establishment of additional training facilities. It is probable that the Rosenwald Fund will offer the state assistance in taking over Jackson College, in Jackson, Miss., IF THE STATE WILL AGREE TO TAKE IT OVER for the training of rural and elementary teachers.

Second, for more high schools for Negro boys and girls which offer training in home economics, health and vocations. Twenty-five counties in our state have no high schools for Negroes.

With little encouragement, for twelve years the Negro women of our state have begged for the establishment of a home for delinquent Negro boys and girls. They have not lost courage and are again asking. We should join them in asking our Legislature to give serious consideration to their plea.

Write a personal letter or talk with the representatives from your county concerning these measures. Read the papers and keep informed about what is "going-on."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Malvina, Mississippi

Dear President: The greatest educational need in Mississippi today is a place to train Negro elementary teachers for the one, two and three-teacher schools over the state. That is where the bulk of the Negro children are: At present, of the 6,000 teachers who are teaching the 464,387 Colored children, only 600 are college graduates, 2,400 have some college training, and 3,000 have practically no training at all. It is a case of the blind leading the blind.

Mississippi maintains only one small college at Alcorn for the training of teachers and leaders for a million Colored people. An impossible task! Another school is necessary and would in no way interfere with Alcorn, whose job is to train teachers of Agriculture, Home Economics, Trades, County Demonstration Agents, County Farm Agents, and High School teachers. Private schools are inadequate to meet the need.

Jackson College, Jackson, Mississippi, is offered the state without cost and without debt if the state will take it over and operate it as a two-year teacher training school for rural and elementary teachers. Cost of operating would be a minimum of $25,000 per year or $50,000 for the biennium. Surely, if the state is able to appropriate money for additional experiment stations, beef-cattle shows, advertising purposes, etc., we should make an appropriation to raise the status of HUMAN BEINGS who are the source of much of our crime, poverty and disease.

One of the country's foundations has offered to match dollar for dollar the amount appropriated by the state, up to $30,000 per year. In addition it will give $40,000 to $60,000 for repairs and further building. This amount could be used to match W. P. A. funds, and thus the plant of six brick buildings, three frame buildings, fifty acres of land and equipment could be put into first class condition with no expenditure to the state. Funds from the foundation will continue over a period of years.

A letter has gone out from the Superintendent of Christian Social Relations urging you to communicate with your senator and representatives relative to their supporting the bill to take over Jackson College. The facts above, secured from the State Department of Education, come to you as additional information. We trust that you will take action upon the matter. The bill has a good chance of passage if enough sentiment and support are behind it. We are depending upon you to aid in this forward step for God and a needy race.

Yours sincerely,

Mrs. W. H. Ratliff, President;
Mrs. Dan Comfort, Vice-President of the Woman's Missionary Society, North Miss. Conf.

Sherard, Miss.
January 6, 1940.

* * *

Sherard, Miss.,
Jan. 5, 1940.

Dear Friends:

As I write this to you we are just welcoming the new year with all its possibilities, its promises, its problems. Who was it said "the largest room in the world was the room for improvement?" I think something of this sort always comes to us as we take stock of the past twelve months and make plans for the year we are entering.

This is particularly fitting at this time in our missionary work. This is the year when, through the enlarged program of a united church, we have opportunities of service, contacts to be made, and missionary challenges undreamed of by our mothers and grandmothers. Are we as groups, as individuals, ready for this increased obligation? It really brings us to our knees in prayer that

(Continued on page 13)

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 4, 1940

By Rev. W. C. Newman

HOLDING LIFE SACRED

Text: Genesis 1:27-31; I Cor. 6:19, 20; II Cor. 6:16 to 7:1

Golden Text.—Ye are bought with a price: therefore glorify God in your body. 1 Cor. 6:20.

One of my laymen reports an interesting and helpful thing which he heard from Bishop Dobbs. Said the Bishop: "A spirit without a body is a ghost; and a body without a spirit is a corpse." This is a striking way to say that man is composed of both body and spirit, and that neither is complete without the other.

It is not unusual for us to have church school lessons about our spiritual lives. That is expected. But church school lessons that deal with the importance and sacredness of man's body do not come quite so frequently. It is true that in practical life we spend great sums of money and much effort keeping the body from dying or keeping it well fed and well dressed. But as to considering these things as religious practices, we take quite the contrary attitude, sometimes denouncing them as being sinful.

The Greeks thought of the body merely as the dwelling place of the soul. Some ancient Christians actually believed it to be the enemy of the soul, and therefore subjected the body to many kinds of punishment in order to subdue its evil. The early Hebrews thought the bowels and kidneys and heart to be the seat of the intellectual and emotional life. And as for us, do we not make the decoration of the body one of our chief objectives?

Grace Sloan Overton, in her book "Love, Marriage and Parenthood," spends much time showing that one of our greatest needs is for "new attitudes toward the body." Surely this "new attitude" is, after all, the very attitude expressed in the Scripture text given us for our lesson this week. It is not new, but as old as Christianity itself.

The Body as Well as the Spirit was Created by God

In the Genesis account of the creation of man we are told: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." But the Hebrew word which is translated "living soul," literally means "breath-soul." Without breath no man can live. So "breath" was the word they used to express soul. But breath is a physical attribute a part of the body itself, and a part of God's wonderful creation of the whole man.

Thus did the first worshippers of God identify the spirit with the body. And we have nothing in all the disclosures of modern learning to cause us to doubt that body and spirit are both of very great value in the sight of their creator.

It is a true saying, and an old one, that the soul that sinneth it shall die. But what of the body? It, too, comes to death and other griefs because we sin against it. We shall have only one body in this life. God made it. We cannot make another. It follows without question that we ought to consider that body as the gift of God to be held sacred and to be consecrated to the service of its maker.

The Body is the Instrument of Expression for the Spirit

We have no other means of manifesting our ideas and ideals except through the body. Even the worship of God, the highest spiritual expression possible to man, is accomplished with the help of the body. Love, courage, service, purity, all these find utterance through the body and its members. Without the body they must be silent.

Is it but certain, then, that the expression of these priceless spiritual values must be lessened to the extent that the body is not held to be sacred? Love cannot find its perfect consummation in a body that has been dedicted to lust. Worship cannot reach its highest grandeur through a tongue that speaks profanity and lies. The widest service is impossible to render with a body that has been depleted through dissipation.

The Body Shares in God's Creative Powers

The nearest that man can approach to the imitation of God's creation of the heavens and the earth lies in man's ability to "replenish the earth" through reproduction. This is potentially man's highest achievement.

But look how man has frustrated his own powers by refusing to hold to the sacredness of the human body. Who can estimate the amount of suffering and deformity and weakness and inefficiency which the human race has experienced because of inferior parents, because man, with creative powers so nearly akin to that of God, has misused the very body which is the instrument of that creation.

One of the finest things I have read during the year was a pamphlet issued by the American Medical Association for teen age boys. It was entitled "IN TRAINING." Its whole theme is that all of our childhood and youth is a training period for the marvelous adventure of being parents. Therefore our chief thought in those years is to fit ourselves to become the best parents, physically as well as otherwise, of which we are capable. A body debilitated through sin or indulgence or intemperance is a poor instrument of creation. Our children will bear the suffering for the sins of our bodies.

The Body is the Dwelling for the Spirit of God

This truth, of course, is for Christians. Worldly folk will be more interested in making the body the dwelling for liquors and foods than for the Holy Spirit. But for the Christian nothing more wonderful could be said of the body than that it is the "temple of God." And how essential that makes it that the temple be fit for God's indwelling.

Yes, we need new attitudes toward the body. Neither the Epicureans who indulged their bodies, nor the Stoics who disregarded them, had the best attitude. Christ alone gave us the real truth. "If thine eye offend thee, pluck it out." The body is to be m ready for the Holy Spirit even if some its members need to be sacrificed for t purpose. And clothing and food and she are important only insofar as they cont ute toward making our bodies more ha able for a temple of God and more effici in the service of God and man.

A Defective Body is Not Necessarily a Fatal Defect

Paradoxically enough some of the wor greatest persons have had defective bod Milton, Beethoven, Robert Louis Steven Helen Keller, St. Paul, among other. these were all great, not in spite of th defective bodies, but because all the bod powers they possessed were consecrated the fullest extent.

Kagawa has expressed it beautifully his poem:

DISCOVERY

I cannot invent
New things,
Like the airships
Which sail
On silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with light
Falling from Heaven—
Gold, and silver, and bronze
Lights from the windows of Heaven

And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Because of this plan.

That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the w
Using my hand!

PHONOGRAPH

Two new phonograph records for us Missionary Day in the Sunday school just been released by the Board of H Missions and Church Extension. The t are: "Negro Country Preacher," and Methodist Rural Pastor." These are in dition to other records available for without charge to churches. Requests f complete list of available records or for loan of records may be sent to Miss V. Clouden, 1701 Arch Street, Philadelp Pa.

"I have lived to thank God that all prayers have not been answered."—J Ingelow.

Never bear more than one trouble time. Some people bear three kinds they have ever had, all they have now all they expect to have.—Edward Ev Hale.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

TEACHERS

When a great teacher emerges he can ot be hid. Perhaps there are never more an a few really great teachers in a gen- ration, though there may e a host of inspiring im- arters of knowledge and spirers of youth.



Mr. Jones

Louis Agassiz was one America's illustrious achers. Bliss Perry says this rare man, "He was ever happier than when e was standing in front a blackboard in a cross- oads schoolhouse before n audience of farmers, rmed with a clam shell nd a piece of chalk.

Likewise, a former pupil of President W. Harper tells of this born teacher putting row of Hebrew letters on a blackboard, en turning to his class and saying, "Aren't ese beautiful, young gentlemen?" And to at class those letters straightway became autiful.

In every educational institution there are achers who make their subjects live and eir classrooms are places of vision and dication. Equally wonderful is the ability a real teacher to sense the slumbering ocess in those whom he teaches and stab em wide awake.

It is told that when poor, perplexed in- irers came to "Robertson of Brighton," sat down with them and took their prob- ms up one by one, and when he had fin- ed, the seekers after truth went away ndering why it was they ever doubted, had failed to see the light.

Jesus, supreme as a teacher, saw the rock Simon Peter where others saw only ty. Three years in the school of the Gali- n made Simon Peter a new man, and t him out a flaming herald of the gospel.

crave the mind of the obscure and hum- believer who said he never failed to say rayer daily for all teachers.

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Men are never so likely to settle a ques- n rightly as when they discuss it freely.

—Macauley.



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BONZO

By Rev Vivian T. Pomeroy, D. D.

I was coming across Boston Common one evening. The sky was flaming red. The pigeons were just giving up hope of being fed any more that day. Some people were hurrying home; and a few were not hurrying; indeed, they looked as if the Common might be their home.

I was brooding upon a meeting from which I had just come—brooding a little darkly. For I had not been able to make people see things my way at all. We had been discussing a problem, to which I could not help feeling I had the proper and complete answer. And all the others had disagreed; had seemed to me stupidly obstinate. They would not grasp the right end of the stick. They were most illogical. Looking at it as dispassionately as I could, it did seem to me that my way was the only right way.

And just as I was at my gloomiest point of reflection, I felt something brush my leg. I looked down, and there was the most delightful, the most confiding, dog I have seen in many a day. He had a touch of the bull in him; but there were other kinships, too. He was, in short, a mongrel; but a very intelligent, nice looking, well kept mongrel. He had a broad, calm brow, and beautiful, amber eyes; and he looked up at me, and wagged his tail.

I glanced round. He seemed to be alone. I patted him, and he leant against me. Then I walked on, he following close at my heels across the Common. Every time I looked down, he looked up and wagged his tail. I felt a warm glow. It was just the little thing I wanted. He seemed to say: "I understand completely how you feel. I myself am put out by people now and then." So we continued across the Common—he and I together.

At the subway station I stopped; he stopped, also. He looked down the stairs, and wagged his tail. I began to foresee difficulty. I could not steal this pleasing creature, much as I would have been willing to have him. I must send him home. It would be fun to take him home, if I could find out where he lived.

I bent down to look at the worn metal plate on his collar; but he was quick and moved away. I went after him. He came back, stood close. I bent down again, and again he jumped away. He was as clever as he could be; he would not let me see that collar. I moved on; he moved with me—back across the Common, he and I together. Again and again I tried to look and always he foiled me. I found I was back at the Charles Street gate. The dog stood beside me there. I leant down, and then he stood as still as still could be—just as if he had outwitted me. I got his collar, and on it, while he stood like a lamb under the great light, I read this—I AM BONZO. I KNOW MY WAY HOME.

I looked at Bonzo. Bonzo looked at me. He wagged his tail, leant against me, and then, as I stood there, he turned gently and went from me.

He was amazing. He waited on the edge of the sidewalk—waited for the traffic to stop. He looked up the street, down the street, then across. He actually waited for the traffic; then went quickly across the street. I watched him; he was full of purpose. He was going—I knew where. I AM BONZO. I KNOW MY WAY HOME.

I turned and again crossed the Common. I had thought Bonzo lost; had thought his waywardness was awkwardness; had thought I knew exactly what to do about it. But I was wrong. Bonzo's way was not my way; his ideas were not my ideas, he had plans of his own, and without me could find his way home.

And I reflected, as I crossed the Common, that perhaps at my meeting there were people whose way was not my way, and yet—like Bonzo—it was possible that they knew . . . But there! You see there is a moral to this story.—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

NORTH MISSISSIPPI CONFERENCE

(Continued from page 11)

we may not fail in the work God has entrusted to us. What has He put in your hands, in mine, which He needs to build His Kingdom? Am I withholding that which is His?

In looking through the World Outlook programs for the year, I think it most fitting the first ones should be planned to develop and enrich our spiritual lives. We cannot give that which we do not have. I am praying we will have a great spiritual awakening in North Mississippi this year. This is the whole purpose of these fine World Outlook meditations, the beautiful retreat material planned by Mrs. B. W. Lipscomb and Mrs. G. A. Brown for our first zone meeting; the World Day of Prayer program, with all its implications; the Methodist Advance in our church. May all these become effective in your hearts and lives.

We are working on plans for our Annual Conference in April. We do want to make this a time when each person who attends will find answers to her own needs. We are planning the best program we can—obtaining the best speakers. From the first hour in the Prayer Room until the last benediction is said, we want it to be your Conference. We want you to find your needed information through reports and new legislation; your inspiration through the speakers and contacts with other workers; your spiritual enrichment through the Prayer Room; and periods of meditation and devotions throughout the day.

Plan now that each president and zone leader may attend. Conference will convene at Kosciusko, April 9th, at 2 p. m., and close on the 11th. You will not be able to function effectively under the new program without the help you will receive here.

Will you begin now to help us plan for this Conference? Pray for the program committee, the executive committee. Pray for the Kosciusko church, the host-pastor, the local committee on arrangements, each person who is sharing in the responsibility for this meeting. Your contribution should be prayer, attendance, and a cooperative spirit, that we may share the responsibilities and opportunities of this Conference.

My New Year wish for you is that you may, in 1940, live more abundantly than ever before—live more abundantly in ways you will find to share, in ways you will find to serve.

Sincerely,
CORA R. RATLIFF.
(Mrs. W. H. Ratliff, Pres. W. M. S.)

Hypocrisy desires to seem good rather than to be so; honesty desires to be good rather than to seem so.—Earl of Warwick.

THE METHODIST ADVANCE

(Continued from page 5)

manufactured them out of the vapors of our minds. We were bound to have clouds. Shadowed skies were our specialties. Those were the days of "overhead" criticism. It was all very natural, and some of it was not without its justice or its value. But we overdid wind-regarding and cloud-observing. We under-did sowing and reaping. Directly the prophet of God arose in our hearts and gave us the equivalent of this warning from Ecclesiastes. We sought to exchange the weather-vane for a plow and the barometer for a sickle. At any rate, we insisted that the two should be friends, and not enemies. The wind whispered to us the will of God; and the cloud became a pillar to guide us by the working day!

II.

The second pronouncement comes to us out of the apostolic period, even from the greatest sower who has gone forth to sow since Jesus died on Calvary. We pass from the unidentified writer, with his near-despair, on to Paul, the best known human hero of the world field. The words are familiar—almost so familiar as to be hidden by their own familiarity:—"Be not deceived. God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap if we faint not." It is a strange commentary on our human nature that the threat of this passage has almost monopolized us. We thunder at the world the message of the deceived man and the mocked God. Yet the passage itself puts far more emphasis upon the hopeful and constructive side of the truth. We do well to follow the Biblical example.

Let it be allowed that the total setting is not altogether hopeful. The letter to the Galatians could furnish us some evangelistic and missionary applications. The Gallic temperament is in us all. Paul had been taken ill in those Galatian hills. He made his couch a pulpit wherein he invited the spiritually sick to come to a Healer. They came impulsively; and they drifted away in like manner. The Letter to the Galatians is their call—to return to the service of the Lord. We American Galatians had our sick apostles too—men like Bashford and Lewis and Lambuth, who preached to us beseechingly as they staggered toward their beds of death. Sometimes we can imagine that they still drop apostolic letters from the skies—letters in which occur the phrases, "O foolish, fickle, Galatians!" "Ye did run well!. What did hinder you?" Once you "would have plucked out your very eyes" for Christ and his messenger. Now, by some of you, Christ and his messenger are scarcely rewarded by a look! Is the Epistle to the Galatians a modern message —God's letter to us with a timeless date on its borders? Yea verily! And surely it is the divine word for our greater Church in its assuring pledge about the seed and the harvest.

The writer of Ecclesiastes came back to the Pauline standpoint; for later he drops his plaint and takes up his plan: "In the morning sow they seed, and in the evening withhold not thy hand. For thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." It does not go the apostolic length, but it does move in that good direction. Paul locates the condition of the harvest in ourselves—"In due season we shall reap, if we faint not." We would not be willing to say that Methodism occasionally had "fainted," but the most of us know that she had some "dizzy spells." These interferred with planting and gathering. We know, too, that those dizzy spells must stop or they may grow to fainting—so that both seed-scattering and harvest collecting will cease! Am I not right when I declare that Methodism must now get ears to hear what the Spirit saith unto the Church, "Back to the fields, O servant of the Great Husbandman. Fill thy hands with seed and scatter it in the furrows of the world so that in due season thou mayest fill thine arms with the golden harvest of the Lord! O Church of the saddlebags that were vehicles for the seed of the Kingdom—travel in your modern planters over the planet's areas. O Church of the wilderness and of the frontier, follow the early prophets who believed the pledge of God, 'He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him'; O Church of Wesley, and Coke, and Asbury, and Lee, and Thoburn, and Lambuth, 'Lift up your eyes,' not to regard winds and to observe clouds, but lift up your eyes to behold the fields that are white unto harvest,"—and in those fields **"thou shalt find Myself."** Today, on behalf of the Church of my grandfathers, and of my fathers, and of myself, and of my children, and of my grandchildren, I would make humble response, "Here are our eyes, Oh Lord; anoint them! Here are our hands, Oh Lord, empower them! Here are our hearts, Oh Lord, accept them! Here are our wills, Oh Lord, guide them! Here are our lives, Oh Lord, consecrate them!" If we shall do this, we shall find that there are still "upper rooms" in the house of the Lord and that these have windows and doors that open upon the fields of the world.

Perhaps some sentences should be spoken about the seed of the Kingdom. What folly it is to expect a harvest unless we sow! Yet we must all be persuaded that this dreadful heresy prevailed in some quarters of our Church. Strangely enough, this happened in a period when we had at hand the most wonderful and hopeful seed of all our history. The tale of our work, made into sections or combined into a panorama, gives a most "moving picture." The circulation of our Bible, that literary John the Baptist of our Lord; the promotion of temperance and Prohibition, and the checking of those agents who now seek under cover of the darkest pretences to sow tares once more in the life of our land, and of all lands; the building of the Hotels of God, even our hospitals, wherein the sick and weak shall find refuge and healing and strength; the carrying out of our merciful and just program for the care of those aged and blessed servants, our aged ministers, and of their widows and orphans; the partnership in the education of more than 100,000 young men and women in our ever-growing colleges; the claiming of the children in our church schools, and of our young people, and of the older life in our adult classes, so that they may not lose out in the unison of the hymn,—

"Oh Thou, whose infant feet were found
Within thy father's shrine;
Whose years, with changeless virtue crowned,
Were all alike divine.

"Dependent on Thy bounteous breath,
We seek thy Grace alone.
In childhood, manhood, age and death,
To keep us still thine own"

the evangelization and education of o
Negro people so that we may further h
a patient and plucky race in its wonder
progress, scarcely equalled in all the hist
of mankind; the offering of our own la
with its rural districts, its vast cities,
foreign peoples with their matchless m
sionary opportunity, to Christ as the o
sufficient Saviour of our country; and
actual assertion that this world is G
world, and that we are to take it for H
and that any other view is terrible het
doxy and horrible apostasy; the procla
tion of a Saviour who loves men and w
en and little children of all races, tri
and colors, what a program is that! W
seed we have to cast into the minds
hearts of our people? It is my deliber
conviction that since Jesus came, we h
never had such seed, and such soil. T
underhusbandmen of the Lord from all o
the earth bring reports that the fields
waiting for the seed, while we ourse
call back even the sowers! What is
reason? Is it the deceitfulness of rich
Is it the shallow life? Is it the rocky ta
land of the heart? Or is it the combina
of them all? God of the spiritual so
and reaping, run Thy ploughshare thr
the souls of the people called Methodi
and get to Thyself, first of all, a harve
our own spirits!

We return inevitably to certain ho
and revealing figures of finance. How
have we said it? The price of a te
drink of soda water each week from
Methodist in the United States would
our present missionary program and
millions of surplus in our treasury!
of our popular versifiers several
ago described himself as buying ten
worth of seed. As he left the store it fl
through his mind that what looked to
clerk like a dime really represented a
acle! So he gave a lecture to himself

"You've a dime's worth of power whi
man can create,
You've a dime's worth of life in your h
You've a dime's worth of mystery, de
fate,
Which the wisest cannot understand
In this bright little package, now is
odd?
You've a dime's worth of something, k
only to God.
These are seeds, but the plants an
blossoms are here
With their petals of various hues;
In these little pellets so dry and so
There's a power which no chemist can
Here is one of God's miracles soon t
fold!
Thus for ten cents an ounce is di
sold!"

Edgar A. Guest wrote that, and and
think that we can give the lines an
gelistic and missionary meaning that
make him just now one of the poet-lau
of God! Ten cents a week as the se
the Kingdom! O Christ of Gethsema
of Calvary, is this the measurement
thought of Thee, and of thy work fo
World-Field? We make no plea that m
dollar men and thousand-dollar men
shrink themselves to the size of the
est silver coin. But we do make a pl
the crimson commerce of the heart.
put up a prayer that Christ may sa
from betraying Him for far less than
pieces of silver; and that we may be
from gambling for the seamless ro
the very foot of the Cross!

It is the time for Methodism to know
there are two crosses for our faith: o

ich we are to cling and one which we to carry. If we cling, and do not carry, shall lose our right in the Kingdom. If carry and do not cling, we shall lose our tive. Long ago it was said that "the od of the martyrs is the seed of the urch." In this proverb we find the two ceptions united. Let it be said reverent- hat there are for us all glorious frag- nts of martyrdom. Calvary is ours to e somewhat. Our fathers used to say, Cross, No Crown!" Jesus says the e to us today.

Ve have all had at least hints of the y of Johnny Appleseed. In my childhood ad his strange romance. His real name John Chapman. His native headquar- were amid the eastern settlements; his r headquarters at Ashland, Ohio, which then a frontier place. His nickname, n in semi-derision, became at last, like epithet "Methodist," a genuine glory. en he first came to observation men ld touch their foreheads smilingly as if indicate that Johnny Appleseed's head vacant rooms or uncoordinating wheels. lived and moved in the presence and er of a vision. He heard the tramp of ing feet and knew that the tides of men ld move westward and claim the em- s of mountain and desert. So he gath- many bushels of apple seeds and start- lone over the untracked ways, dropping pellets into the furrows of nature. When seed, but not the sower, was exhausted, would return to the orchards of the set- ents to haunt the trees and the cider s and to solicit their treasures. So did become the sowing itinerant. When in years the wearied, thirsty, hungry ellers went toward the setting sun, they d Johnny Appleseed's memorials. They d beneath his trees. They ate the un- idden fruit of his Eden. They were his ts. Doubtless they came to believe that idealistic planter was about the sanest among all his contemporaries.

not that sower our example?

have been thinking much of late of two esses—delivered by two chairmen of Unifying Commissions—chairmen that ded and worked magnificently and ed at last in the same quick way to the al fields. Many of you can recall Bish- Mouzon's description of the early Meth- preachers like Asbury and Lee, who hed out over our wild and stubborn er acres, bearing and scattering the seed of the Kingdom: and you re- ber, too, his description of the plen- harvests of grace. Yet amid all the ht and rhetoric and passion there the insistent question, "Can Method- do it again?" "Can Methodism do it n?" Before God we say today—"We can t again with the help of Christ. The odist Advance is not its own goal. It fence; it is a Gate leading to wider . And now we are on the way with

eady some of you have been thinking e of Bishop McDowell's famous and ite sermons—one that it would have a crime not to repeat. How vivid he the scatterer of the seed! Even now we s uncle striding across the field, dip- his hand into the homely bag of seeds, ropping them into the freshly opened es! We remembered the strange of his gesture and found ourselves ing for the pelting of the grain upon ager earth. Each of us then took upon lf the sower's vow. For the moment veted no harvest that arrived without springtime labor. We yearned to pay rice of toil; to go forth weeping, if need be, in order that we might have a right to the reaper's song. It seemed to us as if the author of the Parable of the Sower came and walked in company with his majestic servant—that He might supervise the field and reward the faithful worker. We arose and walked with the two of them; and some of us are still in the field, a little more dutiful because we caught that sacred challenge.

We hesitate here to strike a minor note. We will listen to its harshness for only a moment. Sowing is not always good—because seeds are not always good. The New Testament itself tells of one who sowed tares, and disqualified acreage, and made torment for the honest husbandmen. Often we wish that for at least a decade we could be rid of those who sow wrongly. It is said that the thistles that have often claimed thousands of fertile fields began in this land—because an immigrant grew homesick for the comely weeds of his nativity, and actually imported their seeds and planted them in his fields! Any movement, like the Methodist Advance, will always have its wind-regarders and its cloud-observers. The way the sowing ought to be done is the way we would do it; and, inasmuch as no two men do the same way, the seat of the scornful is always available. But growls produce fruit after their kind: and the fruit is always sour. Doubtless Johnny Appleseed might have found seeds or roots from which Upas trees could grow into dreadful prosperity. Let us thank God that he sought for holy growths.

It may be that I have allowed my figure of speech to dominate me unduly. If you think so, dismiss the thought; for the Methodist Advance is far more than rhetoric. To make that advance sure and glorious I would willingly commit a thousand literary blunders and send my words of rough power, cleaving through the soil of all our Areas. Moody once said to a critical lady that her objection to his grammar was valid, but that what little grammar he did have had been dedicated to the School of Christ! I think that I can truly say that in no signal movement in Methodism has the regarder of the winds and the observer of the clouds been less visible and audible. Occasionally he has said or written to me that he himself must be allowed to select the furrows; that he must be permitted to choose his own sowers from among the Bishops; that only one kind of seed must be scattered over his garden; and that any talk about twelve manners of fruits from one tree of life denoted a husbandry that knew not the need of this time! But I do honestly believe that I have never known a lovelier chorus of desire or approval. We seem to be hearing with a blessed unanimity the call of Christ the Chief Husbandman, saying, "Pray ye therefore, the Lord of the harvest that he would send forth laborers into his harvest." But our prayer should become more specific—even, "Here am I—send me." All of us have grown more than doubtful of the doctrine of vicarious substitution—in work for Christ's Kingdom. No other man can sow my present field; nor do I care to have any other man constitute himself as my autocratic overseer. No one of us must say—"Come and scatter the seed in the field of my appointment. I will sit in the shade of the trees and regard you with pleasure." We often talk about getting a movement down to our local churches when we are the only persons in the world who can carry it thither! None of us can be compelled to seize the seed and to scatter it over our acreage. We have our own furrows to cultivate, our own plows to guide, our own tools of spiritual agriculture to handle; our own soil to enrich; and our own harvest to gather—unless God may graciously allow us to do the seed-sowing and the cultivating for a beloved fellow-laborer. Today I feel that the Lord of our domain singles each of us out in a terrible and glorious way, by saying, "Son, go work today in my vineyard." We need have no fear of great numbers if they are in any degree touched or affected by the mood of Pentecost. The author of the Acts records three thousand conversions with a proper pride and did not shun the blessed arithmetic. The Revelator saw one hundred and forty-four thousand in the fields of eternal light and beauty and would have paid no heed if the four beasts had objected to his census. When I indulge the trust that the Methodist Advance may inspire portions of our eight million people to sow more seed and cultivate more fields, my heart thrills to the prospect. This morning I have the consoling sense of company; I want to recognize Him. Mary stood in the midst of a resurrection morning and saw Jesus without recognizing Him—"supposing," as the account puts it, "him to be the gardener." Well, He is the gardener, brethren. Some of us have not many more days of earthly labor. For myself, I am really anyious to become partner of the Gardener and to do my part in making the rose of Sharon and the lily of the valley grow in beauty; and even should it be necessary, to allow the seed of the Kingdom, represented in myself, to die, that it may not abide alone, but may be the prelude to the harvest.

That I conceive to be my responsibility in The Methodist Advance. I think it represents yours as well. "O Lord of the world's field, help us!"

THE CHRISTIAN HOME

Pastors who are interested in making church membership meaningful to children will find very helpful material in the March, 1940, issue of the CHRISTIAN HOME. March 17 is Palm Sunday, and March 24 is Easter, and it is at this season that a great many children are received into church membership. Bishop Clare Purcell writes about "When A Child Joins the Church," and Dr. G. Ray Jordan has an article on "When the Church Means Everything." Consideration of "The Home When the Child Joins the Church," is given by Karl Quimby, and Edith Kent Battle's "Dad, I Want to Join the Church," is reprinted by request from an earlier issue. This material will be found useful not only by pastors, but also for pastors to place in homes where there are children who are of an age to be interested in joining the church.—From the Board of Education.

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BOOKS

(Continued from page 6)

is left a-thrill with confidence and expectancy regarding a tomorrow which is still wrapped in shadows, but whose substance and solid merit he has already seen.

Their Future Is Now; The Growth and Development of Christian Personality, by Ernest M. Ligon, B. D., Ph. D. The Macmillan Company, New York, pp. 369, price $3.

In this book Dr. Ligon undertakes to link Jesus' teaching concerning Christian personality with scientific method for achieving its best and fullest realization. It is, therefore, the application of the best established methods of Christian education to the solution of the problems of the individual in terms, not of a fixed rule, but to follow the aptitudes of the individual himself. It is a study of youth development supported by scientific research and case studies.

Dr. Ligon is a native Texan, did his undergraduate work at Texas Christian University, received his degree of Doctor of Philosophy from Yale University, and is now Associate Professor of Psychology at Union College, Schenectady, New York. He is still a young man and has, therefore, the viewpoint of his age and is thoroughly abreast of the best thinking and scholarship dealing with his subject. An indication of his approach to his subject is found in words taken from his preface: "Among the influences which motivate men, religion has been and will always be one of the most powerful. And if men are to be lifted to their highest possibilities, religion must play the leading role." The author follows a carefully graduated process from the nursery through the kindergarten, youth, and the period of adolescence to complete maturity and social integration. The process is too long and detailed to lend itself to intelligent analysis in the space allowable for this brief review. Suffice it to say that any who may be interested in such study will find in the pages of this volume a wealth of helpful material on the very important subject of child development.

Men of Power, Volume V, by Fred Eastman, Cokesbury Press, Nashville, pp. 222, price $1.50.

With this group of studies, Dr. Eastman brings to conclusion his five-volume series of sixty-minute biographies. Here we have studies of Lenin, Gandhi, Dr. Trudeau and R. L. Stevenson. From our point of view, we are inclined to believe that this is the poorest of the five volumes. We believe that both Lenin and Gandhi are given more favorable consideration than their merits deserve. As for Dr. Trudeau, the reason for including him in a study of men of power seems to have been more the fact that as a physician he was linked with Stevenson than otherwise.

We understand perfectly that these sketches are intended to be popular rather than profound, but we cannot believe that they should be misleading because of what they fail to say. We do not agree to the interpretations of Lenin and Gandhi. To even suggest Lenin as a composite of Moses, Jesus, Washington and Lincoln, is beyond our imagination, and we do not think that the Russia of Lenin is one of the most powerful states in the world. Neither do we believe that Commissar Lenin and his successors have fulfilled for the Russian millions what is implied by "a more abundant life," literary artists and publicists to the contrary notwithstanding. Most assuredly we do not admit that Lenin and Gandhi "are undoubtedly the two most representative men the twentieth century has produced." even with the qualifying comment. In our opinion such interpretations contribute little to public ideals and less to discriminating knowledge of the makers of substantial values in our history.

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METHODIST LAYMAN SPEAKS OUT

(Continued from page 10)

nations is so directly dependent upon the trade between them, the most important thing any of us can do to protect these interests is to encourage informed discussion of the issues at stake. To that end I am enclosing a booklet prepared by this Bureau, in the hope that you will read it carefully and discuss it frankly.

I would appreciate a letter giving me your impression of the present situation and offering any suggestion you have to make as to what may best be done to preserve the equities we each have in Japanese-American trade.

Sincerely yours,

Dear Sir:

Thank you for your letter of January 2nd. I will answer it with as much candor as you would undoubtedly answer me, if conditions were reversed.

I am not able to think about trade with Japan unemotionally.

I believe that many people in the United States are sincere Christians. Millions of dollars that I see contributed to the Community Chests and many other types of institutions where individuals give liberally to the support of their less fortunate bretbren, makes me believe that there is some active power derived from Christian teachings existing in the minds and hearts of the people of this country.

We have heard much testimony in the past year that the "war lords" of Japan worship a cold, heartless, materialistic god who works only through the laws of "survival of the fittest."

Many Americans believe that civilization based on such a god can never survive

Millions in this country prefer sacrificing profits from trade with Japan to becoming partners in (what are reported to us as) the crimes which the Japanese Militaristic Party are perpetrating on Chinese men, women and children in the present undeclared war!

Sincerely yours,

Over-emotionalism—The great cent over-emotionalism in America is not church but the college. If people's emot were stirred in church as they are at ball games, religion would get somew —Bishop Edwin H. Hughes, Meth Church.

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Lose no opportunity of declar- to all men that the Methodists one people in all the world, that it is their full determina- so to continue."—John Wes- letter to Ezekiel Cooper, Feb. 791.

THE LIVING CHURCH

Incarnation of the Son of God has many instances and many ad- to the children of men: and one reatest and most momentous is this he Most High is now so near us: ecially so near us when we pray. that so? . . . Do we practice the of Christ when we pray?"

—Alexander Whyte.

E PRAYER-ROOM TODAY

hought of Thee enlarges the com- our minds; so comfort us with rness also. Speak to us in mem- ng to our recollection those gra- d revealing experiences that have d illumined life. Comfort us also onsciousness of Thine ever present ilable power to help. May needy d solace and serenity and for- May those whose wells have long e dry sink shafts into the nether and draw living water from the tible supplies of Thy grace.

No. 6.

NEW ORLEANS, LA.
SDAY, FEBRUARY 8, 1940.

Where Happiness Lies

Nobody knows where happiness waits,
Across what meadows, within what gates,
Sometimes for an hour it walks by one's side,
Then veers like the wind or turns like the tide.

When I was a little child it was everywhere,
It danced in the sunlight, it sang in the air,
It pulsed through the notes of my mother's song
And the arms of my father, straight and strong.

Nobody knows where happiness dwells,
Or how to snare it by charms or spells;
It can fly like a lark! it can bud like a rose,
But the secret of happiness nobody knows.

This much is true; it will not depart
From the way of a tender and loving heart;
It can veer like the wind, it can turn like the tide,
But in souls that have faith it will still abide.

—Baptist Observer.

WALLET OF THE WEEK

JAN SIBELIUS, Finland's great composer, is said to have written his Sixth Symphony, one of his most perfect works, while Russian bombs were falling around his home in 1918. At the time of the first raid on Helsinki, in the present Russian invasion of Finland, Sibelius was erroneously reported to have been killed. He is a great composer, a great patriot and a worthy representative of the people who are putting up such heroic resistance against Russian aggression.

* * *

MORGAN MEMORIAL CHURCH, Boston, has adopted a total budget of $757,879 for the year 1940, according to a news note in **Zions Herald.** This is said to be the highest amount adopted for any year of the more than forty years of its history. The work of this great social center includes training, wages rehabilitation, work relief, supplementary and direct relief. Many a person has had occasion to thank God for the existence of that church.

* * *

BANK DEPOSITS in the United States, at the close of business on December 31, 1939, totaled sixty-four billion four hundred million dollars, according to a report credited to the Federal Reserve Board. This is said to have been the highest total attained in the history of the country, and it represents four hundred and eighty-nine dollars for every individual in the nation. It is stated also that deposits increased five billion dollars during the year, and that they are nine billion dollars more than in 1925.

* * *

MR. AW BOON-HAW, a Chinese Resident of Singapore, is reported to have invested recently two million dollars in China's National Salvation Bonds. The investment represents a fund which he had set aside for the purpose of establishing one thousand primary schools in China. It is his thought that after the war is over, these bonds will provide a fund for carrying out his original educational plans. The investment is an eloquent expression of his patriotic and philanthropic spirit, but no less of his confidence in the ultimate triumph of China in the conflict now on.

* * *

UN-AMERICAN ORGANIZATIONS to the number of eight hundred, was a charge made by Algernon D. Black, in an address before the New York Society for Ethical Culture recently. He declared that such organizations usually conceal themselves behind names like "American," "Patriot," and "Christian." He instanced the Christian Front, the followers of Father Coughlin, and the Knights of the White Camellia, as examples of such organizations. It is rather sweeping to say that there are eight hundred such organizations and then name only three. It would not be wise to take such a charge too seriously until we have at least a little more definite information on that subject.

LONDON MASONIC HOSPITAL operated at a lo nine thousand pounds, according to the report for fiscal year ending June 30, 1939. Of its fifty thou pounds income, twenty-seven thousand pounds came patients and twenty-three thousand from donations unusual item was fifteen hundred pounds expended air-raid shelters." As a war emergency measure the ber of beds has been increased to three hundred.

* * *

THE SHORTEST VERSE in the Bible has been erally accepted to be John xi. 35, "Jesus wept." It is shortest verse in the English translation, but not so the Greek. The shortest verse in the original is 1 Th v. 16, "Rejoice evermore," which has two words fourteen letters, while the passage from John has t words with sixteen letters. "Jesus Wept" furnishes a ture of the heart of Christ and "Rejoice evermore" us the key to triumphant Christian living. They are systems of theology, but snapshots of truth.

* * *

RELIGIOUS STATISTICS of Greater New York, piled by the Federation of Churches, show a half mi families living in slums; seven hundred thousand job three hundred and fifty thousand Negroes victim by prejudice; one hundred and fifty thousand Pu Ricans suffering beyond all others; a million case venereal disease; a million arrests of whom seven t sand were children; more than a thousand suicide million two hundred thousand children untaught in religion, and five million people not attached to Christian church.

* * *

THE BOOK-BUYERS OF EVERY AGE pay for chaff than wheat. Statistics show that six hundred fifty of every thousand books published are forgotten fore the end of the year of their publication, one dred and fifty more at the end of three years, and fifty survive for seven years. Of fifty thousand pub tions of the seventeenth century, but fifty-nine have reprinted; and the same thing is true of the book the eighteenth century. Gutenberg printed the first in 1448, and since then approximately a billion co have been printed in over a thousand languages and lects.

* * *

REV. MALCOLM MOFFAT, the grandson of Ro Moffat, the pioneer missionary to Bechuanaland Africa, died on Christmas eve at Kalwa, Northern desia. At the time of his death he was seventy years and like his grandfather he had given his life for Af He was also the nephew of David Livingstone, w daughter, Mrs. Frank Livingstone Wilson, died in land a short time ago. Malcolm Moffat's station wa Chitambo, the nearest European settlement to the of that name where Livingstone died. Another li severed in a glorious missionary succession.

New Orleans
CHRISTIAN ADVOCATE

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. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

A REFINER'S FIRE

Upon the tongue of the old prophet, we find a figure hich describes a process of testing that has gone on the religious life of the world from the beginning—Like a refiner's fire." Circumstances vary its form but he principle is always the same, and the result is the ame also. The human reaction to the first phase of its pplication is discouragement, for few of us ever reach he stage of assurance and confidence to which the dras-c reduction of our organization does not mean disaster. t is hard to resist the depression which comes when we witness the retreat of deserters from our own army, nd to the statistically-minded it means the failure of a ause.

But the teaching of history is that the strength of the ord's army is not dependent upon numbers, neither is dependent upon public favor. Gideon's army vanquished he Midianites after it had been reduced from thirty-two housand to three hundred. Christianity has never been eaker or less aggressive than when it has achieved ominance through public favor. In such a situation it ecomes a style and an attitude rather than an experi-nce. With such a church nothing is more natural than hat the opportunists and the selfish should take the road hat leads back to the ease and the flesh pots of the orld. The man with the hireling spirit flees before the avage onslaughts of individuals and interests hostile to hrist. The refiner's fire always discovers the shallow nd the false in the religious life of the Church.

But of vastly more importance is the fact that by the ery same process is revealed the souls of heroic temper nd uncompromising devotion, who have always pushed ack the religious horizon of mankind. In one of the dark-t hours of the Christian enterprise a bare handful went orth from a prayer-room, in Jerusalem, to take the world or the risen Christ. The Church in the catacombs and he Church of the martyrs represented a religious hero-m and devotion which were unconquerable and which o enemy could kill. Much is being said about religious epression in Russia and in Germany. The dictator am-tion finds in the faith of the Christian Church a fac-r which is both inconvenient and disconcerting. By eans of purges the ranks of the organization are dec-nated. Some are driven to surrender and some are sent death, but for such a policy history has one universal erdict, "Failure." The evidence of the approaching dawn not to be found in the conditions which appear to the e, but in the uniform verdict of history. When the fire as burned out the dross a purer and a more powerful urch will appear. Its numbers may be alarmingly re-ced, but if it shall retain its faith and its sense of de-ndence upon God, it will gird itself anew and go forth to the conquest of the world for Christ. Organization is always a secondary factor in Christian success.

WITH OUR SUBSCRIBERS

Again we are giving notice that past due subscriptions must be discontinued. Five hundred expiration notices are going out to our subscribers. They mean exactly what they say. Our mailing permit is granted upon condition that we maintain certain standards, but more important is the fact that we cannot afford the loss which results from carrying names for an indefinite time. Please give your attention to the notice that may come to you.

The Campaign

The weeks are flitting by and the time will soon come when many causes will be clamoring for the right of way. We have mailed nearly every steward who is not a subscriber to the Advocate a personal invitation and appeal to become a reader of the paper. We are receiving some responses already, and some of our pastors are well on the way to the completion of their Advocate campaign. Let's get it over with. We do not expect to let it be dragged out as it was last year. It is our plan to make June 30 the deadline.

Honor Roll

Elsewhere will be found an honor roll which we expect to carry during the campaign. We are doing this in order to give credit to those who have succeeded in their task and to avoid the constant reference to subscription items in the personal columns. We will send sample copies and we will render any other assistance possible. What you do now will make your success easy and sure.

UNION AND CHURCH JOBS

Loyalty to the basic ideas of Union is shown more by conduct than by public declaration. No one knows this better than the Methodist editor who must deal with a constant stream of amiably phrased publicity, some of it rather adroit but some of it poorly disguised propaganda. Sometimes it is unsigned and in other cases it comes from sources other than the reputed sender. In some instances request is made for a "good position" in the paper. None of these things are criminal, but no editor likes to be made the mouthpiece for a more or less anonymous type of publicity.

Our platform is to cut out every secretaryship, bureau and department not imperatively necessary to an effective administration of the enterprises of the Church. We believe that the coming General Conference will be very shortsighted if it does not eliminate all excess baggage. It should be done now, because it will be much

easier to create a necessary office than it will be to blast even an underling out of a sinecure. We are not remotely interested in the ambitions of anybody. We are for making an official personnel that will be efficient and waste-free—a non-political and even a sacrificial type of service.

From the bishops down we would require an audit of service in the field under supervision, and a payment of expenses upon duly approved statements. We would do away with lump sum expense accounts and outlaw honorariums, direct or indirect. We believe that any and every servant of the Church should give intensive care to his field, and that the record of official service should be an open book in Methodism. As for this editor, we would like to give our readers reports of achievement stripped of personal publicity.

MEMORIAL MERCY HOME HOSPITAL

Sunday, February 11, is the day designated for the presentation of the Memorial Mercy Home Hospital, and for receiving an offering for its support. It is not easy to tell all the facts which lie behind this door of hope in such a manner as to make it grip the hearts of our people as it should. Suffice it to say that these three Conferences support no nobler mission of mercy and love than this. We urge, therefore, that every pastor present the cause and take the offering. Send the money to the Memorial Mercy Home Hospital, 815 Washington Ave., New Orleans, at once. By so doing you will be helping to save socially helpless girls and their innocent babes for the Church and to a wholesome and helpful life.

A METHODIST CHILD'S MEMBERSHIP MANUAL

Elsewhere in this issue will be found a detailed description of A Methodist Child's Membership Manual, Abingdon Press, by Dr. Costen J. Harrell, pastor of West End Church, Nashville. This little book deals with one of the most delicate and exacting responsibilities of a pastor—the ministry of bringing the child face to face with the essential values of the Christian religion and of church membership.

Dr. Harrell, as a pastor, has dealt earnestly and conscientiously with this problem, and in this Manual he offers to his brethren in the pastorate the results of his thought and experience. He offers to walk with them and counsel with them through the experience of bringing the children of the Church through a real experience of salvation and a wholehearted commitment to the privilege and responsibility of the church relation. We gladly commend this Manual to any pastor who would make his ministry count for most when the children under his care stand upon the threshold of membership in the Church.

SPECIAL ANNOUNCEMENT

This issue of the paper is being made up on Friday because of the Carnival holiday. The earlier makeup was necessary in order that the paper might reach our readers on time. We do not assume responsibility for all the views of our correspondents, but we do accept the obligation to make prompt delivery of the paper. Circumstances sometimes make it a little difficult to fulfill this obligation—cold weather, machinery mishaps, and holidays being among the more common hinderances. Last week a motor burned out and a part of the issue had to be fol by hand, but even that occasioned only a slight de for a part of the issue. No effort is spared in mak certain the regular and prompt delivery of the Advoc

Editorial Miscellany

By Dr. H. T. Carley

THE BEAUTIFUL SNOW! (TAKE IT AWAY!)

A week ago today (this is written on January 29) beautiful snow began to fall. It was already cold, a bor blast having hit this unsuspecting village on the p ceding Thursday, striking as fiercely as "a wolf on fold." So the flakes as they fell stayed where they we until the ground was covered. As they continued to f they began to pile up till they were about a foot de the next morning about eight o'clock, when they cea to fall.

It was a beautiful sight—while the flakes were fal and after they had spread out over the earth. Many child watched them eagerly, hoping enough of th would fall to furnish snowballs and material for sn men. The young people were hilarious at the prosp and even the old folks, who ought to have known bet smiled happily as they stood at their windows watched Mother Nature gently lay a white coverlet o the shivering earth.

So we got snow—plenty of it, and for a long time. children and young people played in it; the older peo stayed indoors and enjoyed looking at it and eating ic cream; the merchants sold plenty of rubber boots a galoshes; and a general good time was had by all— a few days.

But the thing lasted too long. For a day or two it thrilling; now, it is almost killing. People are gett weary of cold feet, chapped hands and faces, sore thro and generous doses of cough and cold remedies. chickens have all quit laying and there are no eggs breakfast. On top of that, they can't get out in the sn so stay in their houses—and you have to tote feed water to them. The woodpiles are getting low. The ca are shivering, and some of them have died. The pe have been mighty good about feeding the birds—but h dreds of them have perished. The school had to close. mail man is late. The water pipes are all frozen and only way to get water is to carry it from the well. ten days the temperature never went above the freez point—mostly it ranged from four degrees below z to fifteen or twenty above.

The beautiful snow! If you have plenty of wood, g or steam heat; if you have an ample supply of wa clothes and bed cover; if the postman brings your m to the door and the grocery store delivers your order the house; if you have no chickens and cattle to f and if you don't care what happens to the birds; if y throat never gets sore, and you never wake up o freezing-cold night with a thumping toothache—bea ful snow!

Otherwise, take it away.

Looks are often deceiving. The prettiest girl does always make the best wife.

HE FAILURE OF THE CHURCH

By Rev. W. A. Tyson

For one, we are tired of reading and lis-ning to those who talk about the church ing a failure, especially so since they use eir terms in such a loose way. "Church" not defined. Neither is "failure." Neither "success." One man thinks the "church" failure if it is not socialistic; another nks it is a failure if it is socialistic. One nks it is a failure because we have graft, war, or unemployment, or business cor-ption; another thinks it is a failure if it not above such material sins. One thinks a failure and quite meddlesome if it sades for a moral atmosphere, or for ohibition, or for the abolition of vice; an-her thinks it is cowardly, time-serving, wing to the pew's wealthy and powerful cupants if it does not crusade against al-hol and prostitution.

These statements are not merely the ought of the writer. Such magazines as he Religious Digest, Collier's Weekly, The turday Evening Post, Forum, Harper's, he Atlantic, as well as such daily papers The New York Times and The Boston anscript, together with church publica-ons like The Christian Advocate, The New rleans Christian Advocate, The Christian entury, and Zion's Herald, have had one or ore articles of the above tenor within the st two years. Some of them written by ch men as Will Durant, Edwin Lewis, anley Jones, and others of equal note.

The January issue of Fortune has a well ritten, challenging article, more or less igh brow," which has many good things out the church, but it also says the church a failure. Terms are loose. It does not fine success, failure, church, and some her terms. We will attempt no summary the article, but we will give attention to me of its statements.

We quote: "It cannot be said that the urch has faced with any conspicuous suc-ss the new material conditions brought out by the industrial revolution," says the ticle. But that is a loose statement. What meant by "faced?" by "conspicuous suc-ss?" By "industrial revolution?"

World-famed economists, such as Fonfani, ch as Max Weber, have written volumns show that the church (Protestantism, at at) is responsible for "the industrial revo-ion."

Not a voice was raised against slavery til the church raised it, and its ministers t jailed for their trouble. None con-mned unfair business practices until the urch attacked the old "caveat emptor" as moral and unChristian. None crusaded r short hours and a fair wage until long er the church had raised its voice.

In near recent times, it was the church at made a survey of the United States eel works and the twelve hour day, some-nes an EIGHTY-FOUR HOUR WEEK, d kicked up such a rumpus that it ended ch unfair treatment of workers. That ced" industry.

Just a little while ago a group of laymen the industrial world met in solemn con-ve in one of our midwestern cities and ssed a vigorous warning for the minis-rs of the Methodist Church, which was re of a threat than it was a warning, d which was ignored. These industrialists nted the preachers to "preach the Gos-l," and let them and their practices strict-alone. That seems to indicate that Meth-ism "faces" the industrial world.

Before any politician thought of it, The Social Creed of the Church was adopted by several denominations, notably the Methodists. This creed has all of the best features of the New Deal, and some excellent ones which go away beyond that controversial, political effort. Almost every business organization and many politicians say the church has failed because of such a creed, but its suggestions are being adopted and used with success, just the same.

What is success for the church? Everyone hearing its message and living the Christian life, which it undoubtedly preaches and teaches, would be one standard of success. That "everyone" includes all men everywhere. That certainly is the goal. It has not been reached. By such an inclusive standard there is nothing successful in all of the world. By such a standard no man is a success; no business is a success; no magazine is a success (including Fortune); education is not a success; government is a failure, including democracy; many of the sciences are failures; society itself is a failure.

To argue this way is to begin with a near-false or entirely false major premise. viz.: "the church is a failure unless all people everywhere hear and live the Christian standard of life." We say again that is false. That would mean Utopia; that would mean the millennium; that would mean heaven itself. That would be perfection in the church, which does not exist there or anywhere else.

The church is as near perfect in the church realm as anything else is in its realm; it is as much of a success as anything else.

The Fortune article charges that leadership in matters of righteousness has passed from the clergy to the laity. We doubt that. But if it is true, so be it. That is an evidence that the church has succeeded. That refutes Fortune's argument. Where did the laity get the idea? Where the inspiration? Where the stamina to carry on these works? From none other place than the church, my dear pessimist.

It is further charged, by Fortune, that the preachers are time-serving, and that they preach a gospel suited to the pew. This is an unsupported statement, which is merely a personal opinion. Witness 1928, the fight against alcohol, and all sorts of corruption, in spite of the howls of the pew, such howls as became violent threats, and in some instances persecution.

As an evidence of time-serving gospel shaped by the pew, the article cites the opposition of the church to war in 1914, with its subsequent support (?) of war, and its postwar disillusionment.

It is doubtful that there was any change in the moral attitude of any preacher toward war in 1914 to 1918. But after war was declared and we were in it, there was nothing left but to try to help our nation, or be accused of treason. The false propaganda and the broken promises of the war mongers did bring disillusionment. Ministers did trust them to make a lasting peace, to preserve democracy, and to be fair, as they unqualifiedly promised to do. Apparently the politicians never one time intended to keep such promises. That did bring disillusionment.

At present there are official, doctrinal statements in the rules of the Methodist Church against war. This church has joined the ranks of the conscientious objectors. All ministers will move heaven and earth to stay out of any future war—wholesale theft, brigandage, and murder, that is thoroughly unChristian. But, my dear Fortune, if we are forced into it, we will be loyal to our nation, which we ardently love, and we will do our best to win that war. At the same time we will oppose war per se, and despise it every day that we live and work to win. And that is not a time-saving, pew-controlled ministry, either. It is merely common sense.

Quoting: "the values used by the church in reaching its decisions could not have been absolute spiritual values." These "decisions" are supposed to be those about the World War. We ask: on what authority does the author state that they were decisions of the church? There are at least twenty-five major denominations in America. Does the author base his statement upon any official pronouncement of these bodies? Has he heard, or seen quoted, maybe, the statements of a thousand ministers out of the two hundred thousand in America in 1914 to 1918? Would he mistake Billy Sunday's blasphemous prayer to God to d. . . . the Kaiser as the sentiment of the church. We rather think that there was a large number of preachers in America at that time who wanted war. These were personal opinions. These opinions were not the official stand of the church.

What are "absolute spiritual values?" The Decalog? The Sermon on the Mount? Social justice, whatever that is? The Golden Rule? Sobriety? Decency? Fairness? Worshipping God? A moral life? Beauty of soul and of nature? Kindness? Unselfishness? Service? Faith? Hope? Charity? Love? Forgiveness? Repentence? Restitution, or righting wrongs? Just what are "absolute spiritual values?" We, ourselves, think these are some of them.

There are very few ministers in all of Protestant America who are not preaching and standing for every one of the virtues named in the paragraph next above.

Ministers do not have any magic; they do not have any superhuman prowess, so that they can force all hearers to observe the Golden Rule, or the other Christian precepts. However, the degree of acceptance is greater than for any other set of principles.

Before the end of the second century, A. D., there were a few who said that Christianity was a failure; about the time of the Crusades there were those who said the church was a failure; in Reformation days there were those who said the church was a failure; in the days of the French Revolution several of the brilliant scholars of France said the church was a failure; in the days of Wesley it was said that the church had failed; in the World War quite a few brilliant writers said the church had failed; it has been vigorously said all over Russia, Germany, and some other spots of the earth, in modern days, that Christianity and the church have failed.

Upon the basis of such logic we say that the Pacific Ocean is a failure, notwithstanding Mark Twain, who, when he first saw that ocean is reported to have said, "Boys, she is a success!" We support our statement with "Dana's Two Years Before the Mast," with the story and the movie, "The Hurricane," with Jack London's South Sea stories. And we challenge any man to prove that either the Atlantic or the Pacific Ocean is NOT a failure.

To believe that the church is a failure is almost as fixed as the belief that toads cause warts, that asafetida worn about the neck prevents disease. or as some other superstitions—among a certain class of people. Whatever is believed by anyone, including Fortune, does not change the truth, however.

Tupelo, Mississippi.

THE SANCTUARY

"AS FAR AS I CAN SEE," OR ANTICIPATIONS OF 2000 A. D.

By Rev. Joseph A. Smith, D. D.

"Verily I say unto you, he that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12).

INTRODUCTION: Last Sunday I celebrated my fiftieth birthday, and in preaching to you I took the pretentious subject: "The World As I Want It," using as a text the words, "Behold this dreamer cometh." However, I spoke so often of my own age that the law of suggestion evidently got me, for, expressing an old man's propensities, I fell into a reminiscential mood and indulged myself in talking at length about the world as I had known it, rather than anticipating, as I had set out to do, the more ideal developments of the world under the influence of Jesus Christ. This I propose to do today.

What of the Future?

Of course I cannot surely know what will happen in the years which are ahead. I claim no occult powers nor gift of prophecy. I am a forth-teller, not a fore-teller. However, I do know something of the progressive nature of truth and life as revealed in history, and, I may be bold enough to say, I possess in a limited measure the discernment of faith. Hazarding my future reputation for sound judgment and creative imagination on these, I shall now anticipate the achievements of the decades closing with the year 2000 A. D.

1. Nothing is more intriguing than speculation concerning the future progress of civilization due to the increased knowledge and new applications of the physical sciences.

Light

During the next fifty years the development of hydro-electric power, under a socially-planned government, will greatly reduce the cost of lighting and extend its use widely. The T. V. A. is but an immature experiment in this direction. All homes, both urban and rural, will be adequately illuminated with indirect, glareness and shadowless lighting that will afford one hundred per cent more utility than is now enjoyed and will greatly protect human eyes. The chief highways and transcontinental arteries of automotive traffic will be as well illuminated in 2000 A. D. as the average city streets of 1940.

In this connection I might add that the great development of economical electrical energy, to say nothing of new ways of producing energy from the sun rays, or from radio-activity, which will no doubt be highly advanced by 2000 A. D., will render the use of coal for heating and cooking as obsolete as the use of wood for these purposes is today. Prices will fluctuate somewhat, but the average cost of such utilities as lighting, heating, cooking and air-conditioning with twice the efficiency now obtained, will be in 2000 A. D. less than fifty per cent of what it is today. in relation to the income of the individual home-owner.

Housing

I say home-owners, because before 2000 A. D., there will be neither municipal, county, state or federal ad valorem tax on homes or farms by the property valuation of $10,000 and under the help of institutions of which the Federal Housing Administration is a forerunner, millions of families now living in flats, apartments and hotels will build and own homes. There will be no slums or cheap tenement houses in 2000 A. D. Even the two-room Negro "shanty" in the South will be a museum piece.

Indeed, it is probable that wood will no longer be used for building material except for interior finishing, and in the form of one of the many "compositions" chemically compounded. The great forests will be fairly destroyed before 2000 A. D., and reforestation, although highly advanced, will be able only to take care of the national watersheds for flood protection and the plains for dust storm control, and to provide lumber for finishing materials, furniture and musical instruments, and the growing of trees, whose products are necessary for chemical purposes.

Horticulture and the raising and merchandising of fruit and nut trees, shade trees, shrubbery and flowering plants of every kind for the beautification of parks, homes, streets and highways, will become one of the great industries of the future.

Newsprint, pulp, magazines, cartons, and other paper products, the manufacture of which is now destroying trees and saplings more rapidly than they can be grown, will be manufactured from some other material in the near future. It is not improbable that cotton, with some economical filler, will supply this need before 2000 A. D.

Within the next six decades the chief materials used for all buildings, including homes, will consist of steel, aluminum and other metals, concrete, brick, tile, slag, glass and synthetics.

Transportation

It is reasonable to expect the means of transportation to advance at least as rapidly during the next fifty or sixty years as they have during the last twenty-five or thirty years. This will require superhighways with one-way lanes of travel and separate lanes for freight traffic. The superhighways will be illuminated at night and will never cross railroad tracks or other super-highways on the same level. They will be equipped with more elaborate safety devices than have ever yet been used. In addition to the use of speed governors for city use, every automobile will be equipped with a device connected with the speedometer, which will make a permanent record of the speed at all times. This record will be available to the police. Monthly inspections by expert mechanics, under the employment of municipalities or the state, will determine the mechanical fitness of the car for operation. Careful training and rigid examination will be required for drivers, and no car will be allowed to operate that is not adequately covered by insurance, including personal liability.

In 2000 A. D. there will be millions of airplanes in private and commercial use. This development in the use of aircraft for all forms of transportation will accelerate the tempo of the commercial and social life of the world. It will also materially affect architecture and city planning. Cities will cover larger areas to accommodate the thousands of landing fields; streets will be much wider and skyscrapers will bec obsolete. There will be a trend toward building of small but beautiful co estates within an hour's flying time of city.

It is highly probable that the electric age battery will be perfected by 2000 A and this, with the very economical pro tion of electrical power, will revoluti transportation. The gasoline combustion gine, as we have it in our automobile t will be superceded by electric motor greater power, speed and beauty, and operating cost will be materially redu

Communication

The first actual transmission of televi signals to a great distance was at a pu demonstration by the American Teleph and Telegraph Company, between New Y and Washington, in 1927. By the year A. D., television in technicolor will be p fected and in common use, not only properly equipped theaters but in ho as an integral part of the highly impro static-proof radio equipment.

2000 A. D. will have recorded changes in the administration and co of radio service. The Bureau of Radio ministration will be a unit of the fe Department of Education and Culture, w will be one of the regular Departments the Federal Government, administered the President and his Cabinet. By 20 D. the great radio stations and net hook-ups will not be used for comm advertising. The number of great broa ing stations will be greatly reduced, they will be much more powerful than are today. In the absence of financial port from commercial advertising, broadcasting stations will be supported taxation and by great educational and istic foundations. The radio programs be limited to the following general i News, Educational Programs and Tech Instruction, Music and the Fine Arts, lar Recreation, Entertainment and Am ment, including Popular Music, Ethics Character-Training, Religious Worship Sermons, Civil and Governmental Ma including Political Speeches.

Cinema

The motion picture, with its sound e ment, will undergo revolutionary ch in order to compete with television. It survive because its films are perma records, capable of unlimited exhibitio

Motion picture machines, with the sound equipment and also the most proved radio and television machines attachments, will be in every school college, and in most churches by 2000 A

Synthetics

One of the most wonderful develop in the world of 2000 A. D., will be the m facture and use of synthetic products. will probably be the greatest contrib to the science of chemistry during the six decades. A synthetic is the chemical semblage of various molecules into a compound with desirable qualities.

There are many of these synthetics manufactured today such as: synthetic tracts, as satisfactory as the natural tracts; synthetic camphor made in a tory at 48 cents a pound as against once charged for the natural product; thetic musk, the base of all perfumes, produced for $7.00 a pound as against for the natural secretion obtained fr Tibetan deer. We are all familiar with products as cellophane, rayon, artificial bers and ivories, dyes, aspirin and the

(Continued on page 14)

CONFERENCE NEWS AND PERSONALS

rs. W. M. Wiggins, of Leland, Miss., enrages us with a personal note appended a business letter. We sincerely appre- e the good will of all our friends.

ev. H. M. Wolfe, of the Department of ngelism and Stewardship, at Shreveport, orts splendid cooperation in the work to ch he was assigned at Conference.

ev. W. C. Newman, Rev. W. L. Pearson, . A. Y. Brown, Rev. C. L. Rogers, and . W. J. Cunningham, from the North sissippi Conference, attended Ministers' k at Emory University January 22-26.

ev. C. A. Schultz is very happy in the spect for a good year at Tylertown, ere plans are well under way for the motion of the entire program of the urch.

Ve appreciate a letter from Miss Mary ve, from Pearlington, Miss., and espec- y her commendation of the Advocate as ournal of clean literature and religious .

ev. Hugh C. Castle reports that the mbership of Crystal Springs Methodist rch has given him a generous recep- n, and that large congregations are at- ding the services.

card from Mrs. Robert M. Brown an- nces the arrival of Martha Sue, daugh- of Mr. and Mrs. Robert L. Brown, of reveport, La. Of course Grandpa and ndma Brown, of Arcadia, share the joy he happy parents.

ev. R. V. Fulton, pastor at Greensburg, has almost a district in his charge en it is good weather, but he says not- hstanding the severe weather which we e had, his work is moving along favor- y.

ev. B. B. Rogers, pastor at Philadephia, s., is making a calm survey of his task the year. He expects to carry through ystematic program for accomplishing all the church requires of him and his ple.

illiam Shields Holmes, Baton Rouge, who knows that he has read the Advo- since 1873, is still standing by as the d friend of the paper. We appreciate his lty to the Advocate and his friendship its editor.

Ve regret to learn of the illness of the ily of Rev. C. B. Powell, of Melville, At the time of his writing he himself escaped, and we hope that all the fam- are now well on the way to complete overy.

he Advocate office has received the lists tewards and addresses for all the dis- ts except one in North Mississippi, two Mississippi, and one in Louisiana. We ld like to urge the delinquent district erintendents to make the lists complete nce.

ev. W. J. Cunningham, pastor at Sardis, s., writes enthusiastically of the splen- service rendered by Miss Cora Bare- l in behalf of the Advocate in his rch. To Bro. Cunningham's word of com- dation the Advocate adds a hearty nk you.

rom Giddings, Texas, we have a much reciated communication from Dr. R. H. oy, who at one time was a member of the Methodist Church in Monroe, La., and whose grandfather, Rev. William H. Turnley, was at one time pastor of that congregation.

Friends of Mr. and Mrs. F. M. Casey, of Foxworth, Miss., will rejoice with them in the arrival on January 26, of a baby girl, whom they have christened Virginia Claire. The Advocate joins with many friends in good wishes for the babe and unlimited happiness for the parents.

Rev. J. F. Mincy sends us a clipping announcing the marriage of Rev. J. T. Gullett, of Booneville, Miss., to Miss Lucy McHalfley, of the Biggersville community. Bro. Gullett is serving as evangelist for the Corinth District. We regret to learn from the same letter that Bro. Mincy has been indisposed.

A hurried glance over the list of stewards shows that forty churches do not lack more than five stewards of having a complete list to take the New Orleans Christian Advocate. Two churches lack one, six lack two, twelve lack three, thirteen lack four, and seven lack five each. A step more and they could all be on our ninetieth anniversary honor roll.

Rev. T. Homer Trotter, pastor of Canal Street Methodist Church, New Orleans, held a dedication service for that church on last Sunday evening, at which time Rev. Elmer C. Gunn, district superintendent, was the speaker. Canal Street church, formerly known as Epworth Methodist Church, is now free of debt and is ready to go forward with an expansion program.

The Vanderbilt School of Religion announces its Rural Church and Community Conference for April 1-5. This school has been conducted since 1927. At the same time the Cole lectures will be given by Dr. Edwin E. Aubrey, of the Theological Seminary, at the University of Chicago. Those interested are invited to write Dr. John K. Benton, Vanderbilt School of Religion, Wesley Hall, Nashville, Tenn.

A letter from Dr. J. W. Lipscomb, of Columbus, Miss., brings us the first definite word concerning the fire which destroyed a large part of that beautiful little town a short time ago. It was even worse than we had thought from the press reports, and Dr. Lipscomb said that if it had not been for fire trucks sent from Tupelo, Aberdeen, West Point, Starkville, and Meridian, the entire town would probably have burned.

A card from Bro. W. H. Gibson, steward of Nebo church, in Brookhaven district, says: "I am happy to tell you it (Advocate) comes to my home through a member of our household, and has made its weekly visit for many years, and has always held first place among all periodicals. Long may it live!" We appreciate very sincerely this card from Bro. Gibson, and it is one of the instances in which we were not able to trace the subscription.

A letter from Rev. C. P. Zenor, of White Avenue Methodist Church, Kansas City, brings the information that his work begins in a fine way. In addition to considerable improvement on the church property, the organization of an Epworth League and other things of like character, he has organized a band for the cultivation of the spiritual life of his people and the promotion of evangelism in his field. Naturally he would say that the interest seems to be in the right direction for a good year in the church.

NOTICE, MISSISSIPPI CONFERENCE.

The section of Church Extension of the Board of Missions, of the Mississippi Conference, will meet at Capitol Street Church, Jackson, Miss., on Tuesday, March 12th, at 2 p. m.

R. L. LANE,
Secretary.

Magee, Mississippi.

CARTHAGE STATION

Dear Doctor Duren: Feeling sure that some of the readers of the Advocate would like to hear from us over this way, I am penning these few lines.

We were graciously received for a second year's service on this charge, and the members showed their appreciation in such a way that we feel sure of ourselves for the year. Some of the evidences were a gracious showering of canned fruits, vegetables, hams, furnishings for the parsonage, and large congregations each Sabbath day in hearty worshipping in the church. And, the fine thing of it is, they just keep on keeping on. We are looking forward to a very gracious and successful year's work. Pray that our greatest expectations shall be realized.

Now Brother Editor, we are expecting to have a district conference here some time during the year, and of course you'll be here.

Yours faithfully,
W. L. BLACKWELL, P. C.

BOGALUSA MEN'S FELLOWSHIP DINNER

On January the 23rd; one of the coldest days in the history of Bogalusa, and in the midst of the heaviest flu epidemic since 1918, fifty odd men gathered in the dining hall of First Church, Bogalusa, and enjoyed a delightful chicken spaghetti supper as guests of the Board of Stewards of the church. Mr. John R. Wood, Chairman of the Fellowship Committee, acted as master of ceremonies.

The meeting was designed especially for fellowship, and the roll of men over 18 years of age, who are members of the church, was called. Rev. J. Henry Bowdon spoke on the subject of Evangelism, and the men were challenged to bring 25 men into the fellowship of church membership during the year. Mr. R. E. Richardson, Chairman of the Board, welcomed the men, and the pastor presented the goals of the church for the year. It was unanimously voted by the entire group to hold these fellowship meetings more frequently.

The pastor reports that the congregations are increasing, and that the year is starting off with greater interest and enthusiasm than in the past, and a great year is expected.

Bogalusa has already sent in two-thirds of their offering on the superannuate support.

J. B. GRAMBLING.

In order to attract a large congregation a sermon must be either extremely good or extremely bad.—John Andrew Holmes.

WHITE AVE. KANSAS CITY

After I was assigned to the White Avenue Methodist Church in Kansas City, I knew the men of the church would be a big help in my study. The men responded in a fine way. We began with Tuesday night as that is a favorable night in the month for a leader's meeting. The get-together meeting of the men is proving a helpful meeting and uplifting spiritual power in the development of the leaders of the church. Each man has the personal list of new names of families that are to be won for Christ and the Church. Each man has the task of bringing new men into the spiritual fellowship group for heart searching and reformation in the work of evangelism. The men who are in the meeting are enthusiastically with us in the plan.

I reminded the men in the first get-together that with 23,000 people in our community, I needed help to do the task of making our church the center of the spiritual life of our section of the city, and that our purpose was not to exploit the business interests of the church, but to give God a chance, which our hearts desire, to create a new spiritual life in the church. Testimony, prayer and consecration to Christ have been mighty in evidence among the men who are becoming bold and courageous in their determination to talk with their friends on the job, in the home and on the street. Our men are feeling that they should give others a chance to share in the rich heritage of the Christian privileges that have come to them.

C. P. ZENOR.

YOUTH'S CRUSADE MOVEMENT

Dear Dr. Lovett: I would like to say just a few words concerning the Youth's Crusade Movement.

As I see it, the thing we are trying to do is to evangelize or Christianize our youth. I think there are several things we must do if we are to be successful. First, we should make our youth to understand the fact of sin, its deceitfulness, and its disastrous destructiveness—in other words the "exceeding sinfulness of sin." Next, I think we should help them to understand that they must repent of all sin. Then we need to exalt Christ on the cross to them, inform them that Christ died to save us from all sin, and that they must truly repent and completely surrender to Christ.

If we will only make plain to our youth these great truths found in the Holy Scriptures, we will have no trouble in being highly successful in our great Youth's Crusade Movement.

Yours for a youth's revival throughout Methodism,

EDWARD JORDAN,
Pastor.

Gonzales, Louisiana.

WISE AND OTHERWISE

By Rev. James H. Felts

The rule of gold and the Golden Rule are very far apart.

If and when a college education changes a youngster from an honest, willing-worker, whose dreams include plain, helpful citizenship, into a white-collared critic with a penchant for an easy living, it is time for another investigation.

It is not the bald spot or the grey circle that indicates how old we are, but the slickness inside our heads. The best known remedy to date is study and consecrated activity. While posing as "the progressive" leaders, why not include the preservation of youth?

Congress only lasts a month but every member acting for economy, beginning in the economy department by the other Congressman.

Most men I have known like the jobs they are doing very poor or indifferent, with a big breeder of dissatisfaction and complaint.

When you simply sugar coat a hypocrite in a white skin from before the sugar has the skin from is improved.

A sudden fire, storming an fast over highways, demanding autos, buses and buses and stopping a high fashion wife, before he crashed, was called suspension. A fool by any other name is still a fool.

These days are speaking with a loud voice, but only the super deaf fail to hear. Man without God is man without excuse.

If you look at the scums that are a part of most criminal parties you cease to wonder. Other people just don't engage in such antics and stay out of the asylum.

True or false? Nicety is necessary to art.

A METHODIST CHILD'S MEMBERSHIP MANUAL

Each year at the Easter season appeals the pastors of our churches are searching for suggestions and materials to help them in preparing the children of our church schools for membership in the Church. In **A Methodist Child's Membership Manual**, by Coren J. Harrell, of West End Methodist Church, Nashville, the author has arranged in easy and readable form a plan of instruction which has grown out of his ministry to the children of his congregations. In the **Foreword** he writes that "he has attempted at all times to instruct the children of his classes in the simple and abiding truths of the Christian religion, suited to their needs and understanding. He has also attempted to lead them into a heart-response to the love of Christ, and to make plain to them the meaning of church membership."

The booklet, attractively printed, contains thirty-two pages, and is written with the idea that a copy be placed in the hand of each member of a children's class. The titles of the chapters indicate the character and emphasis of this little manual: "We Believe in God," "God Speaks to Us," "We Give Our Hearts to God," "We Join the Church." Each chapter, though dealing with a vital Christian teaching, is written in language that a junior child can understand, and is illustrated by stories taken from the every-day life of children. From these four chapters one may easily sense the four objectives of this course of preparation: (1) To lead the child into an assurance of the reality of God; (2) to interpret to him the meaning of sin and arousing conscience and to lead him into an experimental knowledge of how forgiveness may be found in Christ; (3) to bring him to a definite commitment of himself to Jesus Christ; (4) to instruct him in the privileges and obligations of church membership. These are the emphases of the New Testament, and of the Methodist Church. At the end of each chapter are brief Bible readings and assignments for memory work.

Following these chapters is a catechism of twenty-nine questions and answers in which the things judged essential to Christian faith and experience are set down in plain and concise language. At the end is a form for receiving children into the membership of the Church is published.

A Methodist Child's Membership Manual is published by the Methodist Publishing House, 150 Fifth Avenue, New York, and is available at all Methodist book stores at 5 cents per single copy, or 15 cents per dozen.

WHEN IN NEW ORLEANS
SHOP AT HOLMES'
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., La.

QUOTA HONOR ROLL

Sardis Station. W. J. Cunningham, P.

(Note: Sardis Station and our friend J. Cunningham, are first to come in with a completed campaign quota—fifteen on a quota of fourteen. Six are subscribers.)

MEMORIAL TO GENERAL CONFERENCE CONCERNING METHODIST PERIODICALS

Believing that a great Methodist periodical, presenting matters of Church-wide interest and articles of appeal to every member of the family, is needed to promote Methodist solidarity, we request and urge the General Conference to authorize the Board of Publication to establish such a periodical. Believing also that Annual Conferences and local institutions need papers that can devote large space to their interests, we request and urge the General Conference to encourage the support of papers published by one or more Annual Conferences.

Southern Methodist Press Association
F. K. GAMBLE,
Chairman
G. S. REAMEY,
Secretary



EV. J. L. GREENWAY, RESOLUTIONS OF RESPECT

Whereas, the Rev. James Langsford reenway, superannuate member of the Mississippi Annual Conference of the Methodist urch, has recently departed from us and tered the Church Triumphant; and

Whereas, the richest heritage of the urch is in the lives of holy men and omen; and

Whereas, the late Brother J. L. Greenway s a member of the Quarterly Conference the Capitol Street Methodist Church of ckson, Miss., by virtue of his ministerial lationship as a superannuate minister;

erefore be it resolved:

1. That we here record our appreciation this noble man of God and minister of e Gospel. We count it a privilege to have en associated with him. Through faithful tendance upon the Church School and the orship services of the church, he imesses us with his deep devotion to the urch. Through public and private testiony, he was a blessing to us. Through the inistry of intercession, he strengthened ;

2. That we give expression to our appretion of him as a consecrated Christian. "adorned the doctrines of God our Sav-," by demonstrating the truths of the ristian religion;

3. That we extend our heartfelt sympathy the bereaved loved ones;

4. That we send a copy of these resolu-ns to Mrs. J. L. Greenway, to the local wspapers, to the New Orleans Christian vocate, and that a copy be spread upon e minutes of this quarterly conference.

Adopted by First Quarterly Conference of the Capitol Street Methodist Church, on Feb. 2, 1940.

OUR MOTHER—A TRIBUTE

Mrs. Nancy Jane Pardue departed this January 31, 1940, aged 91 years, 6 nths, and 14 days.

he was the widow of the late B. W. Par-, and their union was blessed with eight s and three daughters.

he father and two sons, Dr. A. E. Par-, Hamlin, Texas, and Jas. J. Pardue, ian, La., preceded her in death.

he surviving sons are: W. T. Pardue, wnsville, La.; B. U. Pardue, Choudrant, Dr. H. H. Pardue, Shreveport, La.; d P. Pardue, Downsville, La.; Dr. C. H. due, Vivian, La.; and T. B. Pardue, Viv-La.

he daughters are: Mrs. D. E. Ford, udrant, La.; Mrs. J. R. Rush, Downs-e, La.; and Mrs. J. V. Hemler, Carlsbad, Mexico.

ear Mother was a helpless invalid for years prior to her death, and the little e of life gradually flickered out like andle going out by the fanning of a le breeze.

e was always so kind, sympathetic and lfish! She joined the Methodist Church arly life, and was a staunch and true stian to the end.

eat by her side as life ebbed away, and e was not the faintest moan, nor a or, as she was "passing through the y of the Shadow of Death," for the was with her. "His rod and staff" comforting her.

st a moment before the end came she ed her eyes wide, and looked upward tly, as though she saw the "Pearly s" opening to receive her. Then she ed them gently and fell asleep to await the morning of the resurrection.

What a sacred moment! I felt that I was in the presence of the angels. I shall never forget that experience.

She has "fought a good fight," she has "finished her course," she has "kept the faith," and has gone on to receive her crown.

We, her sons and daughters, cherish her noble Christian influence as a blessed memory, and a precious heritage, more priceless than gold.

And may her mantle of love to God, and sacrificial service to man fall on us, is the prayer of a devoted daughter.

MRS. D. E. FORD.

HAVE YOU HEARD THESE?

Among little-known historical facts uncovered by research workers for the Historical Records Survey of the Works Projects Administration, are the following:

Dispensing liquor at the erection of the new Congregational Center Meetinghouse of Charlton, in 1798, was quite an elaborate procedure. One committee was selected to provide the liquor, another to pass it out, and the carpenters were delegated to decide when the refreshments should start.

How would you like to buy beef at six and eight cents a pound? That's all it cost in Weymouth, back in 1777. Grass-fed beef in those days brought 3d (about six cents), while stall-fed beef brought the higher figure (4d). Rates for commodities were established by the selectmen and town committee on Feb. 17 of that year.

A contractor today would get quite a shock if he received a bill such as that which William Porter, a stone mason, presented for work in constructing the Worcester County Law Library in Worcester, in 1803. The notation for Sept. 3, reads: "By his account, $101,75; money for grog, $.25."

Throwing stones or sticks within half a mile of the meetinghouse was considered a violation of law in Abington back in 1788, we find by a perusal of early records of the town. The ruling, which prohibited throwing in the neighborhood of the church or setting up objects at which to throw, was passed by the voters on June 9 of that year.

—The Christian Leader (Boston).

ON THE OTHER HAND GANDHI HAS USED A FORD

A writer in **The Minneapolis Unitarian** quotes a writer in **The Forum** to make the point that modern youth dislikes the holier-than-thou attitude of so many religious teachers. The quotation is:

"A clergyman at church was lecturing a young girl for powdering her nose. 'My dear young lady,' he expostulated from the height of his authority, 'do you think it is quite fitting to carry a compact to church? Don't you know that the blessed Virgin Mary never used a compact?' 'Yes,' returned the girl, 'and Jesus Christ never rode around in a Packard.'"—The Christian Register.

SUB ROSA

Billy's mother had been watching him squirm as he studied his next church lesson. Finally she asked him what was the matter.

"Oh, Mother," he burst out, "this catechism is awfully hard. Isn't there a kitty-chism I could study?"

* * *

In deference to a young minister's very genuine modesty **Advance** withholds names, but at a ministers' gathering it was reported that a Greater Boston church bulletin recently bore this announcement: 11 A. M. God Is Satisfied: Mr. A..... will preach.

To this may be added these "bulls" which a minister in greater Boston sends us. They have appeared on the bulletin board of his church from time to time: "The Great American Headache." Dr. ..... will preach. "The Refuge from Anxiety." No Evening Service. "After the Angels Are Gone Away." Dr. ..... will preach.

* * *

Stenographers occasionally slip, as well as typesetters. A letter from a church recently reporting acquisitions or accessions to membership, refers to the addition of 50 **acquiescencies.** Some church members are too acquiescent at that.

* * *

The latest schoolboy "howler" concerns the boy who wrote in his essay that Abraham Lincoln "was born without a cent in his pockets." A realistic fellow student remarked that that was the first he had ever heard about Lincoln being born with his britches on.—Advance.

NORTH MISSISSIPPI CONFERENCE
Greenwood District—Second Round

Winona Circuit, place chosen by pastor, Sunday, Feb. 11, morning.
Acona, Sunday, Feb. 11, preaching and Q. C.
Winona Station, Wed., Feb. 14, night, Q. C.
Drew, Feb. 25, a.m., preaching and Q. C.
Webb and Sumner, at Sumner, Feb. 25, p.m., preaching and Q. C.
Carrollton, at Carrollton, March 3, a.m., preaching and Q. C., 11 a.m.
Lexington, March 3, p.m., preaching and Q. C.
Minter City, at Glendora, Sunday, March 10, morning, preaching and Q. C.
Ruleville, Sunday, March 10, night, preaching and Q. C.
Belzoni, Sunday, March 17, morning, preaching and Q. C.
Moorehead, Sunday, March 17, night, preaching and Q. C.
Inverness and Isola, at Isola, Sunday, March 24, 11 a.m., preaching and Q. C.
Isola Circuit, at New Hope, Sunday, March 24, night, preaching and Q. C.
Vaiden and West, at West, Sunday, March 31, 11 a.m., preaching and Q. C.
Pickens and Goodman, at Goodman, Sunday, March 31, night, preaching and Q. C.
Sunflower and Doddsville, at Blaine, Sunday, April 7, a.m., preaching and Q. C.
Itta Bena, Sunday, April 7, night, preaching and Q. C.
Black Hawk, at Bowling Green, Sunday, April 14, a.m., preaching and Q. C.
Tchula, Sunday, April 14, night, preaching and Q. C.
Greenwood, First Church, at convenient time.
Ebenezer, at Coxburg, Friday, April 19, a.m., preaching and Q. C.
Swiftown, at Fairview, Sunday, April 21, 11 a.m., preaching and Q. C.
Schlater and Cruger, at Schlater, Sunday, April 21, night, preaching and Q. C.
Duck Hill, place chosen by pastor, Sat., April 27, 11 a.m.
Sidon, Price Memorial and Phillip, at Phillip, Sunday, April 28, night.
Poplar Creek, at Wesley's Chappel, Sunday, April 28, 11 a.m., preaching and Q. C.

H. F. BROOKS, D. S.

NORTH MISSISSIPPI CONFERENCE
Sardis-Grenada District—Second Round

Byhalia, at Ft. Head, Feb. 18, a.m.
Olive Branch, at Mineral Wells, Feb. 18, night.
Mt. Pleasant, at Union, Feb. 20.
Red Banks, at Victoria, Feb. 21.
Holcomb, at Tie Plant, Feb. 25, a.m.
Woman's District Meet, at Sardis, Feb. 27, 2:30 p.m.
Pleasant Hill, at Cedar View, Feb. 28.
District Youth Rally, at Sardis, March 1, night.
Tyro, at Tyro, March 3, a.m.
Horn Lake, at Minor Memorial, March 6.
Como, March 10, a.m., preaching only.
Crenshaw and Sledge, at Crenshaw, March 10, night.
Sardis Circuit, at Turza, March 13.
District Missionry Institute, at Como, March 14.
Lake Cormorant, at Robinsonville, March 17, a.m.
Hernando, March 17, night.
Shuford, at Love Joy, March 19.
Arkabutla, at Arkabutla, March 20.
Courtland, at Pope, March 26.
Longtown, at McGee's Chapel, March 27.
Batesville, March 31, a.m.
Lambert and Crowder, at Lambert, March 31, night.
Oakland, at Tillatoba, April 3.
Tutwiler, at Tutwiler, April 7, a.m.
Marks-Belen-Darling, at Belen, April 7, night.
Cockrum, at Independence, April 10.
Senatobia, April 14, a.m.
Sardis Station, April 14, night.
Coldwater, at Love, April 17.
Grenada, April 21, a.m.
Charleston, April 21, night.
District Conference, April 24-25.
Advocate Day, EVERY DAY through, July 1.

C. T. FLOYD, D. S.

THE CHURCH PEW

TO LAYMEN ONLY

I heard Bishop Hughes say once, "I love the laymen because they love the church just for its own sake." The bishop meant to say that a preacher's loyalty to the Christian church becomes mixed up with his own human interests, but the layman never gets anything from his church relations except that spiritual promise and fellowship which is the glory of his life.

I have come to feel toward laymen the same warm admiration which Bishop Hughes expressed. To come to church every Sunday morning and evening for Christ's sake, for humanity's sake, for the church's sake—and across the eyes of a Bishop—is a magnificent loyalty, a lovely devotion.

To be sure, the layman gets something; but the loyalty I here described cannot be dependent upon what a man gets. The man who keeps the day of worship across a lifetime is giving something, and means to be giving something. What is he giving?

He is bringing his ceaseless adoring wonder to the wonder of Christ. He is building a monument of praise to redeeming love. He is helping the united ages to do it reverence to Jesus Christ what the Washington Monument and the Lincoln Memorial are doing in relation to the Father and the Savior of this Republic.

No marble shaft, and no stately temple could be worthy of the glory of Jesus Christ. Such self-sacrifice as that of the cross, and such a victory as that of the resurrection must issue in an unending stream of adoration. Those august events are authenticated to the ages yet unborn only because that stream of worship is out there. But it is out there. The centuries have been faithful, and therefore men do still believe in the wonder of Christmas, Good Friday, and Easter.

I think of the succeeding generations of worshipping believers as like the channel of a great river through which living water forever flows to the regions beyond. And when the Christian layman goes to the house of worship on Sunday morning and evening, quite regardless of whether the exercises contribute anything to him, his adoring act does help to build this channel.

"Christ in all His redeeming love, and in all His resurrection triumph, is flowing through me today out into the life of the world and on into the ages beyond"—this my lay brother can be your proper confidence as you take your faithful way to the house of worship.

And then, too, beyond your adoring act, your weekday life is an effective part of Sunday's preachment: for as soon as Sunday's expressions do not sing on, pray on, preach on, in your life and conversation through the week, the church inevitably begins to diminish. After all, and at the best, not over a quarter of America's population experiences immediately the lift and exaltation of worship. The other three quarters must catch it mediated through you, or else they hardly catch it at all.

And so you in your seemingly humble place, there in the pew, are in fact the sounding board which gives effectiveness to all the soaring allelulas of the choir and to all the inspired vision of the pulpit. And even though some individual pulpit and choir may fail, your service does not, for it stands in relation to the mighty whole.

The birth of Caliph Christianity within the week from Easter morning to Judgment Day is an expression through you. I'm stand in the succession of the angelic choirs of Christmas morning, passing on and on—and yet on that sublime refrain:

Glory to God in the highest,
And on earth peace to men of His good pleasure!

—Christian Advocate (N. Y.).

DEPARTMENT OF EVANGELISM AND STEWARDSHIP OF THE LOUISIANA METHODIST CONFERENCE

HEADQUARTERS: CENTENARY COLLEGE, SHREVEPORT, LA.

H. M. Wolfe, Conference Executive Secretary; Van Carter, Associate

Since this department was established by conference action at our last Annual Conference, it has been our joy to hold evangelism and stewardship institutes at Greenwood, Park Avenue, Logansport, and Mooringsport, of the Shreveport District, and we are grateful for the cooperation which was given this work by the laymen, pastors, congregations in general, and also for the wonderful cooperation given us by Dr. Sevier. We are giving below a general outline of the program of an institute.

Schedule for Each Night of the Institute

7:30 P. M.—OPENING SERVICE—15 minutes (two hymns).

7:45 P. M.—SHOWING OF THE SLIDES IN TECHNICOLOR ON A SCREEN, 10 feet by 10 feet—20 minutes. About twenty-five slides are shown each night from the following series: 50 slides of the Holy Land (including the places Christians have always wanted to see concerning the life of our Lord on earth); 50 slides of the world's greatest masterpieces of religious art, which hang on the walls of the great art galleries of the world; slides of the Orphan Home at Ruston; slides which have been sent to us by Dr. Meyers, showing where the benevolent dollars go, and which will cause every Methodist to be glad he has had a part in the great work of the Church, and which will also cause more people to desire to have a part in this work of our Lord; and many slides showing what our cooperative effort is doing to bring the kingdom of God on earth. People of all denominations appreciate these slides, because it would cost one more than a thousand dollars to travel to see the scenes and places shown just as in a moving picture show, except these are slides.

8:05 P. M.—SENTENCE PRAYERS FROM THE CONGREGATION—10 minutes.

8:15 P. M.—FREE WILL OFFERING. The Institutes are financed by free will offerings just as in a revival and by contributions from our laymen and churches. The salaries of the staff are only paid provided the money is raised. There is no board or individual paying or guaranteeing the salaries. The Board of Lay Activities commends this work to our churches, and urges the churches and laymen to liberally contribute to this much needed program. The books of the Department will be audited by the Board of Lay Activities.

8:30 P. M.—MESSAGE ON EVANGELISM AND STEWARDSHIP, which embraces the financial program of the local church and soul-winning. Dr. Wolfe is accredited by the General Board of Education to teach this course.

9:45 P. M. or before—HYMN AND BENEDICTION. This program never lasts more than an hour and a half. A motion picture show lasts at least two hours. Surely the Church is of more importance than any picture show. The people do not mind while attending the Institutes because there is a variety of programs.

We hope that many more of our churches and laymen will send contributions to help carry on the work. We are grateful to each church and individual who has contributed. It will be necessary for us to do as we were authorized by the Conference, that is, to contact laymen who will joyfully contribute to the work carried on by this department. Each week we will discuss some phase of evangelism and stewardship, and we trust that you will read our column.

H. M. WOLFE

THE ROOSEVELT PEACE MOVE AND THE VATICAN RESOLUTION ADOPTED BY EXECUTIVE COMMITTEE, FEDERAL COUNCIL OF THE CHURCHES

The Executive Committee of the Federal Council of the Churches of Christ in America, at its first meeting since President Roosevelt's announcement of the appointment to the Vatican of a personal envoy "with the rank of ambassador," issued the following declaration of attitude and policy:

If the appointment should unfortunately prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of governmental function and religious function which is a basic American policy and which both history and conscience approve, as an ultimate injury to all faiths.

We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial, and centrally concerned with efforts for world peace. If we can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster to civilization.

We pledge ourselves again to work with all faiths and with all men of goodwill for a just and enduring peace.

IN THE GOOD OLD DAYS

Somebody has dug up a set of regulations for ladies who wanted to be up-to-date and their manners back in the eighteen-fifties.

Ladies no longer eat salt fish at a public table. The odor is now considered extremely ungenteel.

The fashion of wearing black silk mitts at breakfast is now obsolete.

It is an affectation to eat pie with a knife and has a very awkward and inconvenient look.

Most American ladies beyond the age of thirty-five look better in caps than without, even if their hair shows no sign of the age.

On no consideration let any lady be persuaded to take two glasses of champagne. It is more than the head of the American female can bear. And she may rest assured that (though unconscious of it herself) all present will find her cheeks flushing, her eyes twinkling, her tongue unusually voluble, her talk loud and silly, and her laugh incessant.—Religious Telescope.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The eyes of all Methodist women are ned toward New Orleans, as the time for convening of the thirtieth annual ses- n of the Woman's Missionary Council ap- aches, and the annual meeting of the oman's Missionary Society, of the Louisi- Conference, which will be held imme- tely upon the close of the Council ses- ns.

The following letter has recently been t to each society in the state.

ear President:

The Woman's Missionary Council will ene in First Church, New Orleans, rch 6-11, with New Orleans Methodism the Louisiana Missionary Conference ing as hostesses. This will be the last ion of the Council, as the new set-up Woman's Work goes into effect this fall.

Since the Executive Committee and a at many women of the Conference will nd Council, receiving inspiration and rmation firsthand, we have decided to our Annual Meeting immediately fol- ing. Rayne Memorial Church, New Or- ns, has graciously invited us to be their sts.

Therefore, The Woman's Missionary So- y, of the Louisiana Conference, will t in Rayne Memorial Church, New Or- ns, on March 11 and 12. Delegates will ister Monday afternoon at the church.

One delegate from each Society will be vided with entertainment Monday and sday nights. This limited provision is essary this year because of the tax on Orleans homes entertaining the Coun- You may of course send your full quota for every sixty members or fraction), vided they take care of their own enter- ment. Rayne Memorial will have on a list of rooms where accommodations be secured at reasonable rates. These ates should be elected at the February ing.

We hope that many auxiliaries will be to send the delegate for a part of the cil session, paying all or part of her nses.

lease return the enclosed card with es of your delegates to Mrs. Bertrand n, 1116 St. Andrew Street, New Orleans, man of the Registrations. Unless rwise indicated, the first named will be d for entertainment. Indicate by a (V) the ones desiring luncheon reserva- ior Tuesday. (Not to exceed 50 cents). nference will open Monday evening an address by an outstanding mission- peaker. On Tuesday there will be re- of all our work, plans and recom- ations for the coming year, and the on of officers. One of the Council n will be invited as a special guest. e trust that your society will be repre- d at this meeting. It is important that keep informed and closely knit during period of transition. The enclosed let- rom Mrs. Perry and Mrs. Bourne is in d to the provisional meeting your pas- asked to call. We shall count on your eration in this.

MRS. GEO. S. SEXTON, JR., Pres.
MRS. J. B. POLLARD, Secretary."

Among the speakers slated for the Council meeting are Dr. Lynn Harold Hough, Bishop Arthur J. Moore, Bishop A. Frank Smith, Dr. John R. Mott, Mrs. V. F. De Vinny, Dr. Umphrey Lee, and Mr. James Workman. In addition to these many returned missionaries and deaconesses will be the guests of the Council.

Surely each auxiliary in the Conference will take advantage of these wonderful opportunities and send representatives to the Council session, as well as to the Conference meeting.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

The Fourth Zone in the Greenville District, composed of Merigold, Gunnison, Benoit, Shelby and Rosedale, met at Rosedale on the thirty-first of January, for the first zone meeting of 1940. This meeting was a Retreat, planned by the Spiritual Life Department of the Conference. It epitomized the aim of the new year, a deeper spiritual growth, and expressed for each woman present her personal ambition in her religious life.

Mrs. Sidney Johnson, Zone Chairman, assisted Mrs. Jackson, of Benoit, in conducting the program. Other participants in the program of Bible reading and spoken meditations were Mrs. Harry Speakes, of Merigold, and Mrs. J. D. Dorroh, of Malvina.

No business was conducted, no announcements were made, no refreshments were served. Quietly and reverently the participants in the Retreat turned back to their normal activities, feeling that they were better prepared to work for the extension of the Kingdom of God.

* * *

Have you made plans for the World Day of Prayer, which falls on February 9? The Methodists and Baptists will worship with the Presbyterians on that day. Gunnison, Pace, Merigold, Shelby and Benoit have been invited to join in this service.

* * *

Dates for the Provisional District Meetings are as follows:

Aberdeen District, Pontotoc, 2:30 o'clock, February 20th; Corinth District, New Albany, 2:30 o'clock, February 21th; Columbus District, Ackerman, 2:30 o'clock, February 28th; Greenville District, Cleveland, February 28th; Greenwood District, Greenwood, 2:30 o'clock, February 27th; Sardis-Grenada District, Sardis, 2:30 o'clock, February 27th.

* * *

The Missionary Society of First Church, Water Valley, regrets to accept the resignation of its president, Mrs. S. N. Berryhill, who has labored in the work so earnestly the past two years as the leader, but, because of illness, is forced to be submissive to inactiveness. It is the prayer of every member that, if it is the will of God, she be restored to health in the very near future.

When her books were closed for 1939, all goals set by the Conference had been attained.

As an expression of love and esteem for Mrs J. W. Dorman, she was presented with a certificate and pin for Life Membership.

Mrs. J. A. Fair courageously accepted the presidency, and began the work of the new year in faith.

The installation service was presided over by our Conference Secretary, Mrs. R. P. Neblett, who asked God's benediction on His work in 1940.

MRS. J. B. COWAN,
Supt. of Publicity.

* * *

Baldwyn Zone Meets at Fulton

The Methodist church of Fulton, Miss., was the hostess church to the fourth quarterly meeting of the Missionary Society of the Baldwyn zone.

There were sixty-five members present. District officers attending were: Mrs. L. K. Carlton, District Secretary, and Mrs. Zach Whisnant, District Superintendent of Baby Specials.

The pastors present were: Mr. McCormick, pastor-host; Mr. Jumper, Guntown; and Mr. Sharp, Baldwyn.

The subject "Officers Training Day," was portrayed by "The Model Missionary Society," put on by the members of the Baldwyn, Booneville and Saltillo societies.

A special attraction was a musical selection by a chorus of young peope of the Fulton church.

At the conclusion of this program a social hour was enjoyed.

MRS. H. M. COEN,
Secretary, Baldwyn Zone.

ACTIONETTES

Frosty Christians can never warm a cold-hearted world.

You'll never step up a lukewarm church by stepping out of it.

You'll have to do more than "light up a Lucky" to set the world on fire.

Too many preachers are holding services over people when they should be holding services with people.

When you aim to do better it's time to pull the trigger.

—Christian Action.

DON'T Scratch!
You risk infection!
To quickly ease the stinging itch, soothe irritated skin, and aid healing, apply comforting
RESINOL

FIGHT COLDS
by helping nature build up your cold-fighting resistance



IF you suffer one cold right after another, here's sensational news! Mrs. Elizabeth Vickery writes: *"I used to catch colds very easily. Dr. Pierce's Golden Medical Discovery helped to strengthen me just splendidly. I ate better, had more stamina, and was troubled very little with colds."*

This great medicine, formulated by a practicing physician, helps combat colds this way: (1) It stimulates the appetite. (2) It promotes flow of gastric juices. Thus you eat more; your digestion improves; your body gets greater nourishment which helps nature build up your cold-fighting resistance.

So successful has Dr. Pierce's Golden Medical Discovery been that over 30,000,000 bottles have already been used. Proof of its remarkable benefits. Get Dr. Pierce's Golden Medical Discovery from your druggist today. Don't suffer unnecessarily from colds.

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEBRUARY 11, 1940

THE PERILS OF REJECTING CHRIST

Lesson Text—Matthew 21:28-43.

Golden Text—I am the way, the truth, and the life: no man cometh unto the Father but by me.—John 14:6.

The parables contained in our lesson for today are two of the less familiar stories that came from the lips of Jesus, yet they have point and meaning for our day which we would do well to consider. They are called the **Parable of The Two Sons,** and the **Parable of the Divine Householder.** They were spoken in the Temple in answer to the chief priests and elders who questioned his authority. The time was Tuesday, just three days before the crucifixion, and these words of our Lord have something of the quality of words uttered by a man who knows himself to be dying.

But they are more than that. Jesus not only condemned the religious pretenders who would not believe the preaching of John, he made one last passionate appeal for his hearers to accept him. It is not improbable that some among that crowd in the Temple were stricken in heart by his words. It is even possible that some who think upon them in the thousands of Sunday School classes this week may be persuaded that he is "the way, the truth, and the life," and follow him fully. Let us all read the words as if they were spoken directly to us.

Go Work Today!

One of the most frequently heard expressions from ministers and faithful laymen who love the church is to the effect that there is a great lack of men and women who are willing to give themselves, time and talents, to needful tasks. A Young People's Division is about to break up because no adult in the church is quite willing to act as superintendent. It is difficult to secure teachers who will attend regularly and prepare thoroughly for the holy task of teaching. Choirs are noticeably vacant on Sunday nights. The church must sometimes humiliate itself by begging for persons willing to fill important offices.

Interesting articles have appeared recently in one of our church periodicals on such subjects as "What I Expect From My Church." Little is said about "What Can I Do For My Church?" For quite contrary to the clear teachings of Jesus many of us want to be ministered unto by the church, rather than to minister to others through the church.

Go work today! Such was the command of the father. Such is the command of our Father! The fields are still white to the harvest, and the laborers are still few. "The Lord hath need of even you!"

Penitence Rewarded

The first son said: "I will not!" But afterward he repented of his disobedience and went to work, thus winning the commendation of Jesus.

Jeremy Taylor, in his "Holy Living and Holy Dying," says, "Repentance, of all things in the world, makes the greatest change: it changes things in heaven and on earth; for it changes the whole man from sin to grace, from vicious habits to holy customs, from swine to philosophers, from drunkenness to sober counsels. And God, himself, is pleased . . . to say that he changes also upon man's repentance; that he alters decrees, revokes his sentence, cancels the bill of accusations, throws the record of shame and sorrow from the court of heaven, and lifts up the sinner from the grave to life. It cost the life-blood of the Son of God to obtain heaven for us upon that condition; and who shall die again to get heaven for us on easier terms?"

Penitence is still profitable. Not simply that one may thus escape hell, but that by true penitence we may surely overcome the sins that so easily master us daily.

Platitudes Instead of Attitudes

The second son said: "I go, sir!" But he did not go, then or ever.

It is never enough just to say "I do not reject Jesus." Words that are not fortified by deeds are empty sounds. Halford Luccock has some fine lines in one of his sermons. "Masters of literature win the coveted verdict 'Well said!' To the philosopher is awarded the commendation 'Well thought!' But the approving verdict of Jesus is reversed for those to whom he can say 'Well done!'"

One of the ways in which we may easily, even gracefully reject Jesus, is to praise his goodness, commend his religion, while disregarding his teachings in our own attitudes and conduct. One has never really accepted Jesus until his beliefs become convictions and his faith is translated into good works.

Rejection by Negligence

The story of how the cruel husbandmen stoned and killed the servants of the householder, then slew his son, falls upon humane twentieth century ears with shocking force. Especially when we realize that the son in the story was Jesus Himself, to be killed in three days by some of the very people to whom he was talking. To us it seems unthinkable that we should be guilty of such mistreatment of the Son of God.

But the rejection of Jesus does not always come so dramatically or with such obvious cruelty. It may and does come by the slower process of the deterioration of our spiritual lives.

Dr. Henry Sloan Coffin recently told of a prominent minister who, after years of faithful and conspicuous service, left the pulpit to teach in one of the largest universities in this country. There, dealing daily with abstractions, he lost the passion of his former ministry. Telling about it in later years, the minister said, "I never consciously gave up a single article of my faith. It was just as if I had put my religion in a drawer, and later when I opened the drawer, it was gone."

One of our deep needs is to realize that the spiritual life must be carefully and continuously nurtured, lest it die. No one of us is exempt from this danger of rejecting Jesus by neglect.

Nature does not allow us to explore her sanctuaries all at once. We think we are initiated, but we are still only on the threshold.—Seneca.

THIS IS IMPORTANT

After 118 years of continuous publica the Christian Register is confronted bankruptcy, and is to cease publication tragic fact is the denomination failed come forward with the relatively s amount of money necessary for the Reg to carry on. The story of the Registe the story of many other denominati papers. Yet the country needs these gious journals more today than in the when they were at the summit of their fluence.—Boston Herald.

Perhaps that's enough said—perhaps paper could say nothing which would ad or enforce what the great Boston paper said. But this editor likes to have his and heartily joins the writer of above torial in deploring the suspension of Christian Register, although he never a copy of it. But it has been the voice great Christian denomination for more a century, for such voices are much ne

And other church papers will suffer a fate, unless support is increased. Man them are now running, as present day nacular would express it, "on a shoest Even if a church member is not partic interested in religious reading, denom tional pride should prompt him to su his papers, for he must realize no orga tion can carry on without an official or

However, it is hard to understa one, who professes Christianity, is n terested in reading about it—in keepi with Christian work in general, and his own denomination in particular.

This writer does not want to mak unseemly boast when he says he gets church papers, all of his own denomin although not half the contents are de national, but are general religious re He spends the greater portion of S afternoons reading these papers and Bible. He doesn't claim to be good, bu reared by a mother who was a very Sabbatarian, and taught him to hono Lord's Day, as God would have it hon therefore, he doesn't have time on Day to run around over the country automobile, nor to read about politics ders, robberies, rapes and other s things—not even about the wars. He all the Sundays for spiritual food—a needs it no more than other folks ei

In making up your budget for th year, don't fail to include your church Remember—your denomination must an official organ. See your pastor and him the price—about a fourth the c your daily.—The Kyle (Texas) News

A CRAFTSMAN'S CREED

(Author Unknown)

I hold with none who think not boon vouchsafed to man that he his kind with offerings from his wheel, or loom, fashioned with lovin and loving mind. All of the fine tr and the skill come from my elders, the long line down are mine to use our craft's renown and mine to teac with reverent will. Thus do I live t though least for pay, with fingers wh masters of the tool and eyes which k see the pattern's plan as it unfolds, o to each rule of our dear art.

So all my craft is praise to God—a part homage and part song. My wor prayer, I sing the whole day long a and beauty shape the forms I raise.

—From Zions He

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

ONE BIG FAMILY

The most sensational statement in the ble is found in Acts 17:26, "He (God) th made of one blood all nations of men dwell on all the face the earth." So spoke St. ul on Mars Hill, Athens, an audience of philoso- ers and curiosity seek- . If you say that this se doesn't mean what it s, then consult the chings of Jesus in his mma Magna Charta— e Sermon on the Mount. Millions do not know t this statement is in Bible and many who d it there simply don't ieve it. Racial, religious and political judices make this affirmation of St. Paul tumbling block to multitudes. The hori- s of Jesus are too stupendous for all those who have caught his spirit and en him seriously.



Mr. Jones

n the surface, this idea of one big fam- seems fantastic. How can people of di- se races, cultures and governments, live peace and harmony? Well, this United tes of America is a glorious attempt to the teaching of one big family into prac- , and while we have not made a com- e success of it, the experiment is the t successful of history. About seven out very ten of our citizens are putting into ctice this idea of one big family. If a ority of our people didn't believe in this of unity the Republic wouldn't last night.

the extent that we believe in democ- justice and goodwill and practice , the Big Family idea prospers. And one hope for war-scourged Europe is sort of federation, or union of na- , each surrendering some sovereignty rder to obtain and enjoy a European rity and cooperative life. It sounds erical, but actually it is sound sense. n't come in a hurry. It will take years tient, wise statesmanship to make the workable. It is a consummation toward all peoples must move.

fore you set about to laugh this idea out of consideration, look at the alternative —devastating wars, mass murder, economic ruin, and the reddest of revolutions. When this world begins to be both a Fatherland and a Motherland, there will emerge the long-dreamed of Brotherhood.

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20 Five-Minute Stories to be read to children

By

V. T. Pomeroy

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The Beacon Press, Inc., 25 Beacon Street Boston, Mass.

BURGLARS

By Rev. Vivian T. Pomeroy, D. D.

At the back of almost everybody's mind is the question: "What would I do, if I woke in the middle of the night and heard a burglar in the room?"

There is the honest person who answers: "I should at once pop my head under the blanket, and not move, and let the burglar take everything."

There is also the rather imaginative person who says: "I should stealthily seize my slipper, and, holding it as one holds a pistol, I should say firmly, 'Get out, or I fire!' "

I myself do not belong to either of these classes. I refuse to reveal here what I think I would do.

But, whatever one's feeling about burglars, everybody likes a good story about one. And I have recently come across some "Confessions," written by a real burglar—a retired burglar, let us trust—who says that your expert burglar knows very well the kind of person who hides in the blanket, and also knows a slipper when he sees one. But he goes on to say that the kind of person a burglar cannot resist, the kind of person who makes the most hardened burglar creep away trembling and abashed, is the person who, hearing creakings and footsteps, calls out gently, very sweetly, very trustingly: "Is that you, Bill?"

As I considered this confession of the ex-burglar, there flashed across my mind something which grew like Jack's Beanstalk; something, I think, which the confidential burglar never thought of. It was this.

There is in the person of each of us a burglar. This is how he works. One wakes in the morning and feels a grouch against the world. One sees a horrid task ahead of one, and one feels it cannot be faced. This is the burglar who steals our joy from the day. It is one's worst, one's most cowardly self, at work. One longs to hide once more in sleep. Then one pulls oneself together, and says to oneself: "Is that you, Bill?" And away steals the burglar. And up one leaps, ready to meet the day.

Or one is suddenly aware of a chance to get away with something not quite decent. Something not really very bad, only a trifle less than one's honest self. Nothing much, you understand. Only the smallest lie, the loss of some trinket of truth—really not much. One would hardly miss it. And then one suddenly sits up, and says to oneself: "Is that you, Bill?" And, ashamed, the burglar steals away.

We all have our precious jewels—our valor, our honor, our loyalty to a friend, our promises to ourselves; and we all meet our burglar now and then.

And I like to think that, through our conscience, God himself speaks to us, and asks: "Is that you, Bill—or Tom—or Miranda? Is that you—whatever your name is?"—Reprinted by special permission of the author and the Christian Register (Unitarian).

COPYING THE WHOLE BIBLE BY HAND

From the Sunday School Times

A young Armenian artist and sign painter, living in Beirut, Syria, has written out the entire Bible in his own hand in Armenian. He has memorized thousands of verses, has read the Bible through ten times, doing it once in twenty-four days, and has made a resolution to read it through several times a year. His working hours are from 7:30 until 7, and he has begun at present for an hour in the morning, an hour at noon, and an hour in the evening. He is superintendent of the Sunday school of 200, having seven classes of boys and seven for girls.

At the top of his little house, which he has owned since it was one tiny room in size, for many years he had a large sign of his own make, with ridges of metal, displaying the word, "Jesus," in Arabic, English and Armenian, according to the angle from which one looks. This sign, and the handwritten, leather bound Bible, have often led many visitors to his home.

In The Sunday School Times (Philadelphia), for January 20, this young Armenian Christian will tell the story of his remarkable, handwritten Bible. He gives many interesting details, such as the exact time it took him, the weight of the Bible, and the total expense, including even the cost of electric lighting. He gives twelve reasons why he undertook this great task. He sometimes translates articles for the Sunday School Times into Armenian, and these in turn are often translated into Turkish for an Armenian Christian periodical that appears monthly and has a wide distribution in the Near East. The article in the Times will be accompanied by a picture of the young Armenian and his wife and the big Bible.

THE TIBETAN YAK

By Dorothea K. Gould

If you lived in Tibet you would not own horses, cows, oxen, sheep or goats, to provide meat, milk, wool, butter, and help in the farm work. You would own a herd of yaks, and they would give you all of these things.

Tibet is the highest country in the world —mountainous, cruel and wild. No other animal could withstand the hardships of a country as rigorous as this. It is a cold country, too. Often the thermometer refuses to register because it is so cold.

In spite of all this the sturdy, faithful yak scrambles along the steep, perilous, frozen tracks, where no other animal could tread, carrying its heavy load and doing the work required of several different kinds of animals in other countries.

The yak somewhat resembles the ox, although it is not so tall and is more stoutly built. There is a hump on its shoulders which consists of a bunch of soft, fine fur. It has a shaggy coat of black; the hair of which hangs like a trailing fringe down its sides. The tail is like a thick tassel, and its horns are large, black and massive.

These animals often weigh more than twelve hundred pounds. Their main food is dry, coarse grass, a food on which possibly no other animal could long exist. Think of it! This very useful animal costs its owner nothing at all for feed.

In the milder regions the yaks are used for ploughing. The hair of the yak is spun into ropes and the soft fur is woven into cloth. The milk of the yak is used by the Tibetans for making butter and cheese. And so it follows that a man with a herd of yaks is wealthy indeed.—Our Dumb Animals.

"AS FAR AS I CAN SEE" OR AN INTIMATE OF 2000 A. D.

(Continued from page 1)

medicine called antagonine, which is effective against epidemic and pneumonic—all of which are epidemics.

Long before 2000 A. D. great laboratories will be producing synthetic sugar, synthetic oil, synthetic and plastic glass, synthetic leather for clothing, and an iron which possesses all of the qualities of silk and is elastic and weather-proof, synthetic rubber more elastic and more durable than natural rubber, synthetic leather, stronger than actual hide, synthetic wool, synthetic cotton and furniture.

It is encouraging to know that the manufacture on a large scale of these synthetic products will in turn affect not only the raw materials for many of the natural products now in use, as for example, synthetic wool made from milk, which will do away with raising and sheering sheep; it is made of real limestone and salt, which will provide a profitable market for coal long after its use as fuel has practically ceased.

Medicine and Hygiene

The advance of medicine, surgery and hygiene will keep pace during the decades between 1949 and 2000 A. D. with the phenomenal achievements of the last six or ten decades. Some of these achievements are: the use of ether as an anesthetic in 1842; the introduction of antiseptic surgery in 1865; the isolation of the Cholera bacillus by Koch in 1884; the discovery of a serum for the cure of appendicitis by Pearce in 1901; the discovery of the X-Ray in 1895; the discovery of radium in 1898; the successful use of antitoxin for diphtheria, and serum to prevent typhoid fever; the cure for leprosy and syphilis; the successful treatment of diabetes with insulin; the cure of certain types of pneumonia with sulfapyridine; and the brilliant successes of surgeons in every field of surgery and other recent achievements. These are not only evidences of steady progress in medicine, surgery and hygiene, but prophecies of future achievements.

In my judgment, before 2000 A. D. the world will have witnessed the following: the discovery of the cause and cure of cancer; a specific for colds; a serum to prevent influenza; a method of immunization against malaria; and the abolition of leprosy and the great reduction of tuberculosis. I also anticipate the practical abolition of syphilis through enforced control, including required blood tests for all persons annually and required treatment of the infected at free clinics, under the supervision of county and state health agencies.

By 2000 A. D. there will be free birth-control clinics under the supervision of public health agencies; and there will also be laws enforcing the sterilization of those unfit for parenthood, including the insane, feeble-minded, habitually criminal and others, such as the victims of leprosy, and those who possess grave hereditary handicaps, such as deaf-mutes.

Education

I think there will be many changes in the aims and methods of popular education and in the cultivation and appreciation of the fine arts during the years just ahead.

The educational system that will obtain in 2000 A. D., will include rigidly enforced laws providing for compulsory education for all persons between the ages of four and twenty years. The educational process will provide for mental measurements, a study of aptitudes and interests and vocational guidance from the earliest school memories and the school experience is continued. There will be at least six or eight different curricula adapted to the diversity capacities, aptitudes, abilities and interests of the pupils. There will be an intimate and active correlation between the public training and the various curricula and the industrial, trade and trades, the commercial and professional activities and the particular vocation and aim for which that training is preparatory.

There will also be greatly greater powers in health, physical, moral, spiritual, citizenship, personal culture and mutual appreciation required of all.

The schools of 2000 A. D. will not be "factory institutions." The educational system of which these public schools will be units will socialize the intelligent and character, the enjoyment and talents, and will in some degree motivate an "enthusiasm for humanity."

A socialized education in harmony with such principles of Jesus Christ as the measureless value of human life, the sacredness of personality, the virtues of personal honesty and chastity, the brotherhood of man interpreted in terms of social justice and international peace, and the duty of the strong to help bear the burdens of the weak is not far from a religious education.

However, inasmuch as the need for a more definite religious education will still obtain in 2000 A. D., the church school devoted as an educational system to its highest efficiency will continue. I may also say that the tolerant spirit of the American democracy of 2000 A. D. will welcome the presence of church colleges and universities, and colleges and universities supported by private foundations. But such educational institutions will be required to meet certain minimum academic standards and certain regulations required for vocational guidance, in order to fit in harmoniously with the tax supported and federally supervised educational system.

All schools will enjoy academic freedom, that is, they will be left free to teach what they believe to be the truth, within the limits of their constitutional rights without any restraint from state or federal government. This freedom will extend to the press, to public discussions and to public assemblies, for these are forms of popular education.

In 2000 A. D. there will be no gainful employment for children and youth under twenty years of age. Not only will child labor be completely abolished in industry and on farms, but there will be no person under twenty selling papers or delivering telegrams or working in beer-gardens or restaurants, or five and ten cent stores.

In order better to enforce the compulsory school laws, marriage will be prohibited before the age of twenty years.

The fine arts will be encouraged in 2000 A. D., and adult education will be far advanced by extension classes, and courses conducted by television, from the universities and educational foundations.

The direction of leisure-time activities will become one of the most important functions of a community program of education in the future.

The general cultural level of the people will be raised to the point where they can appreciate a scientifically trained leadership along non-material lines. The present social, political, moral and religious ignorance will be changed into intelligent interest and cutivated appreciation.

Illiteracy will be completely abolished in the United States before 2000 A. D.

Government

The Government of the United States 2000 A. D. will be democratic, but its fo will be those of a highly socialized dem

The only real social progress possibl humanity must come in the general di bol of the ideals of justice, free ability, brotherhood, and the kind of realization which is possible only when has enough of the good things of this w to enjoy abundant life.

The constitution of the United States be liberally interpreted to permit so planning and reasonable federal con from the realities of democracy, freedo speech, freedom of assembly, freedom of press and freedom of conscience, equality of opportunity, and equal right all citizens regardless of race, color or religious opinion, will be carefully protec

Capitalism as an economic order will so modified that while protecting esse property rights and providing for indiv initiative and the profits motive, it wil consistent with a greater measure o operative action and social justice and equity.

The democracy of 2000 A. D. will s its culture to the bottom of its popul It will open the doors of freedo equality of opportunity, and of the ab life to the children of the poorest w on the soil and in the cities, to whom doors are now practically closed and by social conditions over which thes advantaged ones have no control.

I anticipate that in this socialized d racy of the future social security w obtained for all its citizens. All work gaged in gainful occupations, whet farms, or in industries, or in comm and professional activities, or govern and political positions, or in scientific cational, social service and religious tions, or any other gainful employment be required by federal law to retire the gainful occupations at the age of five years, opening the places they filled to younger persons. All persons age of sixty-five, whose record of h service and patriotic loyalty meets required standards, will receive a ment compensation of $100 per mo

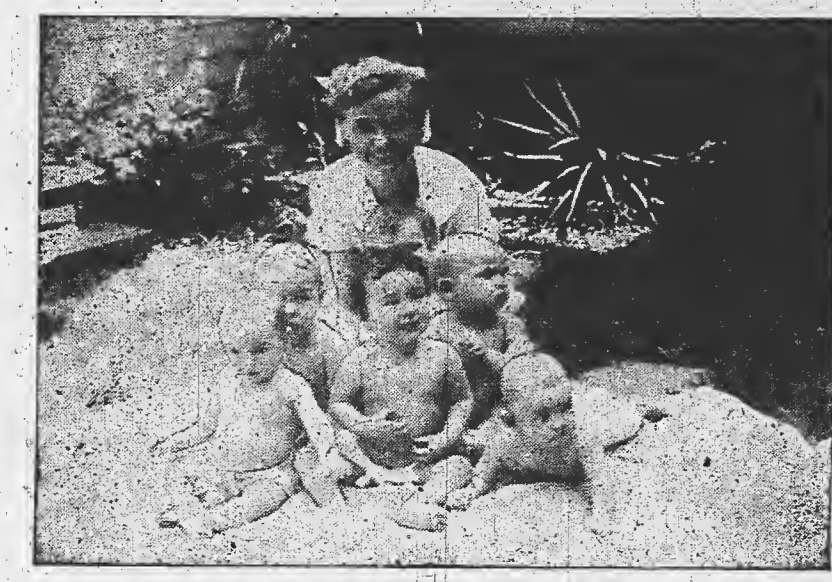
The money for the payment of t tirement compensation will be raise economically sound insurance and t gram in which those receiving the pensation must join. The plan of co tion will be regulated in such a way enforce rapid circulation of money i to increase purchasing power and cr enlarged market for the products of try.

The payments of all benefits, or pensation funds, to persons who are five or more years of age, will prob in the form of a specially printed c dated and issued monthly and goo during the month indicated on it with the additional regulation, with for its violation, that this special can be used for economic goods an ices only, and cannot be exchan specie or currency of any other ki

A world-conference representing tions will convene before 2000 A. D be attended by duly chosen st economists, engineers, educators a tary leaders, and will deal fearles generously with such matters as tar trade barriers, colonies, natural re

(Continued on page 16)

MEMORIAL MERCY HOME-HOSPITAL DAY, FEB. 11



"And He took them up in His arms and blessed them"

Greenwood District

Dear Bro. Duren: I am informed that the ext issue of the New Orleans Christian dvocate will carry an article and com- endations concerning "The Memorial ercy Home-Hospital" for unfortunate and tentimes deceived young women.

I have known of this home and its work w for a number of years. Several times ring my pastorate of churches in Louisi- a and Mississippi, fathers and mothers unfortunate daughters have come to me king where they might send their daugh- to a place where she would be removed m the gossip and criticism of those who ew her.

The one institution that I have known st of the Mississippi River, that was a e place for such girls, is the above named me and hospital. There these young wom- are received with warm, gracious hands d arms and a sympathetic and loving rps of attendants. I have personally own one or more of the young women o found rescue in this home, that have ce come out and today are married and the wives, and some perhaps, mothers good Christian homes; therefore, I am d to commend our church for making h wise provision, as they have done in s institution.

HENRY F. BROOKS, D. S.

Greenville District

The Methodist Church, in Mississippi and isiana, has no more worthy cause than Memorial Mercy Home-Hospital in New eans. It serves an imperative need in territory.

The offer of hope and kindly ministry ch it renders, is limited only by its in- e. What has been accomplished since its nding is a modern miracle in the re- ilitation of human character.

the stress and confusion of modern the Memorial Mercy Home is a beacon those whose weary eyes look for light whose broken hearts grope for kindness sympathy. Dr. and Mrs. J. G. Snelling been angels of mercy and wizards with w dollars. They deserve a larger sup- fund.

J. W. WARD, D. S.

Corinth District

e heart of the Christian religion is E. Our Memorial Mercy Home, in New ns, represents an expression of that in the highest degree. It deserves the cial support of all our Methodist peo- One dollar given to the Home will do uch good there as any place where it be invested. Just a few words from pastors and an opportunity for the peo- o contribute is what is necessary. This touches the heart of the people. They make a substantial offering on the sec- Sunday in February, when the oppor- y is given.

W. R. LOTT, D. S.

Columbus District

story of a delinquent woman brought Master and His treatment of her, has the inspiration and the authority for rial Mercy Home. No more Christ-like try can be found than the service Dr. ng and his helpers in this Memorial are giving to unfotunate girls and ent children of erring parents. In fact ervice is so like the Christ that it is doubtful if the Church can be Christian and neglect to support it. I have never entered an institution that impressed me more with the Christian spirit and atmosphere than did the Memorial Mercy Home. It deserves and must have a better support. Our people will respond if the work of the Home is presented.

L. P. WASSON, D. S.

Meridian District

The Memorial Mercy Home-Hospital is certainly one of our most important institutions, and it is doing a great work to rescue the perishing, to save the lost, and to help the unfortunate ones who have erred, to a better and useful life; it establishes in many cases happy homes, where otherwise there would be broken hearts and blasted hopes. This is Christianity at work; it is the church in active service; it is throwing out the life-line; it is manifesting the spirit of Christ; it is not to condone the crime, but to save the poor victims. Help.

W. B. JONES, D. S.

Seashore District

Dear Dr. Snelling: I have been ill and unable to write the article you requested. You may place my endorsement on any plans you have for the home.

J. F. CAMPBELL, D. S.

Hattiesburg District

Dear Dr. Snelling: I am glad to send you the following testimonial in appreciation of your great work and the Memorial Mercy Home. In different pastorates I have aided girls in going to the Memorial Mercy Home, and know of others who have gone and have returned to their homes to walk a different path. In my visits to the several charges now, I insist that attention be given the Home and each year set a time in the district program for an offering. The Memorial Mercy Home is one of the greatest institutions of the Church, the only one giving all of its time to fallen women. Let's pledge ourselves this year to give more assistance to this worthy work.

W. B. ALSWORTH, D. S.

Brookhaven District

It gives me a great deal of pleasure to recommend the Memorial Mercy Home to any one. It is not embarrassing for me to ask people to support the institution because of the fine work it does. Dr. and Mrs. Snelling are doing a most monumental task and rendering a much needed service to humanity, in caring for our girls who are unfortunate in their life.

More than once have I recommended the Home to parents when their daughter was in trouble. I remember a father coming to me on one occasion, Wednesday afternoon, wanting advice about the trouble his daughter was in; where she could go and be cared for, etc. I recommended the Memorial Mercy Home, wrote Dr. Snelling a letter that night, had a reply from Mrs. Snelling (Dr. Snelling being out of the city) Friday morning, and the girl was on her way to New Orleans Saturday afternoon. After a few months she came back home, a saved woman. She is now the wife of a good man and happy in her home, rearing a family.

R. H. CLEGG, D. S.

Jackson District

Sometimes it takes sorrow and tragedy to awaken us to a sense of our high responsibility, but most of us can certainly realize without such an experience the heartache, the shame and the need when we speak of the Memorial Mercy Home-Hospital, New Orleans. There is where more than 100 girls from good families go each year. They are tenderly cared for by our great Church. Why not help take care of them and send them back into society, redeemed and with courage to start life over again? The Jackson District is ready to do its full part.

T. M. BROWNLEE, D. S.

Satartia, Miss.

It is a tragedy that such institutions as the Memorial Mercy Home-Hospital are needed; but it is a blessing that such an institution is available when the tragic need arises.

A redemptive gospel must express itself through redemptive agencies. The Memorial Mercy Home-Hospital is such an agency. Its motive is wholly Christian. Its work through the years has proved its value. Its maintenance today is no less a privilege than an obligation for all those who want to join with the Master in doing good. A contribution to it is a fine investment for time and eternity.

H. T. CARLEY.

Alexandria District

For nearly 2,000 years Christians seemed indifferent to the fate of an erring woman. Even now some oppose doing anything for such a one. But we should be glad that Methodists maintain the Memorial Mercy Home, where the unfortunate find a refuge, and where every effort is made to lead them

into a right life. The service of Dr. and Mrs. Snelling in the Home and through it has been sacrificial. We ought to lighten their burden. We ought to, by larger contributions this year, share more fully in the great responsibility.

T. E. HARPER, D. S.

Ruston District

For feet that have lost the way and for lives that have drifted from the course we need a friendly voice calling through the storm, and a light held high in the night. Especially is this true when those feet are the feet of a girl and the cry is the cry of one who is young.

This voice of understanding calling in the night, and this hand holding high the light in the darkness, is Memorial Mercy Home, with Dr. and Mrs. John C. Snelling at the door. Back of them stand the Methodists of Louisiana and Mississippi, and above them all the mercy of God.

L. E. RAWLINS, D. S.

Lake Charles District

To anyone acquainted with the constructive work being done in the Memorial Mercy Home in New Orleans, it would be impossible for me to overemphasize its place and its needs. To become acquainted with this work of mercy and love means to learn of one of the most Christian forms of service the Church is rendering to a needy race. And this service is to one of our neediest elements of humanity. Let us not fail to express our full measure of sympathy and concern when the opportunity is presented.

E. H. ANDREWS, D. S.

New Orleans District

I consider the Memorial Mercy Home, as operated by the Rev. and Mrs. Jno. G. Snelling, one of the great service institutions of our Church. Here girls who have made great mistakes may start to build again lives of usefulness and contentment.

The environment of this home is such that practically all who come within its influence are reached by the Gospel message and become Christians in the best sense of the word.

All that we can possibly do for this splendid home will be invested in life and character for those who are in deepest need of the help the Church of God alone can give.

The New Orleans District is glad to take as a goal one thousand dollars, to be raised this year for the Memorial Mercy Home.

ELMER C. GUNN, D. S.

Baton Rouge District

In the work of the Memorial Mercy Home we have the finest application of the teachings of Jesus to modern society that I know anything about. The Church can no longer play the part of the Pharisees and condemn those weak and unfortunate girls, who have succumbed to the temptations of a licentious age, but she must play the part of an understanding friend and assist them in their struggle to regain a place of usefulness in society. On February 11, 1940, Methodist people have the opportunity of expressing their love and appreciation for this splendid institution. Let us place the Memorial Mercy Home on a sound financial footing by our generous support on that day. Let every church in the Baton Rouge District observe this day.

J. HENRY BOWDON, D. S.

Shreveport District

The Memorial Mercy Home is one of the institutions of the Church which incarnates the spirit and the content of the Gospel of our Lord Jesus Christ. A home like this is altogether unknown and unheard of in the records of civilizations which have not been touched by Christian influences. Christianity alone was sensitive enough to fathom the sorrow to which it seeks to minister, and merciful enough to give a chance to the unfortunate victims who find there both a haven and the door to a new life. The depth of our spiritual insight is measured by the amount of support we give to this worthy cause.

A. M. SPRING, D. S.

Monroe District

It is my definite conviction that the work of the Memorial Mercy Home-Hospital is one of the most Christ-like that is being done by any institution of our Church. This institution makes it possible for the Church to say to those who have fallen into sin: "Go and sin no more." I have been personally acquainted with this work over a period of years and know the sacrificial labors of Bro. and Mrs. Snelling. The burden that rests upon their hearts is not one easily borne; they have carried this load against great odds. Lives have been reclaimed and young women, who might have been a blight on society, have been sent out to live useful lives. More than that, many have been brought back to self-respect and to the salvation of their immortal souls. It is my earnest desire that every church in the Monroe District may give liberal financial support to this work, as well as that all our people pray daily for this most Christian work.

W. L. DOSS, JR., D. S.

Note: At the time this issue goes to press the endorsements of N. J. Golding and C. I. Floyd, district superintendents of North Mississippi Conference, and H. A. Gatlin, district superintendent of the Mississippi Conference, had not been received. Dr. Snelling feels sure, however, of their fullest cooperation and support of this worthy cause.

"AS FAR AS I CAN SEE," OR ANTICIPATIONS OF 2000 A. D.

(Continued from page 14)

rights of minorities, integrity of small nations, armaments, and the just and equitable distribution of the good things of life and the opportunity for proper development of all nations.

A "Parliament of Man," or super League of Nations, will be organized by 2000 A. D. The annual cost of armaments will be reduced to approximately one-tenth of the average annual cost during the last decade.

"A moral equivalent for war" will be found.

Balanced Agriculture and Industry

The following program, already anicipated by others, will be practically achieved before 2000 A. D., namely: the balancing of (1) money crops with food, feed and fertility crops; (2) crops with livestock; (3) production with marketing and transportation; (4) factories with farms; (5) natural resources with population needs; (6) work with thrift and local investment; (7) owner prosperity with worker prosperity; (8) income with home ownership; (9) wealth with beauty and culture; (10) economic gains with social welfare; (11) scientific achievements with moral and spiritual [re]lopment; (12) and the growth of po[pu]tion and development of the nations [in] international cooperation and friendship.

Religion

Religion in 2000 A. D. in its sim[plest] definition, will be regarded as a y[ea]r attitude toward life and toward the u[ni]verse. It will be considered by thinking [men] and women as a necessary phase of c[om]pleteness, concerned with the highest personal [and] social values.

In the more positive and creative a[spect] the religion of 2000 A. D. will be fa[ith] the universe and the possibilities of li[fe] sort of moral optimism, with cosmic [im]plications that furnishes reasonable grounds [for] such conceptions as God, Freedom, Re[de]mption, Incarnation, Salvation, the King[dom] of God and Immortality.

The future interpretation of relig[ion] which I anticipate will be in harmony w[ith] the facts of science, that is, it will be p[ro]gressive in spirit and able to live conge[nia]lly in a world of intellectual liberty [and] scientific inquiry.

Mature faith will replace simple cre[dal] and belief in magic. Liberalism, obsc[ur]antism and all forms of the pre-scientif[ic] and anti-scientific approach to the Bible [and] theology will gradually disappear.

It is safe to say that the theistic [con]ception will abide in 2000 A. D. The [in]terpretation will be very different fr[om] crude anthropomorphic theism, but [it] none-the-less furnish the intellectual [and] emotional values of vital religious [fa]ith.

An intellectually valid and richly s[ug]gestive interpretation of the Incarnation as the [re]velation of God in terms of human personality [in] which He was enabled effectually to r[ea]lize divine truth and love and redemptional [pu]rpose, to share His Spirit and power with m[an] will express the heart of the Christology [of] 2000 A. D. This interpretation will co[nc]eive of God's work in Christ in relation to [the] whole sweep and range of the divine [ac]tivity throughout the cosmic processes. [But] it will emphasize the fact that Christ [is] the incarnation is a revelation of God's [re]demptive, manward activity; [and] to know right is life eternal.

The religion of 2000 A. D. will be d[ef]initely ethical and social in its principles, [its] programs. Its moral ideal or summum bonum will be total self-realization; [but] this "highest good" will be interpreted [not] only in terms of the most wholesome [per]sonal development of the individual [but] also in terms of social welfare and pro[gress].

The need of individual salvation will [not] be denied nor neglected in 2000 A. D. [The] church will still teach that the society [can] be changed by changed individuals. [How]ever, the methods of evangelism will [be] changed to fit the framework of a world [of] science and culture.

The church of 2000 A. D. will be [more] conscious, not in the limited and hea[then] sense of today, but with a world-pur[pose] and world-passion. The motive of Chris[tian] missions will be actually to establish [the] "Kingdom of God," by interpreting and [ap]plying the principles and spirit of [the] Christ in all the realms of human rel[ati]ons.

What about the Cross of Christ? [Will] become obsolete? Never! "Jesus Christ [and] him crucified" will be the heart of [the] Christian evangel as long as it is Christ[ian]. The cross is the crowning revelation [of] God's holiness and His love, and, [with] deep spiritual significance, will always [be] for thinkers of the future, as well as [for] seekers for truth and righteousness, the [wis]dom and power of God.

New Orleans
CHRISTIAN ADVOCATE



"Lose no opportunity of declar- to all men that the Methodists one people in all the world, that it is their full determina- so to continue."—John Wes- letter to Ezekiel Cooper, Feb. 1791.

THE LIVING CHURCH

kingdom of heaven is not the of good from evil. It is the over- of evil by good. . . . God has in ture the knowledge of evil, of pain degradation, but it is there as over- ith what is good. Every fact is is a fact of pleasure, of joy, of r of suffering. In its union with at fact is not a total loss, but on r side is an element to be woven ally into the rhythm of mortal

A. N. Whitehead.

THE PRAYER-ROOM TODAY

Father, who art slow to anger and s in mercy, accept, we beseech the penitence of Thy children for rors of the past. Forgive our lessness of Thee and our uncon- r the sorrows of our brethren. ur souls near to Thee at this solemn by the contemplation of the pas- our Master and His victory over rces that defeat men. Grant that e weeks before us our lives may filled with Thee that whatever is y of our best selves may be over- d by the light of Thy redeeming men.

—The Presbyterian Tribune.

No. 7.

NEW ORLEANS, LA.
SDAY, FEBRUARY 15, 1940.

The Joy of Soul-Winning

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her first-born child, no warrior was so exultant over a hard-won victory. I am afraid there are some ministers who hardly think that the Gospel is intended to come personally home to the people. They talk, as I read of one the other day, who said that when he preached to sinners he did not like to look the congregation in the face, for fear they would think he meant to be personal; so he looked up at the ventilator, because there was no fear then of any individual catching his eye. Oh! that fear of man has been the ruin of many ministers. They never dared to preach right at the people. We have heard of sermons being preached before this and that honorable company; but preaching sermons before people is not God's way; we must preach sermons at the people, directly to them, to show that it is not the waving of the sword in the air like a juggler's sport, but it is the getting of the sword right into the conscience and the heart. This, I take it, is the true mission of every minister of Christ.

—Charles H. Spurgeon.

WALLET OF THE WEEK

IGNACE JAN PADEREWSKI, the great Polish pianist and former Premier of Poland, is again in the limelight in the country's tragic history. This time at seventy-nine, years of age and in weak health without, however, losing a pressing war for Polish Parliamentary rule, he is presiding over the Polish Parliament-in-exile at the session now meeting in Paris. The great artist and patriot, leaving free Poland, though in captivity, a national Every property is being pillaged in the effort to crush the spirit of the Polish people.

* * *

SERGEANT ALVIN YORK, under the ban of the World War, is reported to have begun a little school in his home town in Tennessee. His announced aim is "To keep alive the faith of those crusaders of the Cumberland, those lone hunters who walked the high road of independence." The Sergeant is an ardent pacifist and a dry, and he is better known in Tennessee as a faithful representative of an unspoiled mountain heritage than for his feats of daring on the battlefields of France.

* * *

THE EXPORTATION OF AIRCRAFT to Britain and France by the United States was largely responsible for a jump in the volume of export business in the two countries during December, from a little more than four million to eighty-five million dollars. During the month trade with Germany dropped to about one thousand dollars, and exports to Canada declined eight million dollars. Of the twenty-nine million dollars worth of airplanes exported, most of them went to England and France.

* * *

THE FLASHES OF THE FIREFLY, commonly called the "lightning bug," involve a much more complicated process than one would imagine. The body of the firefly is a miniature laboratory in which there is a controlled interaction of luciferin, luciferase and oxygen, the three elements which produce the intermittent flashes of light. The measure of a single flash is estimated to be twenty-five thousandths of a candle power. There seems, however, to be no immediate danger in the firefly as a competitor of the TVA.

* * *

THE NORTHERN BAPTISTS, says the **Watchman-Examiner**, carry on missions in ten fields, with hospitals and medical missionaries in all but two of them. They report three thousand three hundred and thirty-eight churches; five hundred and eight missionaries; eighteen thousand and fifty-nine baptisms in 1938; three thousand eight hundred and thirty-nine schools of all grades, with a total enrollment of one hundred and fifty-six thousand and seventy-two; thirty-two hospitals; sixty-two dispensaries; seventy-four medical missionaries; and three hundred and thirty-four thousand eight hundred and six patients ministered to.

THE UNITED STATES COAST GUARD reports th[at] there are nine thousand lights for the direction of oc[ean] traffic on the forty thousand mile coastline patrolled [by] the service. The most powerful light is located at Na[vesink], near New Jersey, where a light of nine million can[dle] power guides ships in and out of New York Harbor. Th[ough] these beacons of the night do double duty, they indic[ate] the channels which lead to the harbors and they ma[rk] the danger spots for coastwise and other ocean-go[ing] vessels.

* * *

THE METHODIST WATCH NIGHT SERVICE is s[aid] to have had its origin among some converted colliers [at] Kingswood, England. According to Robert Southey, t[he] biographer of Mr. Wesley, the colliers were accustom[ed] to sit up late on Saturday nights at drink taverns, a[nd] after their conversion they met in schoolhouses wh[ere] they prayed and sang hymns far into the night. The W[atch] began use of the custom for the last night of the old y[ear] was a later adaptation. Mr. Wesley held the first wa[tch] night service in London, on Friday, April 9, 1742.

* * *

ONE HUNDRED THOUSAND PRESBYTERI[AN] YOUTH are at present in attendance at fifty-two "st[ate] independent colleges, where Presbyterian student cent[ers] are located," according to statement of Dr. Harold [M.] Alex Robinson. The large number attending secular i[n]stitutions is doubtless due in part to insufficient denom[i]national facilities and in part to a bias for state insti[tu]tions. The second reason probably influences many w[ho] are contemplating professional careers such as law a[nd] medicine.

* * *

THE PHILIPPINE ISLANDS had on January 1, 19[39] the time of the taking of the census, a population of [six]teen million three hundred and three, according to [an] official proclamation recently issued by President Man[uel] Quezon. A detailed statement shows that only four th[ou]sand one hundred and forty-four Americans, exclus[ive] of the Army and Navy forces of the United States, [are] in the Islands. Three thousand one hundred and two[ty] of the resident Americans live in Manila, a city of m[ore] than six hundred thousand people.

* * *

AMERICAN EDUCATION is the subject of pride [and] gratification in every corner of the land. It is looked u[pon] as one of the bulwarks of our freedom and a defence of [our] democratic institutions. One does not feel quite so [sure] of himself, however, when it is learned that while t[hir]teen dollars per capita is spent for education forty [dol]lars per capita is spent for intoxicants; and that th[ere] were two hundred and thirty-five more major cri[mes] a day in 1937 than in 1936. "Except the Lort build [the] house, they labor in vain that build it."

New Orleans
CHRISTIAN ADVOCATE

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J. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

THAT FORTUNE EDITORIAL

The editorial on "The Church in America," which appeared in the issue of Fortune for January, has drawn the fire of a few ministers, but not as many as we feel should have done so, have come to the colors. In our own comment we said that we did not think that the editor had taken all the facts into consideration. Some of the replies which have come to our attention are not as definite answers as we could wish. There is a factor in the case which we confess makes us a little uncomfortable. We are not at all sure that Christian leaders have not been somewhat to blame for the creation of the atmosphere which made such comment possible. The editorial does not argue that the Church in America has furnished ecclesiastical statistics for a ledger-damnation of itself, but it seems to us that the charge is more that of attitudes—reversals of sentiment, to which we would add blanket criticism of ourselves and other things calculated to raise question as to our consistency. The very fact that such things are found upon the lips of churchmen is a damaging circumstance.

All our lives we have heard the loyalty and the evangelistic aggressiveness of the Baptists offered in contrast to the lukewarm laggardness of Methodists. Our people have been badgered and blackmailed by an assumption which we have never believed to be true. As we write this editorial, we have under our eye a piece of Methodist publicity from a great metropolitan center, a release to the press, which says that while more than three hundred churches in that area have been helped by a denominational agency, that the Church has lost by closing an average of one and a fifth churches each year for the last thirty years, and that forty per cent of all the Methodist churches in that district have lost membership during the past decade. It is also stated that over a million and a half persons, more than forty-five per cent of the entire population of the area, do not belong to any man's church—Protestant, Catholic or Jewish. Remember this is official Methodist publicity. In substance the reasons alleged for this frightful loss of churches are two. First, an utter lack of policy, which left to people with more of zeal than knowledge, the planting of churches without any reference to need or the prospect of survival. Second, a policy of selfishness on the part of congregations and pastors who, for reasons of financial support, held the heads of families in downtown churches until their children were lost to the church altogether. We do not undertake to defend these statements, but we feel sure that before Methodists venture to take critics for a ride, they might profit by a little thinking as to their own responsibility for such impressions as appear in the Fortune editorial.

GRATUITOUS HOMAGE

The words which furnish the caption for this editorial were used by a recent writer to describe a type of biography which is unreasonably eulogistic and is so uncritical and uninforming as to be worthless. The biographer, however, is not alone in the commission of such sins. We have read many books in which truth did not appear to have been a major objective. Such writings are not necessarily vicious misrepresentations, and they are more often the purrings of people who appear to have an interest and to whom conscience is a minor matter. The benevolent praise and the soft words of some seem to find good in everything, even the Devil. We have wondered if such is always due to charity, or to piety. We have even been mean enough to suspect that it might have the ear-marks of stupidity and an inferiority complex. But aside from the explanation, gratuitous homage corrects no current of misdirected thinking and it starts no pageant of progress—it is an acquiescence in the easy and the soothing.

We have said too much to make it wise to take a text at this point, so we just pass the suggestion along that entirely too much of what we say and write is pure bunk, is lacking in thought and moral purpose, and in some instances it might be likened to the gyrations of a "jitterbug" at a popularity contest. We have in mind lines of people standing outside movie theater doors, many of them church folk, waiting to see a grotesque parody of truth, featuring scenes of thinly veiled murder and the unblushing presentation of the wiles of the lecherous and the ways of the courtesan. And they come away with "gratuitous homage" on their lips.

Sugar is not without merit, but a little salt and pepper have the power to promote originality and to discover genius which cannot be found in a barrel of sugar. Soft words have their place, but from the days of Israel's great prophets until now, it has been "grievous words" which have started a revival, not courting and cajoling sinners, crooked financiers and oily politicians in such a manner as to make them feel that God is likely to become bankrupt unless they "join up."

THE "CHRISTIAN FRONT"

The charge is made by some that the organization known as the "Christian Front" is being promoted by the Roman Catholic Church. This seems to us to be an indictment which is too sweeping in its terms and we do not believe that it is true. There is evidence, however, that the organization may have received some support from Father Coughlin, and that **The Tablet**, organ of the Roman Catholic Diocese of Brooklyn, may have provided support through its correspondence columns. **The Tablet**

has been attacked by Commonweal, a liberal Catholic weekly, for lending encouragement, and Father Coughlin is reported to have declined to dissociate himself from the group representing the so-called "Christian Front." We hope that in spite of radicalism may find a cover in, the high-sounding name assumed by the organization now under attack, Christian Protestant should consider accepting association with such a movement as the "Christian Front" is reputed to be.

FIFTY BEAUTIFUL YEARS.

On Tuesday of last week Dr. and Mrs. George S. Brown, of New Orleans, came to the fiftieth milepost of their matrimonial journey. On Thursday evening the children gave a reception in honor of their parents. Many friends outside of New Orleans will join in felicitations to Dr. and Mrs. Brown, whose fifty years have been a benediction to many lives. Few people have meant more to the church than have these happy pilgrims, whose sacrificial partnership began half a hundred years ago. The editor of this paper joins in the wish that they may yet have many years in which to make beautiful and radiant the pathway along which they travel toward the sunset hour.

EXPIRATION NOTICES

We call attention to the fact that approximately fifteen hundred expiration notices have been sent out recently. If you have received a card stating that your subscription has expired, we urge you not to allow your paper to be discontinued. We print a few extra copies of each issue, but we cannot guarantee that you can secure the copies that you may miss. Please renew promptly. About five hundred subscriptions are scheduled to be discontinued after this issue unless they are renewed. We do not send bills.

DEAD-LINES

Every boy who ever played a game of marbles understands perfectly what is meant by a "dead-line." No matter how long since those carefree days vanished over the horizon of the years, he can still visualize that ominous mark on the ground between "taw" and the "ring" where the "men" were set after a standard pattern. He still remembers that the player whose shot from taw failed to go over the dead-line was loser at the very start of the game.

We are not thinking of marbles but of the game of social and political relations which we know as democracy, and of two dead-lines in the building of a stable government based upon individual partnership. First is the dead-line of literacy. No democracy can long survive after its people fall below the standards of literacy necessary to the intelligent understanding and use of the privileges of their political association. This is evident from the overnight changes in republics whose people are deficient in culture. Second, and not less important, is the dead-line of self-respect. A lack of that self-respect which belongs to personal interest and responsibility is fatal to any form of cooperative government. This was illustrated in the downfall of ancient democracies and in the horrors of the French Revolution—the march of the sans-culotte, the fellows without breeches. The downward tendency of American literacy and of American self-respect is an ominous portent on our political horizon.

FREEZING AND FISHING

By Dr. H. T. Cartey

According to the opinion of the oldest inhabita hereabouts, we have just emerged from a colossal, s jenuous, super-gigantic cold spell. The records of t U. S. Weather Bureau corroborate this opinion, a our own thermometer, hanging on a nail on the fr porch, confirms it beyond question. We have been hav some chilly weather.

While on the subject of weather, we wish to ma a confession. It has to do with the daily prognosticati of the above-mentioned U. S. Weather Bureau—one the multitudinous agencies of Uncle Sam that have fall into the habit of telling his subjects what they ought do, can do, can't do, and must do, from planting a gard to piling up the national debt. The Weather Bureau te us what kind of weather we can have every day. Som times it guesses right, and sometimes wrong—just the other agencies do. It prints a daily map to show h it is distributing the rain and the cold, the sleet and t snow, barometers and isotherms all over the world. is full of straight lines, crooked lines, circles, spots a figures. Ordinarily it is as easy to understand as a page railroad time-table. But during the cold spel looked at it one day and saw a line that started at t North Pole and ended at Sataria. My confession is this I haven't had much faith in the Weather Bureau here fore. But I am more favorably inclined now. I am go to look at the map the hottest day of next August; a if I find a line beginning at the South Pole and end at Sataria, I'll know there is something to it.

But to get back to the subject of this piece—"Freez and Fishing." We have a nice pond out in the back —graveled bottom, terraced banks, fed by the artesi well on the place, and three or four feet deep. It is us ful as well as ornamental, for at its brink the bir chickens and cows, to say nothing of stray dogs and ca quench their thirst. It never goes dry; and during d spells, which we sometimes have in summer, it furnish water for a lot of cattle whose reservoirs have eva rated.

This pond seldom freezes over; but it did during t recent nippy spell. When the thermometer got to ze it quit trying to be a pond, and congealed itself int big chunk of ice. The only fun we got out of it was ske ing rocks across its shining surface, and watching urchins pick themselves up when they tried to skate it. It was apparently frozen from top to bottom, and stayed that way ten days or more—the last ice dis peared yesterday.

The pond used to have some fish in it; and today went fishing to see if they were still there. I wasn't s about finding bait—but an earthworm was under first chunk of wood I kicked over. I got the perch p that, fully rigged, has been leaning on the fence since summer, went out to the pond, baited the hook, set cork at about two feet, and flung the line out. In ab a minute the cork bobbled, went under, and started I outpulled it, and landed a catfish. It wasn't a big to be sure—just about an inch and a quarter long— it was a fish. I was satisfied, I put the little fellow b wrapped the line around the pole, took it back and lea it on the fence, and went to the fire to warm my feet.

Zero weather last week, and fish this week!

No matter how dark life may seem, there's a bri spot somewhere.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: There has been great hope, expectation, and prayer that 1940, the first year of United Methodism, and the year of the Methodist Advance, would be marked by greater loyalty to the program of the Church, more regular attendance upon the services of the Church, a greater liberality in meeting the acceptances and other financial responsibilities, and a spiritual advance characterized by Aldersgate experiences.

At the last session of the Mississippi Conference certain goals suggested by the Conference Board of Lay Activities were adopted, as follows:

1. A well organized Official Board in every charge functioning for the full program of Lay Activities.
2. Organization of an effective League of Stewards in each district.
3. A sound financial system in every church, including an Every-Member Canvass.
4. Support of all ministers on an efficiency basis and full payment of all salaries.
5. Full cooperation with the Committee on Minimum Salary.
6. A ten per cent increase in acceptances of the Benevolences and full payment of the acceptances.
7. Full cooperation with our General Board in its plans for Stewardship in 1940, the year suggested by the Stewardship Council of North America as "Stewardship Year."
8. Full cooperation with our ministers for a comprehensive and adequate program of Evangelism.
9. The observance of Laymen's Day in every church, the second Sunday in June, or as near thereto as practicable, using the theme suggested by our General Board, "Christian Stewardship."
10. Request of our Bishop, district superintendents and pastors for sympathetic leadership in the program, and a pledge of full cooperation with them in all their plans and work.

The Conference adopted other GOALS which were published in the Advocate. But what are we going to do about all of these goals? They are fine and should be attained. Let us not come to the District Conferences without a good prospect of reaching them. The Missionary Institutes bring inspiration to all who attend. The Methodist Advance class meeting at Jackson, of February 16, should stir our souls and lead us into a new conception of the joy of stewardship of prayer, of influence, of service and sharing. Let me commend the New Orleans Christian Advocate to every Mississippi Methodist. It will give you information concerning the work of the Church, messages to stimulate your spiritual life, and loyalty to the program of your church. Every steward should read it weekly. Too many support it weakly, if at all.

Now, I give you the first report received from the Conference treasurer for the year on the Benevolences, including payments to February 2. It is worth careful consideration as we approach the fourth month of the Conference year.

Brookhaven District — Bogue Chitto, $50; Hazlehurst, $50; McComb, Pearl River Avenue, $5; Meadville and Bude, $27.-50; Prentiss, $59.98; Silver Creek, $19.85. Total—$168.74.

Hattiesburg District—Heidelberg, $8.50; New Augusta, $20.18; Sumrall, $10.17; Wiltsburg, $10. Total—$48.85.

Jackson District—Carthage Circuit, $2.45; Greenfield and Richland, $10.41. Total—$12.86.

Meridian District—DeSoto, $20; Philadelphia, $75. Total—$95.

Vicksburg District—Louise and Holly Bluff, $10; Rolling Fork and Cary, $22.59; Silver City, $8. Total—$40.59.

Grand Total—$366.04.

Half the Benevolences by Easter is the goal.

J. M. SULLIVAN.

INSTITUTES FOR CHURCH OFFICERS

On the next to the last day in November, 1939, Dr. George L. Morelock arrived in Plattsburg, New York. He came straight from Nashville, Tenn., to this point, "farthest north," so far as Methodist districts are concerned. He came as a "General Secretary of the General Board of Lay Activities of the Methodist Episcopal Church, South." He left, aptly anointed, as "ambassador plenipotentiary from the 'Church South' to the men of the Methodist Episcopal Church," once called "Church North." He, and his Board, could be dubbed "rara avis," when he arrived within the bounds of the Troy Conference. When he left, after three nights of working in each district, Plattsburg, Albany and Troy (Superintendents Cole, Tripp and Kelley), Dr. Morelock was as a person, truly loved; and, as an official, highly admired. The thousand church workers who heard him—and saw him gracefully handling his chalk at the blackboard—readily agreed that he was, while an ambassador "without portfolio," an ambassador with power. He displayed none of the pompous dignity and elaborate ceremony that attends that diplomatic polysyllabic title, but he did "have something," in manner and matter, which was suggestive clearly of a high Authority, and an imperative message, plain and practical, for Methodist men who aim to be "workmen of God that need not to be ashamed."

One of the intelligent laymen, up near the Canadian border, admitted to his superintendent at the close of the first period of this "Institute for Church Workers"—"You know how uneasy I get after twenty minutes of speaking by anyone; but, when Dr. Morelock closed his lecture, I could not believe that two hours had passed. I could have listened for an hour longer!" The general feeling was, as he left his "scholars," after each three-night school in church methods—"If there are any more at home, down south, like you, we would like to have them liberally sprinkled around up here." Superintendents agreed that, if Morelock and Morelock's message could be put into every one of their three hundred charges, the Kingdom of God would come more quickly and more happily in Troy Conference; and "lay activities" would be revitalized in this northeastern jurisdiction of Methodism. He had a way of making words which are liable to be dull, didactic and jejune as "stewards," "unified budget," "official board," "fellowship," spring into life, vibrant and appealing. Maybe it was that the teacher was not a "professional," but "just a layman," made the listeners sit on the edges of their chairs to catch every word. Maybe it was his previous experience in colleges, teaching "dead languages," that qualified him to make "dead bones live" among the church officials. Certainly his unfeigned interest in his hearers, their churches and their problems, and his palpable experience of a living God, had a great deal to do with the eagerness with which they looked forward to hearing the next lecture in the series.

Whatever atmosphere Dr. Morelock looked forward to in this latitude, he made it, with his personality and ideas, warmer, clearer and more energizing for laymen; and he left a band of "leaders of Lay Activities" who know better what that title (new to "M. E.'s") means, and anxious to do what it means. The exchange of such persons among the several sections of the Church is bound to make a Methodism not only "united," but integrated; not only "new," but reborn; not only bigger, but better.

Mark Kelley, Supt. Albany Dist.;
E. F. Tripp, Supt. Troy Dist.;
John L. Cole, Supt. Plattsburg Dist., Troy Conference.

SUBSCRIPTIONS RECEIVED SINCE LAST ISSUE

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Rev. H. M. Wolfe, Shreveport	1
Rev. R. V. Fulton, Greensburg	3
Mrs. Odelle Chapman, Archibald	2
Rev. W. W. Holmes, New Orleans	1
Rev. Geo. Pearce, Jr. Shreveport	2
J. H. Frazer, Bastrop	16
Rev. T. F. King, Ida	2
Rev. B. P. Durbin, Downsville	1
Rev. C. F. Sheppard, Wisner	2
Mrs. M. H. Eskridge, Baton Rouge	2
First Church, Shreveport	1

Mississippi

Rev. J. D. Wroten, Columbus	1
Mrs. T. E. Applewhite, Brookhaven	2
Rev. H. C. Castle, Crystal Springs	1
Rev. S. E. Ashmore, Kosciusko	1
Rev. C. A. Parks, Corinth	2
Rev. L. T. Nelson, Homewood	2
Mrs. W. A. Freeman, Jackson	2
Rev. Frank E. Dement, Gallman	1
Rev. J. B. Shearer, Silver Creek	1
Rev. J. L. Smith, Centreville	3
Rev. L. E. Alford, Summit	1
Rev. Milton Peden, Abbeville	4
Rev. E. H. Cunningham, Amory	1
Rev. W. J. Cunningham, Sardis	4
Mrs. S. C. Hinton, Bay Springs	1
Rev. A. R. Beasley, Como	1
Central Church, Meridian	1
Individual Subscriptions	101

HURTFUL MISREPRESENTATION

It is not calumny nor treachery that do the largest sum of mischief in the world . . . But it is the glistening and softly spoken lie; the amiable fallacy; the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of the friend, and the careless lie of each man to himself, that cast that black mystery over humanity, through which we thank any man who pierces, as we should thank one who dug a well in a desert; happy, that the thirst for truth still remains with us, even when we have wilfully left the fountains of it.—John Ruskin.

If any man ever knew what Jeffersonian Democracy was, Lamar (L. Q. C.) did. If any man ever knew American Constitutional law, Lamar did. No greater jurist ever sat on our Supreme Court. Cleveland said Lamar was the greatest intellect he had met; and he had reason to know.—Judge W. M. Cox.

THE SANCTUARY



"I no longer
when they are
with me. Keep
with thine
of the Lord."

"CHRISTIAN UNITY"

By Rev. C. W. Pomeroy

"I pray for them . . . that they all might be one . . . that the world might believe."—John 17:9-21.

It is impossible, I suppose, for us to say just what Jesus considered the worst enemy of the Kingdom. Rather, as we study His life and teachings, we discover that there were a number of things against which He warned the family of God as being enemies of His cause. For instance, He had more to say about the danger that the love of money brings to a man's spiritual life than any other one subject upon which He spoke. His constant warning and warnings of this great subject was to believe that to consecrate the love of money was greatest enemy to the Kingdom.

Again we discover that He had much to say about selfishness and envy and pride and self-righteousness, and therefore it is hard to say, "To here," or "To there," is the Kingdom's greatest enemy.

But surely the thing that He considered of utmost importance must have been upon His heart as the time drew near for His departure. For three years He had been laying the foundation upon which the Kingdom was to be built, and training the men who were to start the building and carry on the work. But now the time of His departure was at hand, and in those last few days and hours of His life—when we watch Him carefully and listen intently—we catch the staggering of His soul concerning the great barriers to the building of the Kingdom of God.

His exodus was upon him. His earthly hours were few and there was in His mind a troubled concern. A troubled concern about the possibility of the failure of His little band to carry on. On them all His hopes hung. But the grim spectre of doubt kept haunting His mind and heart until it drove Him again into the solitude of prayer. And it is a section of that prayer which I wish to explore just now. "I pray for them, that they might be one, that the world might believe."

I.

In first consideration, let us notice those for whom He prayed. "For whom," not "what." It is most interesting to note that Jesus never prayed much for things. He did not use God as a handy grab-bag, ever and again reaching in the hand of prayer to pull out the things which he desired. His chief interest was in persons.

As we listen to our own prayers, too often we hear a long petition for things. Too often I fear the bulk of our prayers. But when Jesus prayed, even a prayer which stood to the model of all prayers, only one petition did He make for daily bread, all else was for souls and persons.

And so here He is praying, first of all for His disciples, those of His immediate spiritual family. How He loved them. How dearly He must see the journey down which He would send them to go, and yet He was afraid that they might miss the way. "I pray for them. While I was in the world I kept them in my name." But He was soon to go away and leave them now.

I stood at the bedside of a desperately sick mother of four fine boys. And in those last hours of her mother's life her thoughts were of her boys. She said to me, "I feel that I soon must go, and I don't mind go me, but what will happen to my boys? Who will counsel and guide them day by day?"

And again when a God, concerned father was taken from the home, and I stood beside the bier with the bereaved wife. With tear-filled eyes and out of a breaking heart, she said to me, "Pray for our children as you have never prayed before, pray for them. The world has so many attractions, and without the safety and God's counsel, I am afraid that they might go, pray in that pathway of Christian living which is so dearly dear for them." And I thought of Jesus in that hour just before His death. Concerned for these children of His Father should miss the way. "I pray for them."

"I pray for them, but I do not pray for them alone, but for them also which shall believe on me through their word." Has anyone believed on Jesus because of your words and your life? "Ye are my witnesses." And Christ in that last hour was praying that the testimony of our lips and of our lives would lead others to Him.

II.

In the second place, let us notice the object of this prayer He prays, "That they might all be one." In this last hour He was praying for the defeat of the worst enemy of the Kingdom of his Father. There was deep concern as He prayed, "Let there be no strife, no discord, no cynicism; let there be no division or quarreling or enmity within the church." Above all else Jesus wanted harmony, unity of spirit, and purpose in the Church.

He did not mean to discourage individuality, but He saw that discord and division would defeat His purpose. However, the first 2,000 years of the Christian era have largely been years of division. Sect against sect and denomination against denomination. It is the prayer of large sections of the Church of God in the world today, that the next 2,000 years will be years of uniting. The enterprise has already been launched, and our own great church is taking the lead that will have far-reaching effects. For the prayer of millions of earnest souls has been answered. "That we all might be one."

Upon a former occasion you remember, Jesus had said, "Every Kingdom divided against itself is brought to desolation; and every city and house divided against itself shall not stand." There must be no civil war in the church, where Christian is arrayed against Christian. Internal strife is fatal to the spirit.

Every day we read of automobile a[ccid]ents in which people are injured. And [oc]casionally such an accident happens c[lo]se to home. We are not so much fright[en]ed when the injury is external—a cut or [br]uise or a broken bone—but fears lay hold u[s] is when the doctor's verdict is "internal [in]juries." And so it is with the Church. [It] can survive every external injury—finan[cial] depression, political discrimination, [or] open hostility, but if there is internal s[tr]ife it will prove fatal to the spirit and [the] church will die. In the long ago the Ps[al]mist sang, "How good and how pleasant [it] is for brethren to dwell together in unit[y]." And in a later day we hear the great Ap[os]tle Paul as he preached to the Ephesi[an]s, "I therefore beseech you, walk worthy [of] the vocation wherewith you are called, w[ith] lowliness and meekness, endeavoring [to] keep the unity of the spirit and the bond [of] peace."

And it is also significant to note t[hat] Jesus was praying for unity only within [the] Church. "I pray not for the world." And [so] we are to have unity in the Church we c[an]not live on terms with the world. "Come [ye] out from among them and be ye separ[ate]," said the Lord." And so it is the re-[bo]rn ones who have come under the power of [the] redeeming love of God for whom Jesus [is] praying.

Too often we have tried to declare [un]ity in the warfare of the Church upon the world. Too often we have tried to [ma]ke a unity between the Church and the w[or]ld. But Jesus is praying that the Church [may] be welded into a brotherhood of [un]ity strength, that it might better fight the [ba]ttles against the worldly powers.

III.

And finally we come to the reason [for] Jesus' prayer for unity among the chil[dr]en of God. It is simply this, "That the w[or]ld might believe." Not that the world [may] be appeased, or that the world might [be] conciliated, but that the world might [be]lieve. For he that believeth is a new c[re]ature and carries on his forehead a n[ew] name, and his destination is the New Je[ru]salem.

Jesus realized that for the Church [to] preach one thing and practice another would convince no one. And so He p[ra]yed that there will be no division in the Ch[ur]ch, for a divided Church will never make C[hr]istian believers. If there is one thing [in] every other with which men have [to] fronted me, as I have tried to win the[m] an acceptable belief in Jesus, it has [be]en the division within the Church. A Ch[ur]ch squabble does more damage to the cau[se] Christ than all the saloons in town. [Yet] Jesus knew this to be true. "Lord, m[ak]e them one in spirit and purpose. Let [the] Church be a living example of Christ[ian] grace."

The creed which we recite on Sun[day] morning is not the criterion by which [the] world judges our religion, but rather [by] the life we live day by day as we deal [with] our fellows.

In this closing word, let me ask the q[ue]stion, "Is there such a sincere bond of [un]ity love and goodwill in our Church, that [men] in the world are constrained to seek [the] Savior we know? The Savior who [has] brought us such a measure of joy and [se]renity in a joyless and turbulent world?"

"Many years of observation convince[s] that it takes more manhood to overc[ome] the temptations of wealth than to overc[ome] the obstacles of poverty. The sons of t[he] street merchants are often found to [be] backstreet merchants."—Personal Lette[rs]

CONFERENCE NEWS AND PERSONALS

Miss Mattie C. Brown, Belcher, La., writes at she has been ill, but that she has enyed the Advocate, and she appreciates its w form and its progress.

Rev. O. L. Elliott, a local deacon, has oved from Smithville to Wood Junior Cole at Mathiston, Miss., according to advice aching the business office of the Advote.

An epidemic of influenza seems to be prelling throughout this section since the usual cold of recent weeks. We trust, wever, that our rising temperature may ing better health to the area afflicted.

Bro. J. S. McDonald, along with a busiess communication, takes the time to add, Your last number was one of the best." hank you, and good words help us to climb e hills ahead.

Rev. J. B. Shearer, Silver Creek, Miss., ports a good quarterly conference and he interest manifested in the entire proam of work. He is much pleased with the sponsiveness of his people.

Mrs. Irving W. Rowland, of Heflin, La., nds us a communication for publication d with it a gracious expression of the dere to make addition to the efforts of hers in making the paper helpful.

Rev. D. T. Ridgway reports that he is off a good start in his new charge, Kingston, aurel. At the time of his writing he was listed in the Laurel Church Loyalty Camign, from which he was expecting much lp for the churches of the city.

Rev. Rudolph Scott assures us that the rk at New Albany is beginning well spite the frigid weather which that secn has had during recent weeks. The edi- appreciates the good word concerning friends in that splendid congregation.

Rev. E. E. McKeithen writes us that adville, Miss., is well on the way to seing a new church building. The sum of thousand dollars is in sight and the tract has been let, work to begin about rch 1.

ev. W. R. Crouch, who is serving Noxaer charge, has a large circuit and difties enough when the weather is good. ently the weather and the roads have atly increased the difficulty of serving five scattered churches under his care.

ro. J. H. Frazer, efficient and loyal Adate representative at Bastrop, is to the again in a splendid way. He reports usiastically of the beginning made by Monk, and he says that he is looking ard to a good year for the charge.

ev. Milton Peden adds to a business the item that the Abbeville charge s to be headed for a good year. We the spirit of a man who can see a good beyond the many difficulties which he encountered since Conference.

rs. Flora Dawkins, Route 1, Hamburg, , adds to our encouragement by her rous words of appreciation of the Advo- The editor and those who get out paper appreciate the good opinions of friends.

ss Fannie Burney, Ebenezer, Miss., that the Advocate has been to her a crated friend and guide through the , and that she does not intend to be deprived of its coming no matter what may be her difficulties in other ways.

Mr. Harry Ford, Woodville, Miss., whose father passed to his reward nearly a year ago, takes the place of his father as a subscriber to the Advocate, which he says that he and others of the household greatly enjoy.

Rev. C. F. Sheppard, who is in his first year at Wisner, La., is delighted with the splendid loyalty shown by his people and their cordial reception of the new pastor and his wife. Bro. Sheppard is expecting an advance along all lines this year.

Mr. and Mrs. S. H. Meyer, of New Orleans, celebrated their fiftieth wedding anniversary a few days ago. Only the family shared in the happy occasion, but many friends join in felicitations and good wishes for many added years to the span of their beautiful wedding journey.

Rev. L. T. Nelson is very happy in the loyalty of his people as he begins his third year of service. The churches of Homewood charge united in the greatest pounding he ever had, and naturally the skies are bright and the prospect for the days ahead are hopeful and encouraging.

The Advocate acknowledges the honor of an invitation from Mr. and Mrs. R. Walter Crain, of West Monroe, La., to attend the marriage of their daughter, Billie, to Rev. William Otto Byrd, on February 18. The marriage will be solemnized in the Methodist Church at 4:30 p. m.

Since the Carnival season is over and its spirit has been subdued by lenten ashes, we hope to get straightened out. The absence of mail and a general disorganization make it a little difficult to keep the paper up to the standard, but we hope to recover our equilibrium soon.

Mrs. C. Krause, Sicily Island, Louisiana, celebrated her eighty-eighth birthday on February 10, at which time her six children were all present for the happy occasion. Mrs. Krause has been a reader of this paper for years, and we join with her loved ones in wishing for her many returns of the day.

Dr. W. M. Turner and his wife have both been seriously ill with pneumonia at the Jackson Infirmary, Jackson, Miss., but we are glad to be assured that they are improving at the present time. Dr. Turner is chairman of the Board of Stewards at Mt. Olive, Miss.

Mrs. W. C. Dale, of Silver Creek, Miss., adds her word of appreciation to many other favorable expressions regarding the Advocate in its new form. Needless to say we appreciate the good opinion of our many friends and we hope to meet their greatest expectations.

Mr. Anthony Fly, one of Summit, Mississippi's oldest and most respected citizens, died on February 4, according to a communication from Rev. L. E. Alford, the pastor. Bro. Fly was a wholesale druggist, had been a steward of the Methodist Church for many years, and was a regular attendant upon the services of the church.

Rev. George Pearce, Broadmoor, Shreveport, is under the burden of creating a charge and building a house for its abiding place, but he is not overlooking the agencies which contribute to the understanding of the church program and the building of a loyal membership. He is making a fine start all along the line.

The stories of Dr. Vivian T. Pomeroy, "Kings, Donkeys and Dreams," are to be transcribed into Braille for the benefit of the blind, by the American Red Cross, in cooperation with the Library of Congress. Dr. Pomeroy's stories form a much appreciated feature of the Christian Fireside page in this paper.

Mrs. Irvin Oakes writes us a very much appreciated letter from West, Miss., regarding an error which we made in trying to reach every steward whom we did not know to be a subscriber for the Advocate. We were trying to miss none, and we are happy to have the correction and also her good word for the paper.

The Advocate office is being made very happy by the response which the "Every Steward a Reader of the Advocate" appeal is receiving from day to day. It is gratifying indeed to realize that our official members are sincerely desirous of being able to do a good job for the building of the Kingdom.

Rev. T. F. King, pastor at Ida and Hosston, reports that his "people are beginning to talk about the Advocate and that is a mighty good sign. People are telling me that they are enjoying the Advocate and are reading it, and I don't have to fish to get these favorable remarks." Bro. King reports his work going well despite the cold weather and as picking up steadily.

A letter from Mrs. H. C. Montgomery, of Madison, Miss., tells of an unusual birthday celebration. Her mother, Mrs. R. M. Scott, of Hermanville, Miss., was ninety years old on January 4. On that day she was made happy by the presence of her five children and thirteen grandchildren. Sister Scott is a shut-in and sees very poorly, but she still reads with profit and pleasure her Bible and the New Orleans Christian Advocate.

Rev. Robert A Cross, formerly a member of the Louisiana Conference and now in the postal service at Memphis, keeps contact with Louisiana through the Advocate. He calls our attention to the fact that the January-February issue of **The Army Chaplain** carries the announcement that Chaplain Albert F. Vaughan, of the Louisiana Conference, has been promoted to the rank of Lieutenant Colonel.

Rev. W. L. Robinson, pastor of the Methodist Church at Booneville, Miss., writes that his church has purchased a Victor machine for the use of "sound films." Bro. Robinson expects to use the machine for the presentation of religious and educational pictures in promoting the work of the local congregation and also the work of other churches throughout that county. Bro. Robinson and his people are undertaking the experiment with enthusiasm and expectancy.

The death of John Wilkinson, retired official of the Southern Pacific Railway, in Houston, Texas, a few days ago recalls a chapter from Louisiana Methodism. His father, Rev. John Wilkinson, a native of Parsontown, Ireland, was admitted to the Louisiana Conference in 1866, and was once pastor at Baton Rouge. His second wife was a daughter of Bishop Keener. After the

death of his father, Mr. John Wilkinson lived with his uncle, W. C. Wilkinson, at Crystal Springs, Miss. He was a student at Centenary College in 1881-1882.

Mrs. Leila M. Carre, a native of New Orleans, and a member of First Methodist Church, died on Monday afternoon of last week following a long illness. Mrs. Carre was a graduate of Newcomb College, in the class of 1894, and was widely known for her civic, social and religious work. She is survived by three sons and two daughters. She was a capable and good woman, faithful to her church and she will be greatly missed. Funeral services were help Wednesday morning with interment in Metairie cemetery.

Mr. Curtis B. Haley, editor of the General Minutes and Year Book, sends us an advance statistical sheet which shows that there was a net increase in every episcopal area of the former Methodist Episcopal Church, South, except two: The Missionary area, presided over by Bishop Arthur J. Moore; and the Western area, presided over by Bishop Martin. A total of 110,185 members was received on profession of faith, a total net gain of 46,184, and a present total membership, including traveling preachers, of 2,965,381, is a summary of the report.

In the death of State Senator Joe Cook, at Columbus, Miss., on last Sunday, that commonwealth loses a splendid citizen. He was seventy-seven years old, was a graduate of Vanderbilt University, was long a distinguished educator of Mississippi, and was the first president and largely the founder of State Teachers College at Hattiesburg. He had been elected for a four-year term, his third consecutive term, to the State Senate, but was not able to assume his responsibilities under the new administration. Funeral services were held at Artesia, his birthplace. The editor of this paper joins with many friends everywhere in sorrow for his going.

APPOINTMENT CHANGES

Dear Dr. Duren: I am enclosing you on this sheet some changes in post office addresses made since the Journal was brought from the press. The following appointments —changes made—have been approved by Bishop Watkins: L. L. Roberts, of Union, had to surrender his work on account of illness; Murray Cox was moved from Scooba and Electric Mills to Union; S. B. Watkins from Philadelphia Circuit to follow Cox; G. A. Broadus from Chunky to follow Watkins—all in this district; Norman Purvis was moved from Oak Grove Circuit, in the Brookhaven District, to Chunky, to succeed Broadus.

This was done some days ago, but recent approval by Bishop Watkins confirms it all. Hence my delay in notifying you.

Yours cordially,
W. B. JONES,
Dist. Supt.

BISHOP CANNON ILL

Bishop Cannon has been confined to his bed since Christmas day by a severe attack of arthritis. This attack has prevented his attendance upon the meetings of the General Missionary Council, the National Temperance and Prohibition Council, the Trustees of the Church Peace Union, and the Executive Committee of the Federal Council, in all of which he is deeply interested. It will also prevent his attendance upon the Southeastern Anti-Saloon League Convention at St. Petersburg, Florida, on February 25th, at which Convention he has spoken regularly for the past few years.

Bishop Cannon is improving very slowly, but hopes to gradually overcome this attack.

Richmond, Va.

MY BIRTHDAY

Every birthday reminds me of advancing years. It is natural to want to have friends. Friends of our young days may disappear, but how sweet the memory of the friendship of loved ones and friends whose lives have touched our own in days that are past.

Many friends whom I could not see by visit in the last two or three years, have sent me communications of renewed friendships. O, how I have appreciated these friendly friends.

Those who have been so thoughtful of me seem to reap a special share of the friendship and esteem we have bestowed on friends that are gone, thus linking the past with the present, thereby keeping the chain of friendship unbroken.

In this new year, on the 26th of Feb., which is my birthday, I am looking forward to be reminded again by my friends of their love and friendship for me.

WALDO W. MOORE.

Biloxi, Miss.

"BIG FIVE" UNION MEETING

The Big Five Union, embracing the northern area of the Hattiesburg District, met February 1, at Mount Olive, with the young people of that charge as hosts.

An inspiring and impressive candlelight installation service was conducted by Rev. E. W. Ulmer, District Director of Young People's Work. The officers installed were: Lucille Calhoun, Mount Olive, President; Dorothy Dean Waggoner, Collins, Vice-President; Flora Mae Arrant, Magee, Secretary; Dennis Roberts, Taylorsville, Treasurer; Hobart Brooks, Magee, Publicity Superintendent; Mrs. Eugene Ulmer, Mount Olive, Counselor.

At the close of the installation, a consecration service was led by the Revs. Roy Lane, A. M. O'Neil, J. P. Nix, J. S. Noblin and Ulmer.

It was voted that the necessary steps would be made to change the name of the Union in order to admit the leagues at Williamsburg, Seminary, Lux, Mize and Taylorsville into the organization.

A peppy "Kay Kyser" contest on hymns was conducted by Mrs. Walter Lowry, assisted by Bro. and Mrs. Ulmer, with the Taylorsville group being named winners. A delicious salad plate with cookies and drink was served by the hosts, under the direction of Mrs. O. K. Pearce. The Union adjourned to meet February 22, at Magee.

HOBART BROOKS,
Pub. Supt.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

RESOLUTIONS BY THE WORKERS' COUNCIL OF THE MILLSAPS MEMORIAL CHURCH

Whereas, our beloved and faithful superintendent, Mrs. W. H. Parman, is moving to a new home where others will be the beneficiaries of her beautiful spirit of consecration and saving knowledge of the Bible, we take this opportunity of expressing our appreciation of her untiring efforts and devoted interest in the children's department of the Church School, of Millsaps Memorial Church; and

Whereas, we, as her co-workers and young people who have been at some time under her loving care, will miss the benediction and inspiration of her presence; and

Whereas, we wish for her every happiness in her new home, and pray that God's richest blessings may be upon her now and forever; be it

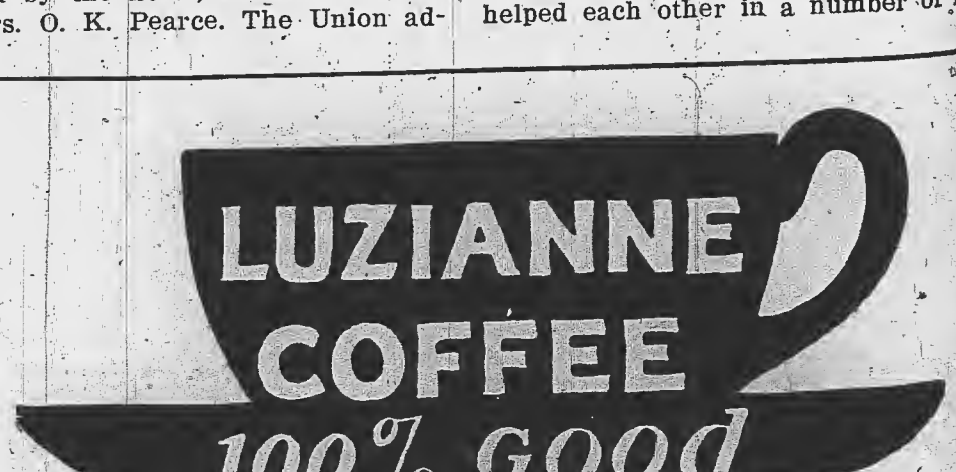
Resolved, that a copy of these resolutions be spread upon the minutes of the Workers' Council, of Millsaps Memorial Church, a copy presented to Mrs. Parman, and a copy be sent to the New Orleans Christian Advocate for publication.

(Signed) M. K. Miller, pastor; R. L. Layton, Superintendent of Church School; Mrs. W. A. Freeman, and others.

REV. WILLIAM R. HARVELL—APPRECIATION

I first met him early in the year 1[illegible] while a student at Norvilla College, Greensburg, La. I learned that he had graduated from this school. At this time he had not been converted. The next time I saw him was in 1895, while serving as Local Supply on the Amite City charge. I attended the closing exercises of the above school, and was gladly surprised to hear the name of Rev. W. R. Harvell on the program for the invocation.

From this time on I became better acquainted with him and learned to love him as a brother. In January, 1898, he was admitted on trial in the Louisiana Conference and was assigned to the Port Vincent charge. This year I assisted him in two revival meetings. Along during the years we helped each other in a number of revi[illegible]



He was good help in meetings—far above the average. But while he was especially gifted as a revival preacher, he was nonetheless successful as a pastor. In this capacity he served several "quadrenniums," and was presiding elder of the Minden District four years. He received most of his college training at old Centenary, Jackson,

In the course of years we were neighbor pastors, served the same pastoral charges, worked together in many revival meetings, and he, having been my presiding elder, we were real "chummy." I loved him and he loved me. He was "good company." Soulful, pronounced in his make-up, jovial, with a high sense of humor, sympathetic, kind, and genuinely sacrificial in his devotion to every righteous cause. He loved his brethren in the ministry and was always happy in their association. He believed in and worked for progress in his Master's Kingdom.

He was always optimistic, looking on the bright side of life. It was a benediction to be in his home. He made friends by his genial disposition. He had a lovely family. His good (now sainted) wife and fine children stood for all those high and noble principles that make people useful in life. He has made a valuable contribution to the world. His earthly home was typical of that bright home above.

Many happy, joyful hours we have spent together in the good old revivals! Will Harrell knew how to get under the burden in a meeting. We have had sweet counsel together. We have worked and prayed together—have wept and rejoiced together. He was never so happy as when in the pulpit bringing the gospel message, sometimes weeping out into the supernal heights of religious ecstasy. He believed it was always in good "taste" to shout if one felt like it. Yet he was well poised, practical, sound in judgment, having a keen intellect, a warm heart and a great soul! He had the happy faculty of knowing how to deal with men because of his fine personality. He knew how to make people like him. He was far above the average in the art of knowing how to "contact" people; was intensely social in his nature. He was a good, faithful pastor, and a success as a preacher. He was a good singer and able in prayer. How he would love to sing, preach and pray! But he rests from his labors!"

He had an earthly race to run,
His work on earth now is done;
A crown to wear—a victory won,
HIS GLORY IN HEAVEN HAS BEGUN!

His friend and Brother,
J. MARTIN ALFORD.
2900 Gordon Ave.
Monroe, La.

BISHOP CANNON SENDS MESSAGE TO EXECUTIVE COMMITTEE OF FEDERAL COUNCIL

Fellow Members of the Executive Committee of the Federal Council:

Deeply regret inability attend meeting. President Roosevelt's peace proposals involve ultimately and inevitably relations of Church and State to an unpredictable degree. Federal Council can not presume to represent either American or World Protestantism to the extent indicated by the President's proposals. Hope Committee will clearly recognize limitations of the power of the Council while earnestly expressing purpose to cooperate to secure peace without violation of principle of separation of Church and State.

(Signed) JAMES CANNON, JR.

IN MEMORY OF MRS. EDMOND A. GOFF

A year has passed since our dear Mother went to her Heavenly home.

February 14, 1939, God called her and she readily answered the call to the place for which she spent her life preparing.

She was born August 23, 1855, at Old Americus, Jackson County, Miss., where she lived until her death. She was married to Edmond A. Goff, July 15, 1874, who preceded her to the other side eleven years before.

There were seven girls born to them, five of whom are living.

She joined the Methodist Church and gave her heart to God very early in life, and remained a constant, true Christian, never wavering from the faith under any circumstances.

Mama had scores of friends who loved her dearly. By her relatives and most intimate friends she was called Aunt Mallie or Aunt Mall.

Her influence will ever linger in the memory of those she loved and who loved her, as her happy, smiling face radiated with the Christ-like life that she lived. She loved her pastor and his family, and was deeply interested in anything connected with the church, to spread the Kingdom.

She attended Salem Camp Meeting every year since she was a child, except a few times. There she is sadly missed, but her Christian influence will live long in the hearts of people.

She looked forward to the Advocate each week and read it through. For many years she was a subscriber.

She loved to sing, and so often she and Papa would sit on the porch or by the fire and sing hymn after hymn. They knew the words by heart, and we would sometimes join them.

And if we had nothing else to hold us to the faith, we feel the memory of these old songs from the hearts of these dear ones, would bind us and lead us on.

Mama never let an opportunity pass to speak a kind word or encourage a person to be a Christian. She was always prayerful and prayed for her neighbors and their children as well as her own.

She nursed the sick all about her, and many a person has loved her because of her kind, gentle touch.

She was always ready to see the good in everybody and believe they would be better if they had encouragement.

The last two months of her life she was sick and suffered, but never did complain. She was ready to go. Her faith and trust in God was strong to the end.

We pray each day that we might be the good Christians that she taught us to be, from the time we knelt by her side as she taught us to pray: "Now I lay me down to sleep."

We miss her terribly, and our hearts are still sad, but heaven seems nearer since she is there, and we bow in submission to God's will.

We thank our Heavenly Father for blessing us with a Christian mother and father, for no greater heritage can befall any children than this.

HER DAUGHTERS.

Still stands that ancient order, "Seek ye first the Kingdom of God and his righteousness."—Exchange.

REV. J. F. CAMPBELL ILL

We regret to learn that Rev. J. F. Campbell, district superintendent, Gulfport, Miss., has been seriously ill with pneumonia. His friends will be glad to know that he has been able to return to his home and expects soon to be entirely recovered. He asks that we express his appreciation to his brethren for their many messages and the assurance of their prayers in his behalf. No word of his illness in the hospital had reached us until last Monday when we received a letter from Rev. Van R. Landrum.

QUOTA HONOR ROLL

Sardis Station, W. J. Cunningham, P. C.

(Note: Sardis Station and our friend, W. J. Cunningham, are first to come through with a completed campaign quota—twenty-one on a quota of fourteen. Nine are new subscribers. All the stewards are subscribers to the Advocate.

WISE AND OTHERWISE

By Rev. James H. Felts

Modern Definitions

Charity. Drinking, dancing, gambling, and other like diversions for the benefit of the needy.

Peace. A beautiful dove bearing a request in her bill, a cannon under each wing, a close-range murder machine between her feet.

Marriage. Sacred vows taken with mental reservations.

Choice. The privilege of saying whether you will become the vassal of a stronger nation, or be shot to pieces and your land taken over.

Diplomacy. Baron Munchausen made lifelike to the rising generation.

Pleased. A preacher who has been assigned to district work, and is leaving conference with a face beaming like Aunt Jemima of Pancake fame.

Honesty. The art of preserving one's good name by subterfuge.

Consecration. A Sunday fisherman who satisfies his conscience with a string of fish.

Music. A series of dots and dashes that enable an individual to scream and yell scientifically.

Business. The art of selling ninety cent goods for ninety-nine cents.

Plug Hat. A stove-pipe shaped hat worn by two-legged plugs.

Football. A game that allows thousands of people to go utterly berserk without being called crazy.

Doctor. A title earned by hard work, or granted by courtesy regardless.

Divorce. Exchanging wives, Hollywood style, with becoming regularity.

Lucky. Securing an office, or inheriting money, or marrying rich.

Temperamental. An individual who is supersensitive, but grants no one else such a privilege.

Fun. Making an ass of one's self publicly.

Half-truths are dangerous things, for it is generally the other half that gains the upper hand.—Exchange.

THE CHURCH PEW

HONOUR TO WHOM HONOUR IS DUE

These words of St. Paul have a fitting application to a faithful steward of the Methodist Church in Tupelo, Miss. The man to whom we refer holds the esteem of everyone in that little city. He knows everybody and everybody knows him, and the reach of his acquaintanceship is no greater than that of the affection in which he is held. He has been a steward in that church for something like thirty years, and has not missed a single quarterly conference since he was elected. He is more than a steward on dress parade, for when anything is to be done, he is never too busy to share it. He is a master of details and his work in the Church School has been invaluable. He is a first class telegraph operator, a kodak artist, a bookkeeper, a good steward, and a good friend. Such is Arthur E. Berkeley, affectionately known as "Jake," to whom these remarks apply. We honor him as one to whom honor is due, and may his tribe increase as the years go by.

* * *

THE SIGNIFICANCE OF LENT

The observance of the Lenten season is more and more practiced in the Protestant Church. Most adults can remember when Episcopalians were the only ones who paid any attention to the season, and they hardly seemed like Protestants anyway! Even the current "joke" that there will be no Ash Wednesday in 1940, because the Pope has installed an oil burner, would not have been unintelligible a few years ago. It is well that we are recovering some of our birthright. The great Christian symbols and seasons belong to us no less than to the Roman Church. The Cross is not Roman; it is Catholic. The Protestant Reformation almost threw out the baby with the bath. Protest was in order, but it is possible to "protest too much."

It is well, therefore, to remind ourselves of the significance of Lent. Lent is significant, at very least, for the same reason that any special time is significant; it brings to focus necessary and timeless truth which might easily be elbowed aside by pressing preoccupations. But Lent is something more than just another anniversary; it is the celebration of the crisis and fulfillment of Jesus' life. The Gospels devote more space to those 40 days than to all the rest of Jesus' 30 years. Without the public ministry these days could not be understood. But without these days the public ministry would be just another public ministry.

The Cross then is both the background and the foreground of Lent in 1940; background, because our minds and hearts turn to their richest Christian treasure—the life of love and the seal of suffering love on the Cross. There Jesus once and for all established an absolute in the way to meet and overcome sin; foreground, because the time is at hand when the church and all Christians must either accept the way of the Cross as the way of life, or part company with the historical Jesus. For some time it has seemed possible to hope that the forces of education and science, the reasonableness and goodness of man, might gradually wear down the evil of the world to manageable proportions. Democracy has done some of the things which belong to the Kingdom of God. Like Christianity, it places high value on the individual. Give it time, some of us thought, and it might almost bring in the Kingdom. We cherish democracy no less now, but we no longer equate any social system with the Kingdom. All hell has broken loose. In the immediate foreground we have the sharp choice of trying just once more to cast out Satan with Satan or of going the way of the Cross: matching hate with love, sacrificing pride, power, possessions, finally, life, if we have to, in order to keep believing in the Cross as a force, as a healing, redemptive eternal way. Lent has no significance apart from the Cross. The Cross has no significance apart from suffering love and the redemption of life which is accomplished in no other way.

—The Presbyterian Tribune.

CHRISTIANITY'S TOMORROW

By The Rev. Carl C. Rasmussen, D. D.

Old Optimism Gone

This statement is born out of observations on a visit to Western Europe this summer. If the statement seems to any to be slow in coming down to that tour, it will be because I deal first with my conclusions and then, finally, with certain of my observations which seem to me to support them.

One need be only old enough to remember the prognostication as to Christianity's triumph, prevailing a quarter of a century ago, to see at once that there has been a great change of "climate" in that realm.

The old optimism is gone. Those were confident days. Surely there was nothing wrong about the Church's devotion to "the evangelization of the world in this generation." The challenge of the Great Commission always stands before us. But 25 years ago men regarded the dream as by no means impossible. They felt they were on the right road. Only drive on! A new and effective ally had been found in scientific religious education. An Inter-Church World Movement would concentrate the forces of Christianity for a grand advance.

It was a confidence which was true to the spirit of the times. The key word of social philosophy and main-street expectation was "Progress." Evolution indicated that progress is rooted in the very cosmic forces. Advances in democracy, education, science and economic wealth were subpoenaed as witnesses.

Today In Europe

But in the Europe of today—and not in Europe alone, of course—one finds a chill in the atmosphere. The warmth of the old assurance has given way to the winter of dread. One is not more than half sure that Spengler was wrong—disrespectful and ungrateful as he seemed—in predicting "the decline of Western civilization." The world, though transfixed with horror at the very idea, seems demoniacally driven on to prove his prophecy correct. Treaties are scraps of paper. Life is cheaper than dirt. Ethics find their most impressive sanction in force. Prosperity deepens the poverty of millions. Freedom is a sad memory. International suspicion drives great peoples to mutual extermination. "Truth" is manufactured ad hoc. The night is dark and most men see no kindly light.

In such an age every Christian must ask himself—as I did constantly—what all the foreshadows for the future of Christianity

I found myself constantly confirmed that a twofold development is afoot. On the one hand it seems certain that relatively smaller figures will be needed to number the world's total of Christians, whether one thinks of Catholic or Protestant churches

A few years ago the Catholic Church could give confident and imposing statistics as to its adherents in Poland, Austria, Germany, Spain and Italy. Today who would essay that?

That Protestantism now suffers like reverses one may well conclude from the status of Baptists in the Balkans, Methodists in Italy, Lutherans in Russia, and Protestants in the mother-country of the Protestant Reformation.

And for both Catholics and Protestants the catalog of defections could be carried much further. For illustrations one need not limit himself to Europe.

The Crucible of Testing

If these observations be true, it is not hard to understand why, in Christian circles, the skies seem dark and foreboding. One of Europe's greatest leaders reports that many Christians in his continent think they now see the Church once again being driven, a hunted thing, into the "catacombs."

Is it not the fulfillment of the dark words of Jesus that promised persecutions and foresaw defections? His words, now re-read, seem much less optimistic than yesterday's expectations. "Many are called but few are chosen." "Narrow is the gate, and straitened the way, that leadeth unto life, and few there be they that find it."

But, on the other hand, one comes back with a confidence that lies deeper than the widespread a pessimism. One feels that while they who can be scared off are forsaking, once again "the saving remnant" is being purified—and therefore made invincible. Once again a book of martyrs is being inscribed. And once again the blood of martyrs becomes the seed of the Church. The strength of the Christian movement has never been in ratio to its total enrollment anyway, but in proportion to its readiness to suffer, after the pattern of prophets, apostles, and of the Crucified Himself. Because it is a repetition of that which made pre-Constantinian Christianity irresistible the peril of today calls forth the power to win. "The gates of hell shall not prevail."

The Emergence of Courage

Already unsuspected courage emerges. Where other institutions have been supine before the commands of tyranny, Christians without deceit or subterfuge, have refused to bow the knee. They could be confined, but not constrained. Apparently no social phenomenon has so baffled the overlords.

It is out of such a background that new life in the Christian movement is already appearing. For illustration of awakening I confine myself to observations in Denmark because it was there that I had my amplest contacts. But both reading and conference convince me that developments in Denmark are not singular but symptomatic.

In reading the signs of the times, one of the most significant areas is found in the thinking of prophetic minds; for they always outrun popular movements by at least a generation. It seems to me impor-

(Continued on page 14)

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The following interesting "missionary ews" comes from our Board of Missions: Declaring that "the Blackout is an invitaon to see the stars," Bishop Raymond J. Vade, of Stockholm, Sweden, made a great ddress of Foreign Missions Day at the Genral Missionary Council. He spoke on Methodist Missions and War," and told of ork in Germany, Finland, Sweden, Norway, Denmark, Estonia, Latvia, Lithuania, pain, France, Portugal, Algeria and Tuisia. Of the German Methodists he said:

"I know something of these good people. hey are terribly misled. They have no ewspapers, no radio, to give them the uth. Do not blame them overmuch for cerain things. They know nothing of what is eally happening. I ask your prayers for hese people."

Bishop Wade praised the Finns, and said hat Methodism had two conferences in Finnd. "If Russia wins in the present war, hese two conferences will be completely iped out," he declared.

There is no church in Russia, according o the Bishop. "For a long time," he said, had hoped the Methodist Church there ould be able to stay open, and as a matr of fact, the Government never says, lose your churches.' They simply tax the astors and the church members so terrifilly that there is nothing to do except ose the church doors. But the one thing at gives us cheer in the progress of misons in the countries at war, is that there something in our gospel, which if eached and lived aright, will enable men stand. The Blackout is an invitation to e the stars."

* * *

A missionary under the Woman's Section the Board, thus writes of the situation ay in China: "Along with the great evils war have come two great benefits to ina. One is the penetration of China's nterland by the people from the coastd, educated in modern scientific schools d filled with new ideas. Sixty million ugees—equal to two-thirds of Japan's al population—are now in west China. e second benefit is the laying of peacee foundations in wartime economy along idea of cooperation rather than comition. China's industrial cooperatives now mber 10,000, with a goal of 30,000. The tional Christian Council has just had a to supply Christian directors for corative units. China's war resistance is g strength ened by the economic conutions of millions of refugees working cooperative principles like those laid n in Denmark."

* * *

r. Helen Kim, president of Ewha Col, Seoul, Korea, recently sent a letter of nks to the Woman's Section of the Board Missions for the "splendid gift" of the building for the Social Evangelistic Cenat Seoul. She says: "I attended the dedion service and was much impressed with opportunities for a constructive pron that such a center offers. The buildis a beautiful one." The new building dedicated Nov. 4, 1939, with 350 to 400 ple present.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

The January meeting of the executive committee of the Woman's Missionary Society, Mississippi Conference, was held in Main Street Church, Hattiesburg, January 31st, with Mrs. Paul Arrington presiding.

Mrs. Arrington opened the meeting with a brief devotional, using Phil. 4:13, and a quotation from Mrs. Bourne's letter: "Keep steady, forge ahead, radiate cheer and hope: God is your Father."

Three members were absent: Mrs. E. V. Perry, Mrs. J. C. Burrow, and Mrs. C. E. Mullins.

Mrs. W. F. Mahaffey said: "As leaders we must make a more complete dedication of our lives that we may be sure of the guidance and power of God as we direct this great department of service." She outlined plans for spiritual life retreats to be held in each zone during the second quarter.

Mrs. D. L. St. John gave a comparative report of the work for 1938 and 1939, emphasizing the increase in spiritual life groups, active Christian Social Relations committees, and the observance of the Week of Prayer. She stated that while the records show a slight decrease in membership, this is the result of a more accurate count. She called attention to the large amount reported for local work—$21,514—which is more than our missionary offering of $20,000.

Mrs. R. E. Rollings reported all the 1939 financial obligations had been met—$20,000 to Council exclusive of the fourth Sunday offering. All special funds paid in full. She urged that auxiliaries meet their obligations quarterly.

Mrs. D. A. McIntosh, Jr., reported 27 active young women's groups, all doing splendid work. Permission was given for each of these groups to send a delegate to the annual meeting, and plans were made for them to share in a love gift to Mary Cameron.

Mrs. J. C. Burrow's report was read. She stated that the cooperative plan is proving unusually successful. The missionary unit for April will be "Children in Cold Countries." She urged the auxiliaries to cooperate in vacation Bible schools.

Mrs. E. V. Perry's report was read. Records show a more accurate accounting of classes and members. She urged more attention to Bible study classes. The dates for the Pastors' School, in Biloxi, are June 17-22, 1940, and beside the regular mission study course to be offered, there will be a Bible course in cooperation with the Board of Education.

Mrs. Stanley Wilson reported an increase in the number of Christian Social Relations committees which are active, and outlined plans which are going forward for zone institutes. Interracial work is being stressed the first quarter, because of Race Relations Sunday (Feb. 11th), and Negro Health Week the first of April.

Mrs. E. E. McKeithen's report showed the value of boxes sent to Wesley Houses were $3,501.12, $167 for superannuate preachers, and $23.38 for young ministers. Plans for this work will be made at the annual meeting.

Mrs. C. C. Clark stated that we did not reach our goal for World Outlook subscriptions, but that new plans from headquarters would assist in more accurate check-ups this year.

Mrs. Jas. D. Slay reported 69 active Baby Specials Superintendents. Hattiesburg District led in Baby Life Members, having 14. She urged that superintendents conserve their literature, for no more will be printed until the new set-up is perfected.

Mrs. C. E. Mullins' report showed that the Brookhaven District led in active spiritual life groups. 38 of the 49 auxiliaries have active groups. This district also leads in new members.

Mrs. E. E. Deen's report showed the outstanding feature of the year's work in the Hattiesburg District to be the cultivation of the rural auxiliaries. She plans emphasis upon Christian Social Relations education and promotion, and spiritual life groups for 1940.

Mrs. H. M. Bullock is stressing the "giving to a cause instead of to a budget" in the Jackson District. Her district was outstanding in the number of Life Memberships for 1939.

Mrs. L. O. Todd helped the Meridian District to work out its financial obligations with quarterly payments in 1939, by using a "Financial Honor Roll." This will be continued in 1940. She is stressing better zone organization and better planned programs in the auxiliaries.

Mrs. L. J. Power's outstanding district achievement for the Seashore District was the holding of eight all day spiritual life retreats. This district, working under difficulties, has made a valuable contribution to the work of the conference.

Mrs. T. H. Fore was proud to report as the Vicksburg District's outstanding piece of work during 1939, the almost 100 per cent observance of the Week of Prayer, and the largest offering in the conference, both as a district ($410.55) and as an auxiliary, the Annie DeMoss auxiliary, of the Crawford Street Church, in Vicksburg, gave $82. This auxiliary gave out offering boxes early in the year, so its offering was truly one of self-denial.

Because of the fact that the church in Brookhaven is being used by the city schools during a building program, the annual meeting will be held in Galloway Memorial Church, Jackson, March 26, 27, 28, 1940. The Council guest will be Miss Noreen Dunn, of the Department of Education and Promotion.

Alternate delegates were elected to the Council meeting to be held in New Orleans, March 6-11. For Mrs. Arrington, Mrs. W. F. Mahaffey. For Mrs. St. John, Mrs. T. H. Fore.

Letters were read from the two conference girls at Scarritt, Mary Cameron and Sarah Bennett. Mary expects to be consecrated at the Council meeting in March.

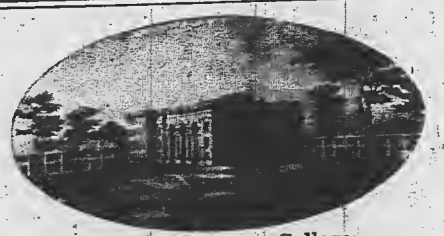
NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

Spiritual Life and Message

As we look back over the year's work and then think of the work for the coming year, somehow the words of Paul come to our minds and linger there as though trying to impress themselves upon us as a theme for our planning and our work for this year, "That in all things, He might have the pre-eminence."

(Continued on page 15)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEB. 18, 1940

By Rev. W. C. Newman

GOOD CITIZENS AND GOOD NEIGHBORS

Lesson Text: Matt. 22:15-23

Golden Text: Matt. 22:39.

The editor tactfully (and wisely) suggests that these lessons would be read "much more generally and with greater satisfaction" if they were shorter. Which reminds me of a comment I heard a lecturer make on the use of many adjectives in speaking. Said he: "The speaker's thoughts do not come with the same rapidity as his words, so he fills in the gaps with adjectives." I will try to use fewer words and more thoughts.

A Negro who went to France as a soldier in World War 1, was returning aboard a transport after the armistice. As the ship approached New York harbor the Negro looked up at the Statue of Liberty and addressed the Lady who stands on top. Said he: "Old Lady, if you ever see me again you'll have to turn around."

Many can understand that attitude. for in this generation there is little taste for foreign wars. Yet those who remember 1917-18 have not forgotten the intense patriotism that swept us like a fire as we heard stories of German atrocities. It was a violent and unrestrained emotion.

Today we are more cautious. Many are speaking of the uselessness and cruelty of war. Some are saying they will not fight under any circumstances. Does this mean that patriotism is dying out? That we are a generation of cowards? I do not believe it. I hope it means that we are trying to find a more Christian ideal of citizenship. For be sure that being a Christian citizen is somewhat different from being an ordinary citizen. And Christian patriotism is not always synonymous with Nationalistic patriotism.

Christian Citizenship Is Universal, Not Provincial

Loyalty to one section of a country is not enough. Loyalty that says "My country! Right or wrong, my country!" is not enough. These are fine expressions of citizenship, but they fall short of the Christian ideal. That is the kind of patriotism practiced by Hitler and other Nationalists.

But goodness and greatness are not the private possession of any political party. any geographical section, or any race or nation. This was the great mistake made by the Pharisees. They thought good citizenship meant being a partisan Jew. because they felt that this race had a monopoly on greatness.

Let us remember that Tolstoi was a Russian, Leonard da Vinci an Italian. Mendelssohn a German, George Washington Carver a Negro, Kagawa a Japanese, and Jesus a Jew. Christian patriotism must recognize goodness and greatness wherever it is found.

Christian Citizenship Values Service In Times of Peace As Well As Service In Times of War

There are two common mistakes in our patriotism. One is the erroneous idea that all our enemies are foreign, and that, therefore, almost all foreigners are our enemies. In the last two decades, however, we have been discovering that the man who flouts the law, the corrupt politician, the criminal, the indifferent citizen within our own land, are enemies to the country.

Our second mistake is in assuming that the highest patriotism is to fight in a war for one's country, and that, therefore, only soldiers are heroes. In the long, long run of the centuries, John Wesley did more for England than did Wellington, the soldier of the same century. Pasteur rendered a greater service to France and to the world than did Napoleon. While glorifying the soldier we must not forget the services of the scientist, the minister, and the average citizen, who votes conscientiously and respects the laws and traditions of his country.

Our Highest Patriotism Is to God and The Right

Christianity cannot ever be positively identified with any one nation, race, political party, or theory of government. Christian patriotism transcends sectional and national lines and gives its allegiance first to God and the Right.

Much fear about the mixing of religion and politics comes because partisan politicians fear that loyalty to the Right will interfere with loyalty to a political group. They fear that the man who tries earnestly to serve God may some day put God ahead of winning an election.

But a nation that builds its life on such manifestly unChristian foundations, is as foolish as the man who built his house on the sand. While rendering to Caesar the things that are his the Christian will never forget to render to God unfailing allegiance.

The Highest Expression of Christian Citizenship Is Love

"I'll fight for my rights" is a common expression. That philosophy becomes a large part of the life of many of us. Where did we get the idea that fighting is so glorious and so courageous?

That idea did not come after years of research and study by scientists. It came straight out of the jungle. It is not a divine revelation. It is an expression of savage

Love is the power revealed to us f God through Jesus. He who loves his nei bor as he loves himself will do that nei bor no wrong, but good. He who really lo his neighbor will be eager to build a soci in which all men may live abundantly. who loves his neighbor works earnestly the Kingdom of God.

THE ADVANCE BEGINS

A week has passed since the Bo Methodist Advance meetings. Others h been held daily and we are greatly enco aged. Enthusiastic reports came from H ford, Binghamton, and Harrisburg. Cro came everywhere and enthusiasm ran hi Unfortunately, the South Central Juris tion has had a blizzard, but the schedu meetings have been held and those w came were deeply interested.

A report from Philadelphia says, seemed like a great revival of spiritual ligion. The atmosphere was akin to th the greatest of revivals. Remarkable dresses, such singing! Capacity audie an army of our choice young people."

We were in Washington on Thurs Even after a snow fall of ten inches, F dry Church was packed and people s around the aisles. Everyone seemed t catching the spirit of a great advance. B op Hughes broadcast from the Men's Lu eon at the Mayflower Hotel. Each of meetings was remarkably successful.

We went on to New York. Christ Ch was crowded during the day. The climax the meetings was the fine service in Ca gie Hall. It was filled to the last ga The lower floor, two floors of boxes, floors of galleries and stage—altog five foors—packed with Methodists! among those present will forget the singing of the combined choirs! Wh not lifted up by the great congrega singing! After three moving messag Bishops Purcell, Jones and Kern, w finale at almost eleven o'clock with one singing "Jesus Shall Reign Wh the Sun." Almost no one went out d the entire service and there was rep applause. What a night for New York M odism!

Something is happening in United odism and we are praying that we at the beginning of a great advance Kingdom.

Fraternally yours,
J. MANNING PO
—Michigan Christian Advo

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

BROTHERHOOD WEEK

February 18-25, the week of Washington's birthday, has been designated as Brotherhood Week by the National Conference of Christians and Jews. This observance was first launched by the late Newton D. Baker, Secretary of War under Woodrow Wilson. This is the seventh annual celebration of a week designed to promote better understanding, friendly relations and cooperation in basic moral and spiritual values.



Mr. Jones

The slogan for Brotherhood Week is arresting: "Make America safe for differences, because differences make America safe." Ingenious, isn't it? There is a suggestion in the slogan of the famous aphorism of Rupertus Meldenius: "In faith unity; in methods and opinions liberty; in all things charity."

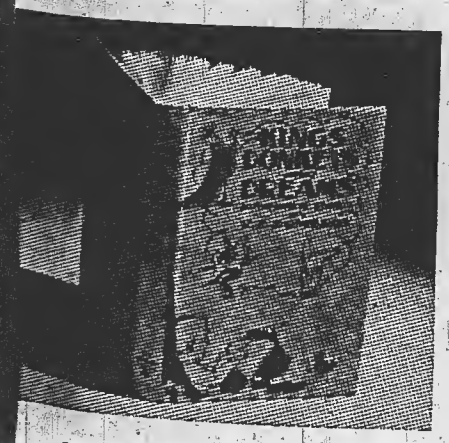
In this instance it would mean faith in God and in those moral precepts about which there can be no difference among right-minded men and women. It would further mean unity even amid diversity—unity in those fundamental principles of our democratic form of government and a reverent appreciation of the labors of the Founding Fathers of the Republic. As for charity, it speaks for itself—and eloquently.

A few weeks ago three men—a Catholic priest, Jewish rabbi, and Protestant minister—set out on a long jaunt across the country, to continue for weeks speaking at interfaith meetings. These men travel together, respect each other highly, work towards a common goal, namely, to unify the people of these three faiths in those things that matter much. Before these three evangels of goodwill have completed their tour they will have spoken to a vast host of their fellow citizens and contributed to the solidarity of our citizenship.

Observing Brotherhood Week with zest will touch the better angles of our nature and enable us to set an example of tolerance, friendliness and understanding at a time when hate is rampant everywhere. What we feel, say and do in expressions of brotherhood now, may kindle a genial fire in many a dark and cheerless place. One sentence that comes from the President of the United States may well climax this appeal for Brotherhood Week:

"Democracy at its best is brotherhood in action."

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By V. T. Pomeroy

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The Beacon Press, Inc., 25 Beacon Street Boston, Mass.

HOME WORK

By Rev. Vivian T. Pomeroy, D. D.

This is Another Family Story

William Wallace Waite was an excellent boy. You can see, however, that with a name like that, it was inevitable that he was often called Willy Wally Waite; but I shall prefer to call him William. He was the eldest of a fairly large family; also he was that very rare boy who is a joy to all his teachers. He always did his home work, and did it brilliantly. William was one of those boys who seem destined to compile a dictionary and uncover all the roots of Latin and Greek. Occupations of this kind are, of course, necessary, for some of us would be sadly lost without our dictionaries.

One Thursday night it fell to William's lot to keep an eye on the family while his mother and father were out. No sooner had they gone and William had adjusted his glasses than James, his younger brother, came to him for a little assistance. James was not a student.

"Get out!" said William. "Puzzle it out for yourself. Can't you see I'm busy?"

"But you might help me," said James. "I can't understand the way this question is."

"Because you're a nit-wit, that's why," said William wisely.

"I'm not, I'm not, just because I'm not an old grind like you," yelled James suddenly.

Up got William and with some force removed James, who yelled louder and, being pushed, fell over Sally, his sister, who was teaching the cat to jump through a hoop. The cat, worn out and exasperated, scratched James, who then thumped Sally, who also scratched.

William left them fighting and went back to his work.

Scrape, scrape, scrape—went the fluent pen of William Wallace Waite.

Very soon there was an extraordinary scene. The other children joined in the fight. Yells increased. But William could concentrate during an earthquake, and he worked on and took no notice whatsoever.

The cat, having escaped, leaped on the table and lapped up most of two glasses of milk put there by Mother for the youngest before bed. The two youngest, however, finding William at work and the others at fight, had no intention of going to bed, and took the opportunity of scattering a large amount of coal over the kitchen floor.

But fights cannot last forever, and the youngest were discovered in due time by James and Sally, and there was a scrimmage over the coal scuttle, during which William continued his concentrated work.

So when the proud parents came home, you can imagine that the scene meeting their eyes was far from pleasing. They were, I need hardly say, exceedingly put out. Everybody said it was somebody else's fault.

"But where is William?" Mother asked desperately.

"In his room," sobbed Sally.

Father went to William, who looked up mildly. "You're a pretty capable fellow," said Father bitterly. "What in the name of thunder have you been doing?"

"My home work," said William.

"Well!" said Father. "And now your mother and I have some home work to do," and he told William very sharply what he thought of him.

William Wallace Waite felt this to be extremely unjust. Parents were indeed hard to please. "Suppose I was like some guys," he said, "who don't do their home work!"

"Heaven knows I'm glad you do your home work," said Father wearily; "but home work isn't all books. I'll wager your teachers would tell you what I am telling you, that any fellow worth his salt can grasp the simple fact that home work has more than one meaning. Now you've finished yours, come and help with ours. Get a broom and start on the kitchen floor."

William was much hurt, and felt there was no justice in this world. Mother, seeing his sulky face, sighed and said: "You've such a good head, dear; but what has happened to the thing a foot or so lower down?"

"What are you getting at, Mother?" growled William.

"Trying to get at your heart," said Mother.

William Wallace Waite, sweeping up the coal, felt the strange ingratitude of parents.

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KINGFISHER RESPECTS FISHING GROUNDS OF FELLOWS

By Fern Berry

When Father or big brother goes fishing, they like to go alone on the stream where they can fish quietly and do a great deal of thinking. This is the way that the Belted Kingfisher likes to fish. All day long this handsome bird will sit perched on some overhanging branch or stub or a bridge rail, and will watch the waters below for a small fish, frog, crawfish or eel. Then, like a bullet shot from a gun he will drop, head down and with his long sharp bill ready to seize the unwary fish. He sometimes spears the fish with his bill, but mostly he catches it in the opened bill and flies to his perch where he kills and devours the poor victim. But the Kingfish is a good sport. He fishes only his own particular grounds.

For three years a Kingfisher sat every day, all summer, on an old, dead, leaning tree, over a small bayou. One day a strange Kingfisher came into the vicinity and thinking the place looked like a good fishing grounds, perched on the old tree. Papa Kingfisher had gone to his bank burrow nest with a small horned dace for his mate and the young birds. Soon, however, he was back. Like a fury he flew at the strange bird and drove him away out over the woods to the upper reaches of the river. He would teach that impudent fellow to come-a-fishing on his fishing grounds! But when a Kingfisher discovers a commercial fish hatchery he will broadcast the news to the whole tribe and in no time at all a dozen or more of the birds will descend upon the ponds where they will do a great deal of damage in a short time. Attendants say that these raids are very harmful to the rearing project. The birds seem to feel that the fish-filled ponds are anybody's fishing grounds.—Michigan Christian Advocate.

CHRISTIANITY'S TOMORROW

(Continued from page 10)

therefore, to note that the pioneer religious thinking today has experienced a rebirth of a confident faith. God again becomes life's greatest reality. Truth flows from His revelation. Life itself is under His sovereignty; and life's values under His judgment. Here is the place to look for the springs of power in those, who now suffer gladly for their faith. This is not the place to discuss the inwardness of theological trends. But it may at least be said that one cannot be intelligent about the day that lies before Christianity in Denmark without taking into account a great theological resurgence which finds diversified illustrations in a widespread restudy of the Church Fathers and the Reformers, Neo-Grundrigianism, the response to Barthianism, and the influence of the Oxford Groupers.

Change in Attitude of Labor

The pioneer minds are already finding a following in the ranks of common Christians. It was pointed out to us, for instance, that labor's attitude has undergone a great change. Whereas at the dawn of the century labor tended to be aggressively hostile, the workers are, in impressive numbers, joining—and propagating—very influential Workers' Bible Circles. In one of the many church services we attended, three such labor men spoke with eloquence and power as to the development and meaning of this movement. Few clergymen could have been either more earnest or more moving. In so thoroughly democratic a land as Denmark, labor has noted the ominous fact that in other lands the repression of labor and the repression of religion have gone hand in hand. To see in religion a champion of liberty and human rights has aroused among workers a new warmth for the lineage of the Galilean Carpenter. We were assured that professing and active Christians are now found in all strata of government service, not excepting incumbents of the cabinet ministries; whereas two or three decades ago hostility to religion was common in such places. This is significant; for be it remembered that the Social Democrats have the dominant voice in government.

Another area that reveals the tendency here pointed out is the closer rapproachement of youth and the Church. Yesterday's haughty superiority is giving way to the mood of serious seeking. The Church still views with concern its secular rivals for the allegiance of youth—non-religious rivals for the Sunday hours, secular "confirmation" services, etc. But there is growing zeal and encouraging effectiveness in the Church's organized Christian education with which the sometimes too spiritless religious elements in the public school curriculum are supplemented.

Doubtless many of the factors that contribute to one's appraisal of a social situation are almost imponderables; and so they would elude listing. Let me, however, mention one more factor that was pointed out as important—the new certainty in the ministry of the Church. This is doubtless, in part, an effect of the resurgence which has occupied us. It is easier to be buoyantly affirmative when the "climate" is favorable. But it would be telling only half of the truth if it were not also noted that this new earnestness and transcendent faith—in eloquent contrast with many theological voices of yesterday—is itself one of the dynamics in religious awakening. The most sensitive clergy would themselves be first to deny that the power is of their making; it is of God or it is nothing. But it can safely be asserted that a lethargic clergy could effectively quench the "smoking flax" that could become a purifying fire.

If we read the signs of the times aright, the immediate future will see relatively fewer Christians. But it will see better Christians.

And what of us?

—The Army Chaplain.

FOR THE GOSPEL'S SAKE

(Read 1 Cor. 9:19-23)

By Mrs. Irving W. Rowland

Could there be a more fitting and more needed exhortation for all Christian people, including preachers as well as laymen, than this given by Paul? He thought of himself as a servant and became as all men he contacted. Why? That he might save some—it was for the Gospel's sake. He followed in the footsteps of his Lord and Master, Jesus, who sacrificed all that man might have life.

I, just as you do, know of preachers and witnesses of the Gospel who are losing the confidence and faith of their congregations and associates because they are not willing to sacrifice enough for the Gospel's sake. If they are sent to a community that does not have the conveniences and improvements formerly enjoyed, there is constant complaint and dissatisfaction. The members begin losing their faith in such at once, for they expect their pastor or church leader to live similar to their financial standards. Why won't more Christian workers adapt themselves to their surroundings, as Paul did, in order that they may reach humanity?

A group must have faith in its leader before he can reach them. It is not necessary for him to lower his ideals of life, but he should so present them and live in such a practical manner that the community can reach them. Such a wonderful opportunity for workers in every section of the country, where there are people—people, God's greatest creation; yet when we are so honored as to be permitted to be a shepherd to a flock, how grevious it must be to the Father, when we are not willing to sacrifice for the Gospel's sake!

"Father, may every worker of Thine so lose himself in Thy service, that all things are but loss save the Gospel, we ask in Jesus' Name. Amen."

DISTORTED TRUTHS

By Bascom Anthony

"A little learning is a dangerous thing" if it's mixed with enough ignorance to arouse foolish expectations. Well nigh all fads sprout from a grain of truth in a rich soil of ignorance.

There is a basis of truth in the effect of our minds upon our bodies, but we ought to have sense enough to know that nothing is changed except our inner attitude, and that maybe for the worst, especially so if we think we can outrun a greyhound, outkick a mule, or whip Jack Dempsey. Yet, there is a religion and several schools of thought in this country based on the proposition that things are as you think them to be. You had better think them to be as they are. Whispering falsehoods into your own ear will not only warp your mouth around to one side, but will warp your mind as well.

Some smart man finds out something about our bodies that is helpful to the ra but as soon as it is announced we grab and after mixing it with our ignorance, p it out to the world as a "cure all" for eve thing from leprosy to ingrowing toe na Right now the fad is vitamins, which dro of people are chasing without the least i of whether they need them or not, and so, which sort. I am down right glad I gr up before the days of germs, calories, vi mins, spinach and fruit juices, and lear to eat what agreed with me and to let others alone. Such things as bananas a cucumbers that I can taste for hours af eating, I stubbornly refuse to swallow. B becued pork and brunswick stew fit stomach like a musket fits the should and are good for nearly everything that me. Tomato juice has the best taste of of the juices, but it makes me itch scratch worse than a monkey loaded w fleas, so I let it alone.

I see no reason to be afraid of a poisoning me with germs unless there diseases in the neighborhood whose ge he can bring me. I suspect there are m good germs than bad ones anyway. Our tle knowledge of germs and vitamins up against a vast background of ignora creates anew the world of magic carpet bottled genii or Arabian Nights. We w all be better off if we ate what agreed w us and did what experience shows is b for us and allow the doctors to look a the germs and vitamins, just as we le farmers do the worrying over the cro

A grain of knowledge and a bush ignorance fills the doctor's office with rotic men and hysterical women, who be treated for the latest disease by and injections of some newly-disco drug. Fashions in diseases and rem come in waves and then pass on as reg ly as the fashion in clothes.

When I was a child the water cure in the ascendency. Then came the fake tors with snake oil, liver pads and ele belts. When Doctor Long's discovery anesthetics became well enough know be handled with fair safety it ushered i era of surgical operations. The do whittled on people like they were mad of white pine. Then came in the era o pendicitis, which called for an operati matter whether "the trouble was in t pendix or in the table of contents." pendixes in the operating room we common as pig tails in the lot whe farmer got through marking his pigs.

Then floating kidneys threatened t come popular for a while, and might succeeded if somebody hadn't discover invented colitis (whatever that m which at once caught the public fancy bled the public pocketbook. A few rich have hay fever and occasionally a man be poor enough to have a cold, but for a while nearly everybody in Demo unity has been having a form of "flu," is no more "flu" than it's yellow fever it answers its purpose, puts us in the ion and gives us something to talk ab

As a cure for all this, I suggest t treat our bodies as we treat our w We keep our watches in good sh careful handling, regular winding, long as they tick smoothly and kee time we don't expose their insides dust nor punch at their wheels pocket knife. If they fail to run or kee time, don't take them to the black but carry them to a jeweler of good r Be as sensible with your body. If you feel well leave off nine-tenths of you ing for a day and give nature a chance

odging germs and go to dodging food that erments in your stomach. Quit trying to wallow vitamins and go to swallowing anything that agrees with you. If this doesn't ut you on top of the world then hunt a octor or the undertaker. Neither of them nows more about what you need than you n.—The Wesleyan Christian Advocate.

NORTH MISSISSIPPI W. M. S.

(Continued from page 13)

How can we find power for spiritual liv- g? How can we find and maintain peace d an inner poise amid confusing, dis- rbing and distracting outer circum- nces?

How can the Church really demonstrate the world a depth of spiritual power?

How can we find women who can, or in women to really lead a worship serv- e, so that others may be led in a vital orship experience?

How can we spiritualize, or place spirit- l emphasis upon our projects for raising oney?

These are all questions with which Spirit- l Life chairmen should concern them- ves, and in trying to answer them may d some new realms for their activity. after all, personal Christian living and promotion of all the interests of the ngdom of God, is the aim and goal of all ristian service. "We would see Jesus," the cry of hungering hearts everywhere. he world going to see Jesus in our lives? that every Methodist woman might dge herself on bended knee, before her ker, "In all my life, in all things, He have pre-eminence."

hen the Church might demonstrate to world a new depth of spiritual power. should like to emphasize the zone re- ts for the first quarter. We all need follow in the steps of the Master in ng apart" for a season of prayer and itation. Instead of the usual zone pro- n we have a program, with retreat fea- s, that has been carefully and prayer- worked out, and we do earnestly urge women to avail themselves of the privi- of this quiet time of prayer and medi- n. It seems such a fine way to begin year's work. The dates for these meet- have been left to the discretion of the chairman, but would suggest that they eld as early in the quarter as possible. ll all presidents of auxiliaries please to me the names of Spiritual Life men for 1940?

MRS. G. A. BROWN,
Conference Chairman.

* * *

esting Dates to Mark on Our Calendar

ovisional District Meetings (already on this page).

ovisional Conference Meeting, Kosciusuesday, April 9, 11 o'clock. Dr. L. P. on in charge.

man's Missionary Council, New Or- La., March 6-11, First Methodist h, St. Charles Hotel will be headquar-

thodist Advance, Galloway Memorial h, Jackson, Miss., February 16th, beg at 9:30. Bishops Dobbs, Hughes, and Cushman will speak at the meet-

re is to be a great Woman's Meeting p. m., to 3 p. m., addressed by Bishop Lowe. Mrs. W. H. Ratliff, President North Mississippi Conference Womissionary Society, and Mrs. Paul Arn, President of the Mississippi Conference Woman's Missionary Society, will participate in the program.

PUBLICITY

By Henry Hitt Crane

The first command of Deity should be the eternal demand of democracy: "LET THERE BE LIGHT!"

Close the doors, pull down the shades, whisper, scheme, plot, make secret pacts, hide political movements, and self-government of a free people is impossible.

All dictatorships are born in the dark. They survive for a time in the shadows. They invariably die in the light.

The one thing tyranny cannot stand is publicity. I must gag the press, stop free expression, silence the pulpit, censor the radio, control the movies, propagandize the public with half-truths—which is the shadiest way of lying there is.

Voting and representative government are not valid guarantees against absolutism. Shrewd schemers, corrupt politicians, loud-mouthed demagogues can manipulate the masses, make puppets of legislators, and in one way or another assassinate the liberties of the people.

Not infrequently in the United States have there existed conditions under which citizens and aliens alike have been inexcusably exploited by combinations of criminal wealth and crafty office-holders operating in the dark.

The real bulwark of democracy is not the ballot box but the honest newspaper.

Its best defender is not the soldier, it is the reporter who sees all, hears all, tells all.

One fearless, vigorous, watchdog newspaper can prevent what not all the prosecuting attorneys and courts can remedy; just as one electric street-light is more effective than half a dozen policemen.

There are some obvious annoyances accompanying publicity, and sometimes injustice is wrought, but these are far outweighed by the benefits. For every good man hurt by vicious prying or slander, a hundred scoundrels are held in leash by the ubiquitous newshawk.

Even the vicious yellow journal's jaundiced reports are corrected and their influence nullified when they are properly exposed to the light. Their blessing becomes a bane; their curse a compliment.

Eternal vigilance is the price of liberty, no doubt. But the power that enables us to pay that price is publicity.—Michigan Christian Advocate.

SUB ROSA

"Cheer up! You'll soon forget all about that girl and be happy again."

"Oh, no, I won't. I've bought too many things for her on the installment plan."

—Exchange.

* * *

Teacher—"Why are you late this morning, Jack?"

Jack—"I saw a sign."

Teacher—"What has that to do—"

Jack—"Please, ma'am, the sign said, 'School Ahead—Go Slow.'"—Christian Advocate (N. Y.).

* * *

Bobbie: "My father has shot lions and tigers in Africa; he's a brave man.

Johnny: "Huh, that's nuthin'. My dad bought a coupe, when mother wanted a sedan."—Selected.

* * *

"Mamma, I want to get some water to christen my doll," announced a little girl.

"No, dear," decided her mother. "Christening is a sacred ceremony, so don't make play of it."

"Well, then I want some wax to waxinate her. She's old enough to have something done."—Exchange.

* * *

Some men pride themselves on their brutal candor. A man of this type once said to John Wesley, "I pride myself on speaking my mind; that is my talent."

"Well," replied John Wesley, "the world wouldn't mind if you buried that."—Christian Science Monitor.

* * *

Rhoda—"So you are Mr. Brown's business secretary."

Susan—"No, his private secretary."

Rhoda—"Is there a difference?"

Susan—"Oh, yes; a private secretary knows more and tells less."

* * *

Applicant: I should like to apply for a job as packer.

Manager of china factory: Have you had any experience?

Applicant: I was a Methodist preacher for twenty years.

Manager: Hired!—From Rev. M. M. Wolff, Missouri.

* * *

"It was harder to kiss the girls in your day, wasn't it, grandpa?"

"Mebbe so, mebbe so," replied the old man, "but those days you never heard of a parlor sofa skidding off the road and smashing into a telephone pole."—Exchange.

* * *

Dentist's epitah in a Connecticut cemetery:

"When on this tomb you gaze with gravity, cheer up! I'm filling my last cavity."

* * *

Doctor: "Your husband must have absolute quiet. Here is a sleeping draught."

Wife: "And do I give it to him?"

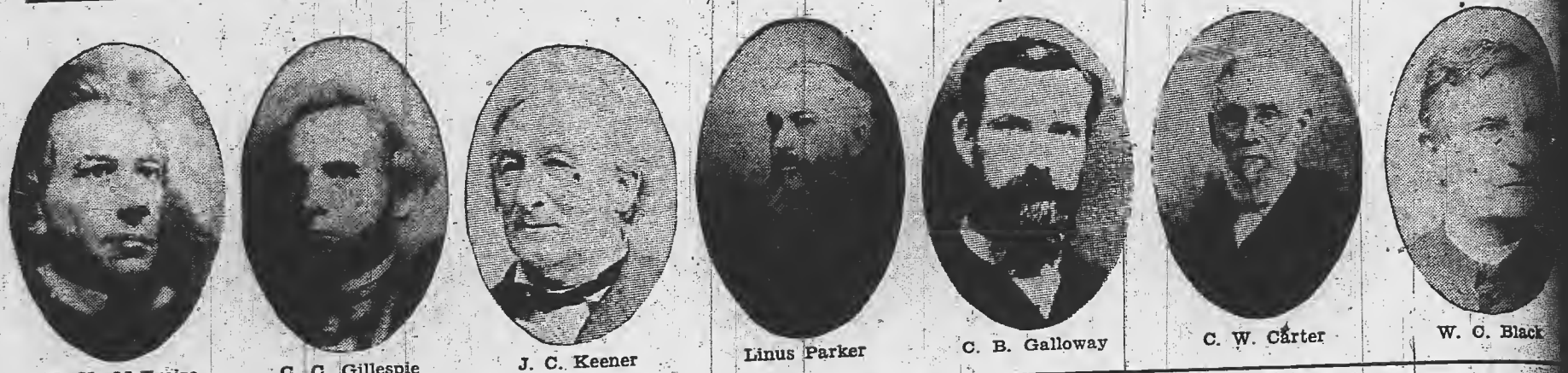
Doctor: "You don't give it to him—you take it yourself."

MISSISSIPPI CONFERENCE

Hattiesburg District—Second Round

Richton, Feb. 25, 11 a.m. and 1:30 p.m.
Petal, Feb. 25, 4 p.m.; Q. C. April 9, 7:30 p.m.
Bay Springs, at Stringer, March 3, 11 a.m. and 1:30 p.m.
First Church, Laurel, March 3, 7 p.m.; Q. C. April 18, 7:30 p.m.
Clara, at Providence, March 10, 11 a.m. and 1:30 p.m.
Bonhomie, March 10, 7 p.m., Q. C. after service.
Magee, March 17, 11 a.m. and 1:30 p.m.
Collins, March 17, 7:30 p.m.; Q. C. April 16, 7:30 p.m.
Heidelberg, at Goodwater, March 24, 11 a.m. and 1:30 p.m.
Court Street, March 24, 7:30 p.m.; Q. C. March 26, 7:30 p.m.
Mt. Olive, March 31, 11 a.m. and 3:30 p.m.
Broad Street, April 7, 11 a.m.; Q. C. March 4, 7:30 p.m.
Hattiesburg Ct., at Arnold Line, April 7, 2:30 p.m.
Sumrall, April 7, 7:30 p.m.; Q. C. after service.
New Augusta, at Leaf, April 14, 11 a.m. and 1:30 p.m.
Perry County Ct., at Kittrell, April 14, 4 p.m. and 7 p.m.
Bucatunna, at State Line, April 21, 11 a.m. and 1:30 p.m.
Main Street, April 21, 7:30 p.m.; Q. C. April 23, 7:30 p.m.
Montrose, at Louin, April 28, 11 a.m. and 1:30 p.m.
Kingston, April 28, 4 and 7:30 p.m.
Laurel Circuit, at Antioch, May 5, 11 a.m. and 1:30 p.m.
Moselle, at Cross Roads, May 5, 4 and 7:30 p.m.
Ovett, at Ovett, May 7, 7:30 p.m.
Seminary, at Bethel, May 11, 10 a.m.
Williamsburg, at Santee, May 12, 11 a.m. and 1:30 p.m.
Taylorsville, at Mize, May 12, 4 and 7:30 p.m.
West Laurel, May 13, 7:30 p.m.—Opening sermon, District Conference, Q. C. following.
Waynesboro, May 19, 11 a.m., Q C. following.
Waynesboro Ct., at parsonage, May 19, 2:30 p.m.
Ellisville, May 19, 7:30 p.m., Q. C. following.
Youth Advance, Feb. 29, 7:30 p.m., Main St., Hattiesburg, Paul Worley, speaker.
Educational Institute, March 13, 10 a.m., Ellisville Church.
District Conference, May 13-15, West Laurel Church.

W. B. ALSWORTH, D. S.



H. N. McTyeire | C. C. Gillespie | J. C. Keener | Linus Parker | C. B. Galloway | C. W. Carter | W. C. Black

The New Orleans Christian Advocate

On February 8, 1851, the first regular issue of the New Orleans Christian Advocate appeared. With the exc tion of the period of the War Between the the States, it has made its weekly visits during the years since. February 8, 1941, we will have completed ninety years of splendid achievement.

•

Editorial Personnel

At the top and bottom of this page, we present, in the order of their service, the likenesses of the men have guided the destiny of the paper for ninety years. Five of its fourteen editors attained the place of highe tinction in the Church and six editors, including one Bishop, are still living.

•

An Epochal Year in Our History

The year 1940 begins a new era in the history of American Methodism. It is the first year in the histor the reunited Church, and it will include the most historic session of a Methodist General Conference since which met in Greene Street Church, New York, on May 1, 1844. We purpose to give to our readers our own port and our own interpretation of the proceedings at Atlantic City.

•

A Celebration Worthy of Our Past

We plan to make the Anniversary celebration next February a fitting climax of our ninety years of his and service.

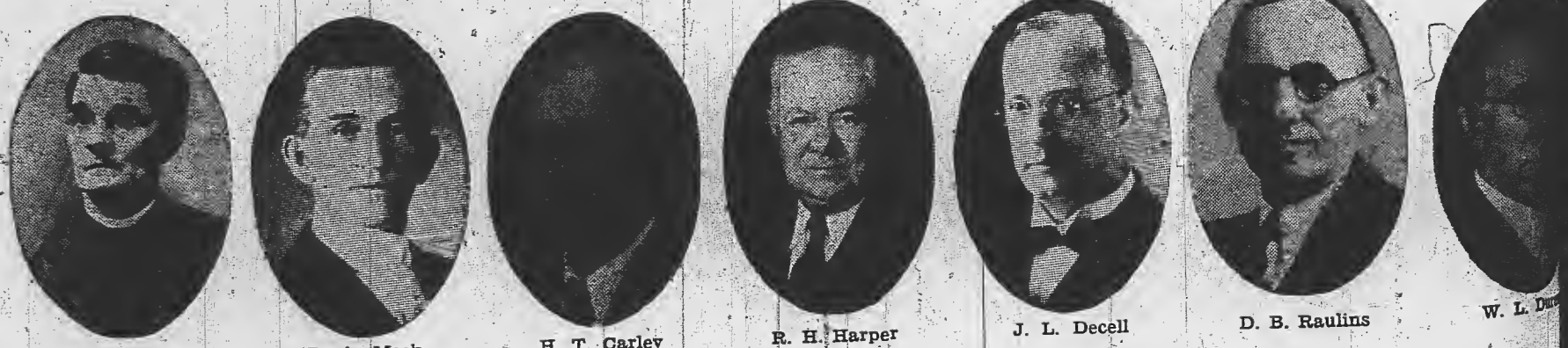
1. We desire to inscribe the names of all our churches and charges on the Honor Roll as having every ard a reader of the Advocate.
2. We want twenty thousand subscribers as a minimum.

Rev. W. J. Cunningham, pastor at Sardis, heads the procession with his quota raised with fifty per cent e and every member of his Board of Stewards on our subscription list.

•

We Are All Set to Go

We challenge every preacher and every church to share in making this a year of victorious service—a fi conclusion of ninety years of splendid achievement. Make your church next on the Honor Roll.



J. W. Boswell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Decell | D. B. Raulins | W. L. Dur

New Orleans
CHRISTIAN ADVOCATE



...Lord an opportunity of declar-... to all men that the Methodists ... one people in all the world, ... that it is their full determina-... so to continue."—John Wes-..., letter to Ezekiel Cooper, Feb. ...91.

THE LIVING CHURCH

...one of the marks of the saint that ... something about him that suggests ... who know him that he belongs ...ther world than the world around ... seems to have standards of judg-...ifferent from those of other men, ...by other laws than they obey. It ...ough his eyes were on a wider ... than theirs, as though he saw life ...ifferent perspective. It is not only ...the saints that they make it mani-...t they are seeking after a coun-...their own; they make it manifest ...y have found a country, and that ...ers are even now at home in it.

...E PRAYER-ROOM TODAY

...my blind eyes, O Saviour Christ, ...other world that is all around me. ...y wandering feet to find the in-...ay. Bring me from the world's ... and confusion into the peace and ...tion of the City of God. And then ... to live as its citizen, my life obey-...ws, my lips speaking its language, ...t ever bowed in worship and in ...ize its King. Through all life's ...t trials keep me faithful, and ...through Thy grace alone, may I ... of those victorious souls upon ...ou shalt write the name of the ...my God. Amen.

No. 8.

...EW ORLEANS, LA.
...DAY, FEBRUARY 22, 1940.

"HOLY SCRIPTURES"



Christian Conception, With A Verse From Hebrew Holy Writ

—Courtesy The American Hebrew.

WALLET OF THE WEEK

IN THE TOWN OF GUNNISON, COLORADO, there is a small brick community church which has one large stained glass window. It has no conventional design such as "The Good Shepherd," or "Christ Blessing Little Children," but instead is the figure of a lone cowboy on horseback. It is the man with a "Home on the Range," whose guardianship of the cattle furnishes an idea and a reason not unlike that of the shepherd of the Judean hills watching over the flocks which constituted the wealth of that ancient land and its people.

* * *

BIBLE DISTRIBUTION in the Philippine Islands, says a report from that far-off section, reached for 1939 a volume exceeding the combined circulation of all the newspapers published in the Islands. The annual demand for the Scriptures is now more than one hundred and twenty-five thousand copies. Of the same kind, is the statement of Bishop Gerggrav, of Oslo, that at no time in a hundred years has there been such receptivity of the Gospel in Norway as at present, particularly among the wage-earning classes.

* * *

THE PRISON POPULATION has been so increased since 1930 that there has been an overcrowding of the Federal prisons, according to the annual report of James V. Bennett, director of the Bureau of Prisons. The daily average of increase in the prison population outran the expansion of institutional facilities by about ten per cent. The prison population is now 57.3 per cent higher than in 1930, and the constantly mounting number sent up for long terms offers little hope of relief. All this although Prohibition was repealed nearly seven years ago.

* * *

THE HIGHLIGHTS OF PROGRESS in 1939, says a Science News Letter, will not be the war which blasts at the foundations of civilization, but they will be scientific achievements which enrich the race for the years ahead, and great discoveries which help to understand the past. Among the items listed are the splitting of the atom of uranium and the tapping of hitherto unknown sources of energy; the construction of the great clipper-ships which fly the Atlantic; the discovery of the oldest dated American monument; a Neanderthal skeleton from Turkestan; discovery of a multitude of comets in the sky; finding of a sea monster supposed to have been extinct since the time of the dinosaurs; and the chemical conquest of disease.

* * *

A NEW DENOMINATIONAL MERGER is in the offing. The United Brethren and the Evangelical Churches have just completed a preliminary draft of a plan which will be submitted for approval and editing by the delegates of a central committee. It will then be submitted to the General Conference of the United Brethren Church for ratification in 1941, and to the Evangelical General Conference in 1942. Among the recommendations is that women may not be ordained to the ministry, and this despite the fact that the United Brethren now permit such ordination. The plan also provides that candidates for the ministry shall attend college for at least two years, theological seminary three years, and spend at least one year in practice preaching.

ROGER W. BABSON, the distinguished economist and statistician, gives figures which show that, despite political talk about economy, balanced budgets, and pay-as-you-go defense taxes, there has been a steady increase in the ratio of taxes to the national income. In 19[illegible] when the national income was seventy-six and a half billion dollars, the peak tax rate was twenty-five per cent. In 1939, with an income of seventy billion dollars, the tax rate had mounted to seventy-nine per cent. In addition to this staggering figure, there are state and inheritance taxes to be added.

* * *

DAILY NEWSPAPERS OF THE UNITED STATES were fewer by eighty-six at the end of 1939 than a year before. Of news publications at the end of 1939, there were thirteen thousand two hundred and eighty-one, two thousand and fifteen of which were daily newspapers. These dailies had a total circulation of more than thirty-nine million—almost a quarter of a million more than the figures for the previous year. It is probable that an analysis of book sales would show a similar recession. It seems that the people may have suffered a loss in their quest for culture.

* * *

THE USE OF MACHINERY, says an article in the **Journal** of the National Education Association, has played no small part in the unemployment situation which baffles the best minds of the nation. It has so reduced the need for farm labor that half the workers have been driven to the cities only to find that the very same thing has happened to industry and in industrial employment. Today the one great problem is to find employment for ten million workers whose jobs are gone. One of the tasks of the coming census will be to map intelligibly the employment situation, agricultural, industrial, office and the like.

* * *

AMERICA'S CHILDREN, according to the findings of the White House Conference on Children in a Democracy, are not only decreasing in number, but they are expected to continue to decrease. It is reported that there are now thirty-six million children under sixteen years of age—approximately two million fewer than there were ten years ago. Twenty-three million are native-born white children, a quarter of a million children live in foster homes, and eight million are in families in whole or part on relief. Notwithstanding our compulsory school laws, hundreds of thousands of children of grade school age are not enrolled in any school.

* * *

PAYMENTS FOR MINISTERIAL SUPPORT of Methodists in twenty-nine cities are listed in a recent issue of **Zions Herald.** New York City stands at the head of the list with an average payment for each member of $7.81. Then follow various cities with a descending scale of average payments until New Orleans is reached with an average of $2.87 a member. These figures relate only to the work of the former Methodist Episcopal Church and they include also the churches now in the Central Negro Jurisdiction. The average for the Southern Methodist churches in New Orleans is $4.75, not including the district superintendent.

New Orleans
CHRISTIAN ADVOCATE

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ished every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

LIBERAL AND LUMINOUS

The terms "liberal" and "luminous" as related to hu- an attitudes are often opposed ideas, particularly when plied by a person to himself. The true liberal is one o seeks to do constructive work and whose ideas furn- some light on questions in which he is interested. We e not thinking of that type of man, but rather of that her so-called "liberal" who, without idea or aim, simply lks. He is cocksure about everything and is ever the emy of the tried and the established. Time was when is type of liberal thrived best in the fields of science d Scripture interpretation. For some time, however, has been operating in the field of radical politics and ogressive social action and theory—Nazism, Com- unism, the march of youth, and the like.

It is not our purpose to discuss these movements, but deliver ourselves against the soft and silly liberality giving rein to any train of thought until something ppens. We once heard a college professor warn a stu- nt not to go near a machine, which was generating drogen by displacement, with a lighted taper. The stu- nt had liberal views and he was sure, without the ghtest reason, that the professor had a fear complex d that nothing would happen—he was a typical ex- ple of youth in revolt. The explosion which occurred rred the entire building and wrecked the machine be- nd recognition, his liberal opinion to the contrary not- thstanding.

Much of what is commonly labeled liberal and pro- essive is just as lacking in reason and luminosity as s that student's conduct. It simply heads toward catas- phe. Much propaganda is being circulated and many olutions passed concerning the imprisonment of Pastor emoller, but we dare say that few people know the ts which preceded his incarceration. In an article by rl Knudsen, which appeared in **The Advance,** of August 1939, the statement is made that Niemoller lined up h Hitler in 1927, he was no pacifist in his attitudes, d he baptized his own son with a German flag beside baptismal font. He did not break with Hitler until he d set the stage for the horrible persecution of the ws, and until he knew that he was in the forefront of movement which was destined to supplant the cross h the swastika. It is to the credit of the man that he used to continue his course, but how much better if had done his thinking at the beginning rather than in solitary confinement of a detention camp.

Modern propaganda is so shrewdly conceived and dis- sed that it is next to impossible to give it proper uation. Only the things which incite to a particular rse of action are released. The mission of Christianity irect and simple—the salvation of the race through Jesus Christ. The liberalism that espouses any radical political philosophy does not lead toward the light. Communisn, Nazism and Fascism are national aspects of the same thing, black shirts, brown shirts, or no shirts. Christian leadership needs to do its thinking when thinking counts, and no worthy man will consent to become even negatively an apologist for a philosophy whose bearings he does not understand. Remembering Pastor Niemoller, let us not forget the words of George Eliot: "Our deeds are like children that are born to us; they live and act apart from our own will." Liberal opinions are not necessarily luminous.

STRAW MEN AND STRAWS

It is the way of the propagandist to set up and demolish straw men as a means of influencing the judgment and controlling the action of people. It seems to us that the eighty-point conclusion reached by the recent White House Conference on Children runs true to form in that respect. It is saturated with propaganda. We are not greatly interested in the remedial suggestions, the straw men of the report. We are, however, very much interested in the straws which show the force and the direction of the wind currents in our national life. No one need take very seriously the effort to refurbish the "depression" as the sweeping apology for all our political and social ills. We do not believe that the trends in our family life are altogether the results of the economic depression, and, after spending twenty-one billion dollars in various forms of relief, we are not able to become enthusiastic about stabilizing the "basic income" of two-thirds of the population, the voters.

The one thing which does affect us is the swaying of the straws under the winds which are blowing. The report focuses attention upon the fact that the nation is facing a real problem in social assimilation. Minority, racial and foreign-born groups constitute more than one-third of the child population of the country, the citizens of tomorrow. Another ominous circumstance which stands out is the large number of children who are coming to the estate of citizenship, not out of a normal home life, but through foster-homes and institutions for the care of dependent children. We offer no criticism of such agencies as means for supplying losses which are inevitable. But if the predominant atmosphere of the American child is institutional, an incubator civilization is inescapable.

Another disturbing revelation is that one-fourth of the children of school age are not in school at all. This means that our democracy and our democratic institutions must pass into the hands of those who will be deficient in the literacy necessary to safeguard them. To make this de-

ficiency all the more oppressive, the report estimates that from one to five per cent of the children are mental defectives, and more than two hundred thousand are criminal delinquents. This means that in every hundred of our future citizens as many as five may be morons and one will have acquired a criminal slant. In our opinion the cure of the social and cultural ills indicated by this report cannot be effected by filling the purse nor by tightening the pursestrings. There must first be a tightening of the heartstrings, and that means that the American home must be re-established. Its moral and spiritual values must again be a native inheritance of the citizens of tomorrow. Unless this shall happen, we believe that all pump-priming relief can only be a temporary expedient and as futile as it is temporary. The family altar and the Sunday School must again become basic agencies in the program for the children of our country.

DR. JOHN BRANDON PETERS AT FIRST CHURCH, NEW ORLEANS

On last Sunday morning the preacher at First Methodist Church, New Orleans, was Dr. John Brandon Peters, who for six years was pastor of that congregation and is now pastor of St. John's Church, St. Louis. His theme was The Church, and his text the last three verses of the forty-eighth psalm. The sermon was introduced by the statement that the weakest thought of the Christian Church for a long time has been in relation to its Christology and the Atonement. With that statement we quite agree, for the most that we have seen on the subject of Christology has been saccharine and sloppy and the treatment of the Atonement has been flabby and uninspiring. It was, therefore, with sincere appreciation that we were privileged to hear once again a sermon which was courageous in its evangelical insistence.

Dr. Peters presented his theme, the Church, from four angles of interpretation: Its Master; Its Message; Its Mission; and Its Mansions. Suffice it to say that it was well thought out, happily illustrated and ably delivered. A great congregation of his old friends was present, and gave every evidence of enjoying the message.

REV. LUTHER L. ROBERTS TRANSLATED

The first knowledge that we had of the grave illness of Luther Roberts came to us on last Saturday morning —a mere postal card telling us of his death, but no other word. It was a great shock to us. We knew that he was ill, but we hadn't the remotest idea that the end was imminent. We dare not undertake to appraise his character and work in an offhand manner. Let us say that a good man and a courageous soul passed through the pearly gates when he died. As a minister, he did not shine in great churches, but he did shine in modest churches in a great way. His was a modest role in organizing the thought and the program of the Church; but his courageous loyalty was a pillar of Methodist strength wherever he labored. His sympathies were as broad as human need, and the door of his parsonage was always wide open to the helpless and dependent. Men of his type and devotion give character to the Church in every age. A great and worthy soldier has finished his course and has passed through the gates eternal to "shine as . . . stars for ever and ever."

NOT RESPONSIBLE FOR READER OVERSIGH

Ordinarily our friends are more than kind in their titudes toward us, but occasionally we receive cut censure for sins which we have not committed. We such an experience recently. We replied that the posedly omitted material would be found in a cer column of a certain issue. We suppose our explana was satisfactory. Let us say, however, that we ass no responsibility for the oversight of our readers, the censure to which we are justly entitled is suffic without conjuring up imaginary sins for our reproba

Editorial Miscellany

By Dr. H. T. Carley

LUCK AND PLUCK

We neither affirm nor deny that luck—good or b plays any part in shaping life. Sometimes we think does, sometimes we think it doesn't. If we knew ex what luck is, we might have a more definite opinion a it.

Everybody has seen fortune smile on some reprob whose deserts by any human standard would best be resented by a minus sign; on the other hand, every has seen some good man the victim of every ill wind blows. So much for that.

What we really started out to talk about is two chickens out in the backyard. The day the cold wav the village, an old hen that had stolen her nest, came from under the house with two biddies. We were not pecting any such event, and were utterly unprepare handle the situation. The ground was frozen hard; the next day it came on to snow. All we could do wa put out feed and water for them, and trust to luck.

The hen never seemed to be bothered. She led t two biddies around as proudly and contentedly as if yard were covered with newly sprouted garden v tables and there were plenty of grasshoppers everyw The first day she learned to look for the feed when put it under the steps, and she made periodical visi the granary. At other times she scratched vigorous the frozen ground and called her babies to come t what they could find. Frequently she spread her w and told them to come and get warm. They cheerfull sponded to all her calls.

But we wondered what she would do at night solved the problem beautifully. We had fixed a warm place under the porch for that stray pup we w about a spell ago. (Only one was left—we had found other home for the others.) We had fixed a box plenty of hay and old sacks in it so the little dog w be as warm "as a bug in a rug." The first morning, we went to feed 'em, we found that the puppy had up quarters in a chicken coop in the yard, and th and her biddies were roosting snugly in his box.

You ought to see those little chickens now! They feathered out, and are as husky as if they had been in a steam-heated brooder house.

So we are still undecided about luck. Maybe the bi had luck and the old hen had pluck. Maybe her che cluck had something to do with it, too.

Luck, pluck, and cluck—evidently a good combina

ELATION OF METHODIST ADVANCE TO MISSIONS AND BENEVOLENCES OF THE UNITED CHURCH

By Dr. C. K. Vliet
Secretary, General Commission on Benevolences

ne cannot think of an unrelated Meth- t Advance, that is a Methodist Advance eh is not very definitely related to the sionary Ideal and the Benevolent Pro- n of the United Church. Indeed, there not be, and in the nature of the case ot be any advance of Methodism that not in a vital way include all mission- efforts and all benevolent enterprises. issionary zeal and passion are the ral and normal expression of a thor- ly alive church. A great benevolent pro- n is the rich fruitage of a healthy rch; hence it is our conviction there can o real Methodist Advance that does not emplate and anticipate the development new Methodism, which like historic hodism, will have a world vision—a vi- that will encompass a lost world and seeing eyes look upon human needs rywhere. This advance must result in a sionary spirit and passion and attitude ard the benevolent program of our rch, which will cause the United Church ove forward with a new force and pow- into the hitherto unoccupied area in an relationships.

the Methodist Advance should result in more than a stimulant to the local rch, if it should do no more than stir emotions of the membership, if it ld do no more than reclaim some of its -slidden members and add a few new , if it should result in no more than a ngthening of the local church, would effort be worthwhile?

raveling through the Southland, I saw peach trees growing side by side, the e age, both had had the same oppor- ties, both had received the same care, same fertilization, the same exposure he warm rays of the beneficient sun, environment was the same, but what fferent picture they presented.

e tree had appropriated to itself all richness of the soil—every drop of the n rains that had been sent in refreshing vers—all the chemicals of the scattered lizers—all the care of the nurseryman. result was a gloriously beautiful tree. ve never seen more abundant foliage, eaves were large and a deep rich green olor.

e tree had sent out new shoots. It was to look upon. But harvest time came there was not a peach on the tree, nor on the new shoots. It had appropriated itself all the loving, tender care and ishment, and in return had nothing to for others. It had **advanced** under the ment of the farmer, but to what end? all we look at the other tree? It too had ved the warm rains and the sunshine. o had been carefully fertilized and for. It too had been included in the ce movement. As I looked upon this noted it had not quite the amount of e, the leaves were not of quite the green color. It had not appropriated itself quite so much of the tender care ertilization, but what a crop of magnifi- fruit! It had fulfilled the function of ree; it had produced for others; it had a real **advance.**

at in the office of the president of a industrial plant. As we talked to- r, relative to business conditions in general and in regard to his own plant in particular, he remarked, "Beginning with the new year, we are planning a great advance." I asked him what he meant by an advance and he replied, "We are going to greatly enlarge our plant. We are going to add new buildings, new equipment, new machinery, put an additional number of employees to work, and generally improve our plant in every detail." "So that is the advance you are planning." And he replied, "No, that is not the advance, that's only the preparation—that's only the means to an end. We have discovered new fields, new territory that has not been touched. Our real advance will come when we have increased our output to meet the needs and demands of these untouched areas."

What is the relation of the Methodist Advance to the missionary and benevolent program of a united Methodism? Somehow I feel that unless our Methodist Advance results in a new missionary passion and a vision that encompasses a disordered, confused and lost world, which passion and vision eventuate in a loving participation with the Christ in helping to answer our daily prayer, "Thy Kingdom come," then there will not, cannot be an advance worthy of the name.

A great electrical power plant is of real value and justifies its existence when it generates the greatest number of kilowatt hours of electrical energy which it is capable of developing? No, no electrical power plant, great or small, justifies its existence and fulfills its function until great high-tension wires leading from it into cities and villages to give light in dark places and to turn the wheels of industry, are fully charged with electrical energy. We may step up the generating power within the power house, but unless we at the same time provide the means for the use of that increased energy and power, unless that increased energy is used to give more light and turn more wheels, then to what end the "step up" —why the advance?

No church, great or small, can justify its existence unless or until it has great high-tension wires leading out into the dark and needy parts of the world, fully charged with life-giving power which has been generated within the Church, which is God's generating plant. This is the function, the responsibility of the Church, to see that these wires leading out of the Church—our missionary and benevolent programs—are fully charged with divine energy and power.

What of the Methodist Advance? Can we not expect, must we not anticipate, that this Advance is going to result in a "stepping up" of power production in the Church —is going to liberate divine energy in a larger measure? And we ask again—"To what end?" The answer comes ringing down across the ages from the lips of the divine Christ, "that ye might go into all the world and meet human needs everywhere—that ye might preach My Gospel to every people and to every creature."

SUBSCRIPTIONS RECEIVED SINCE LAST ISSUE

Louisiana

Rev. D. W. Poole, Tallulah	1
Rev. W. T. Gray, Indian Bayou	1
Rev. W. H. Royal, Baton Rouge	1
Rev. F. J. McCoy, Lecompte	1
Rev. J. E. Hearn, Zachary	2
Mrs. W. B. Moreland, Powhatan	4
Rev. Don Risinger, Lutcher	3

Mississippi

Central Church, Meridian	1
Rev. Osmond Lewis, Philadelphia	2
Rev. E. M. Lane, Leakesville	1
Rev. W. B. Baker, Leland	5
Rev. E. E. Price, Saucier	1
Mrs. John Alder, Marks	2
Mrs. L. M. Elliott, Rolling Fork	3
Rev. T. B. Thrower, Grenada	2
Rev. E. S. Lewis, Durant	1
Rev. J. B. Burns, Belmont	2
Rev. W. R. Crouch, Noxapater	5
Rev. Roy Wolfe, Prentiss	1
Rev. Shed Hill Caffey, Greenwood	1
Rev. C. C. Clark, Columbia	5
Rev. Felix Sutphin, Jackson	1
Individual subscriptions	46

FROM REV. W. T. GRIFFIN

Dear Advocate: This is simply to say that we are celebrating our fiftieth anniversary with our daughter, Mrs. H. A. Watson, at Lake Worth, Fla., on Feb. 18, and am in fairly good health.

The Advocate is the first paper read each Friday, has been so for over 50 years, and it is better than ever.

Mr. Nolte, our son-in-law, passed away last week with pneumonia. He was as a son to us. He leaves his wife and two daughters.

With appreciation and best wishes,
W. T. GRIFFIN.

YOUTH CRUSADE RALLY

The Youth Crusade Rally, for the Vicksburg District, will be held Monday, February 26, 7:30 p. m., at the Crawford Street Methodist Church, Vicksburg.

Rev. Paul Worley, Associate Director of the Youth Crusade, will speak on "Youth and United Methodism."

The talk on "Methodist Youth Advances," will be made by Harry Raymond.

All young people between the ages of 12 and 23, and adult workers, are urged to attend this rally.

APPLETON OWEN,
District Director Y. P. W., Vicksburg District.

TEN WEEKS REPORT OF REV. R. T. WARE, HOSPITAL CHAPLAIN

Dear Dr. Duren: So many have asked me to give a report of my work here at the hospital that I shall make the effort.

I have had a wonderful reception by the entire hospital group, doctors and nurses. As the days go by we are becoming a part of the institution in the minds and hearts of all concerned. The doctors and nurses appreciate our services as much as do the patients. I hold a short service every Sunday morning in every ward, about like you would in any other sick room. I have held 236 of these services, have had 26 conversions and 31 reclamations. I have about 400 studying the Sunday school lessons every Sunday. I distribute to the visitors leaflets every Friday, and they can ask any question they like when I come through again. I have distributed 2,288 pieces of Christian literature. I visit every ward and bed every day, and talk and pray with those who wish. There are about 400 beds for whites, so I think 200 will be a safe estimate of persons visited each day. I have made 59 visits to other hospitals. I am doing my best to make every hour count for the Lord here in this great work. I would like to tell you some comments which have been made by people of every walk of life and faith on the Methodist Church, in placing a chaplain in the hospitals.

R. T. WARE.

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

ON BEING INDEPENDENT

By Rev. W. J. Cunningham

"And be not conformed, but be ye transformed." Romans 12:2.

In some of their habits men are pretty much like sheep. They want to do what they see others do. An old farmer once told how his helpers, when they brought the flocks down from the mountains at the approach of winter, amused themselves at one point where the path was so narrow that only one sheep could get through at a time. The shepherd would place his crook across the pathway, compelling the first sheep to jump over it; and so with the second, and so with the third. Then he would take his crook away. But it would make no difference. Each sheep, right on to the last, when he got to the place where the one in front of him jumped, did the same. Jesus, when he saw the multitudes, often talked about sheep. Certainly we must recognize that sheep-like characteristic in men which makes them want to do what they see others do.

Now on the whole this characteristic is perfectly harmless. Our fathers used to drive to church in buggies, but it is perfectly well for you to do what others are doing and drive to church in your automobile. My little girl, four years old, spells words pretty much as she pleases; but you and I had better spell according to Webster. In these innocent things it is important to conform. It irons out our peculiarities. It removes our eccentricities. It helps us to take our place among sane and sensible people.

But the kind of conformity that should make us do some good, hard thinking is in another area. We live in a time when we are tempted to surrender individual character and become moral jellyfish. Some passing fad sweeps the country and how many of us fall for it. We run like sheep from one fancy to another. We conform to the fashionable practice of the moment. Squeeze a mechanical doll and it will say "yes." Likewise, put a little social pressure on some people and they will say "yes." They surrender their individual conscience and say "yes" to any popular custom that comes along.

Now much of this looseness about us today, in public and in private life, is being done in the name of independence. That is to say, let a man choose some questionable course of conduct and he will defend himself, in his own mind at least, on the grounds that he is being independent. That is an attitude so widespread that here in this sanctuary I want us to deal with it.

Consider, in the beginning, two illustrations of it that are so obvious any one with his eyes open sees them. The first one is drinking. Here, let us say, is a man in the football stadium with a group of friends at the big Thanksgiving game. They drink, and he drinks. Back in his mind he reasons that he is being independent enough to drink if he wants to. But is he independent? Of course not. He is simply giving in to a popular custom. He is saying "yes" to a silly fad. The independent man is he who keeps his head and does not make a fool of himself with drink.

The other illustration of a popular practice, so widespread it amounts almost to mania, is gambling. Here is a perfectly respectable gentleman whose friends approach him the day before the big game. They want him to make them a proposition. Which is the better ball club and how much is he willing to stake on it? So he places his bet. Well, why not? Everybody else is doing it. Don't try to remonstrate with him; don't throw up to him the stuffy old rules of right and wrong; he is independent. But is he independent? Certainly not. He is simply giving in to the influence of the crowd. He is saying "yes" to a current fashion. The man who is independent surrenders nothing to mob pressure, lives by inward standards of his own, cannot be swept off his feet by the crowd.

If there ever was a time that called for independent personalities, that time is today. On our great holidays, such as Thanksgiving and Christmas, one sees how coarse and brutalizing much of our modern life can be. Good people everywhere are appalled at the amount of money spent for liquor between these two holidays. The times cry aloud, therefore, for people who are independent of—not slaves to—our degrading popular customs, for people who possess the inner character to rise to higher levels of fineness and decency.

You see what we are saying: to go with the crowd, to do what everybody else does, to conform, does not take independence. All that takes is a dull conscience and a feeble will. But to be high-minded, spiritually disciplined, a person of faith in great things—what independence that takes!

In the second place, consider that all this has special meaning for young people. Young people today are obsessed with a desire for independence. They want to throw off their mother's apron strings, to be free. Now this feeling did not originate with them. They inherited it from the post-war environment in which they had to grow up. After the World War we lost moral standards that it took generations to achieve. Home life was changed. Not only big brother and big sister, but father and mother wanted nights out. Road houses sprang up; girls were trained to serve liquor; brilliant advertising on every corner persuaded American women to smoke; self-restraint was thrown to the winds. Churches were affected. It became more difficult to secure Church School teachers. People did not want to be tied down on Sundays. To have more privileges, to be free, was the taste.

Now some young people, inheriting this desire, have gone to extremes with their liberties. Far from being transformed, far from being independent persons, they are conformed to a set of belittling popular customs. They conform, in many instances, because they are afraid not to conform. We need young people who are not afraid to be unpopular.

A preacher does not point his young people to the theater to get religion, nevertheless, it was a wholesome experience for us of us here who saw a recent motion picture, "Mr. Smith Goes To Washington." Here a great playwright has contrasted for us two types of character. One type conforms, can be led anywhere, will do almost anything short of murder to win place and position. The other type refuses to conform, stands solidly against wrong any time, anywhere, no matter what the odds. So! It is not only a man standing before you in the pulpit on Sunday, who asks you for independence of character: It is a fine dramatist, too, who says to you in a familiar way, out of your experience, that one thing is more important than being popular, and that is—being right!

Some young people lose themselves in the crowd. They surrender their identity in the mass. But Jesus worked in the opposite direction. Out of the crowd he called men one by one to rise to a royal sense of independence. Men who followed Him threw off the standards of the crowd and rose to a new sense of the dignity, the supreme worth, of their own souls. You young people here want independence. And I want that you may have it. Only let us be sure what independence is. To do what everybody else does, to go with the crowd, is not independence. That is feeble acquiescence. But to stand one's own ground at the risk of unpopularity, to hold high your own standards when other people are low by theirs—that is independence of what superior quality!

But this matter presses close home to the Christian conscience in still another area as we face in these days a revival of the war spirit. When I read Ray Abrams' book, "Preachers Present Arms," shame burned in fire on my cheeks. So it was Christian preachers who, as much as any group, talked up the war spirit here at home. There was a Christian preacher who offered the government this parish to be used as a recruiting station, with army and navy officers in charge! It was Christian preachers who made the last war a holy cause! Well, all that is water under the bridge now. But this question looms up and stays for answer: what will we do in the next war? Will the church again forget to speak the eternal will of God and identify itself with the state? Will the church again echo the popular mind and fail to thunder the moral imperatives of God? Some eminent preachers who kept the war spirit alive in 1917 and 1918, as I, too, should probably have done if I had been old enough to know what it was all about, have since that time repented. Honest as their motives were, they were mistaken. Never again will they ask God to bless a war. But for the most part the testing time has not come. When it comes it will be severe. The pressure will be turned on from all sides. What will we do then? Will we surrender our Christian witness and conform, or will we be transformed and speak an authoritative Christian message? Now is the time for the Christian who wants to keep his spiritual independence to think and pray.

And that suggests our final point. A matter like this cannot be brought to a conclusion without insisting that a truly independent spirit is the product of true religion. There are many popular practices with which some of us cannot keep

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

Rev. A. T. Law, always effective in pre-
nting the interests of the Advocate, is
ll on the way to the completion of his
ota for this year.

Mrs. L. M. Elliot, agent for the Advocate
Rolling Fork, Miss., expresses her appre-
tion of the Advocate, "the editorials,
ws articles, in fact everything in it."

We have a fine letter from Rev. W. S.
meron, Barlow, Miss., whose good spirit
appreciate and whose cordial words are
tefully noted.

Rev. T. A. Ferguson, Fort Mead, Fla., adds
a business note the statement that
erything is going fine with him at Fort
ead.

Bro. Oscar McClendon, Gilbert, La., paid
e Advocate office an appreciated call one
y last week. The editor regrets having
en absent at the time.

Mrs. Auzza Owen, of Aberdeen, Miss., ex-
esses her appreciation of the Advocate,
d we value greatly her good wishes for
prosperity in the days ahead.

Rev. W. B. Baker is very happy in his
pointment at Leland, Miss., where he has
ind a group of people who love the
urch and who are loyal to its program.
is beginning well.

Mrs. H. O. Middleton, at Mendenhall,
ss., adds another to the many words of
mmendation which we are receiving re-
rding the Advocate in its new form and
enlarged service.

We regret to learn of the serious illness
Mr. R. A. Myers, of Clarksdale, Miss. Bro.
ers has been seriously ill for some time
d recently his condition has been very
ve.

Rev. H. A. Gatlin reports the charges in
Vicksburg district as making splendid
gress. The preachers are faithfully carry-
out the entire program of the church,
interest being neglected.

Rev. J. E. Hearn corrects our list of
wards for Zachary and establishes his
nt to rank second on the Honor Roll of
rches with all the stewards readers of
Advocate.

Rev. Alonzo Early, who has spent three
nths at Prairie Point, Miss., will have
his new address for a few weeks, Cros-
, Ark., where the Advocate will be his
kly messenger from Louisiana.

Mrs. T. W. Bevill, Rt. 3, Bernice, La.,
s that she has been reading the Advo-
e all her life and she hopes to continue
l the end of her earthly pilgrimage. We
atly appreciate her interest and loyalty.

Young Morrison, grandson of the late Rev.
M. Wyatt, of the North Mississippi Con-
nce, lost his life in Florida recently and
body was interred in Arlington Ceme-
. The distinction was earned for service
his country.

Our good friend, Mr. A. F. Godat, who
long a resident of this city, but who
lives in New York City, continues his
nection with his old home through the
Orleans Christian Advocate, for which
expresses commendation and approval.

Mrs. W. E. Moreland, of Powhatan, La.,
is one of the best Advocate representa-
s in all our field, is making good head-
way in the campaign for Natchitoches. We appreciate both her loyalty and her unfailing enthusiasm for the Advocate.

Mrs. John J. Adler, Marks, Miss., observes the very beautiful custom of remembering her mother, Mrs. Wirt Hines, at Kosciusko, Miss., with a subscription to the Advocate. Mrs. Adler says that its weekly visits mean much to her mother.

Mrs. W. M. Kent, who has been sojourning for a time in California, is returning to Homer, La. She reports that they had been to hear Dr. Roy Smith and Dr. Bob Shuler on the Sundays preceding her communciation.

Miss Addie F. Brown, of Waterford, Miss., says that the church work there has been progressing nicely, but was slowed up considerably by the extremely bad weather and sickness. She indicates that Bro. Maxey, the pastor, is in great favor with his people.

Dr. Henry F. Brooks, district superintendent, Greenwood, Miss., reports that his country churches have had great difficulty during the extremely cold weather of recent weeks. Otherwise the district work is going well.

Mrs. T. H. Goza, Tallulah, La., whose late husband was a lifetime friend of the editor, writes us a note which we greatly appreciate, and we trust that she may find pleasure in the New Orleans Christian Advocate to the end of her days.

We thank Mrs. R. W. Baird, of Greenwood, Miss., for her letter, and this goes for dozens of others who write us in the same way. We wish it were possible to acknowledge all of the fine expressions which come to the office.

A friend writes us thus: "This bad weather is a great challenge to the heroic in the lives of the pastors. The easiest way might be to call everything off until the weather is better, but Jesus did not say anything about that when he gave us our commission. He said, 'Go, and I will go with you.'"

Rev. P. H. Fontaine, veteran of the Louisiana Conference, living at Kentwood, says that he has passed his three score and ten, is able to be up and about, and is thankful for all his blessings. It is a great thing to come to the sunset hour with such an attitude and spirit toward life.

Rev. W. W. Woollard, of Rosedale, says that he and Mrs. Woollard have been slightly indisposed with influenza, but that they are both well again. We appreciate his word of commendation concerning "the editorial management and utterances" of this paper.

Mrs. J. S. Callaway, now living in Birmingham, Ala., says that although she has the Alabama Christian Advocate in her home, she prizes also the New Orleans Christian Advocate, which was originally a gift of her Baptist minister son-in-law, for whose four motherless children she is caring.

Mrs. Jane Henderson, of Route 1, Weir, Miss., is practically a shut-in, and one of her chief sources of comfort, writes her daughter, is in reading the New Orleans Christian Advocate. We are glad to be assured that the paper is adding to the comfort of our longtime friend and reader.

Rev. Carl Lueg, pastor at Hammond, writes that about twenty of the Louisiana Conference ministers attended Ministers' Week at S. M. U. recently. Among them were J. Henry Bowdon, W. H. Royal, A. T. Law, E. B. Chaney, J. B. Grambling, and Carl Lueg, of the Baton Rouge District.

Bishop W. T. Watkins, in charge of the two Mississippi Conferences, returned from New York to Atlanta on Monday of last week, when he found that he was too ill to keep his engagements. We trust that the Bishop may soon be recovered from the attack.

Rev. Tinsley B. Thrower, pastor at First Church, Grenada, attended the Ministers' Week at S. M. U., where he enjoyed the program very much. Bro. Thrower says that his work is moving forward in a satisfactory manner, and that he had some of his best services during the extremely cold weather.

Rev. A. R. Beasley reports a cordial reception and the indications for a good year at Como. There has been a great deal of sickness among the people of that charge, and they have lost Mr. Robert Lipscomb, who was cashier of the bank and one of the leading citizens.

Rev. R. G. Moore, pastor at Water Valley, Miss., says that his people have had an epidemic of what the little boy called "the chimney cold"—flu, and that the parsonage has not escaped. We trust that Bro. Moore and his people have already reached the turn in the road as respects this epidemic.

Bro. W. E. Moser, at Chalybeate, Miss., writes us of the death of his wife a few days ago. He says that he does not know where he will be located during the days to come. The Advocate joins his many friends in sympathy for him in his broken home.

Rev. T. M. Bradley says that his people have been afflicted with an epidemic of influenza, and that the church has lost two of its valuable members by the death of Mrs. E. T. Heard and Mrs. G. W. Green, both of whom were devout Christians and unusually talented women.

Miss Charline Sigman, Dyersburg, Tenn.; Mozelle Liming, Chalybeate; and Dorothy Fowlkes, Amory, will represent the forty-one Methodist students enrolled at Blue Mountain College at the State-wide Methodist Student Conference to be held at Millsaps College, Jackson, Feb. 16-18.

A good attendance was reported at the meeting of the pastors of the Columbus District, which was held in Ackerman, Miss., Feb. 13. Dr. Jasper Webber, the preacher for the occasion, delivered a good message, and Revs. H. D. Suydam, J. N. Humphrey, J. R. Murff and J. W. Gibson led the discussions.

Dr. John F. Foster, of Shreveport, who has rendered in all twenty-four years of service as Grand Chaplain of the Louisiana Lodge of Masons, resigned at the recent session on account of his health. The resignation was accepted, but Dr. Foster was made honorary chaplain for life, an honor which his friends greatly appreciate.

District Superintendent J. F. Campbell writes: "Please state in the Advocate that I am now over my spell of sickness and am only waiting for the doctor to tell me to go to work. I will start out this week to complete my rounds of quarterly conferences. Tell all the boys that if they get

the "flu" to stay in until the doctor tells them it will be safe.

Rev. Osmond Lewis, pastor at Philadelphia, says that the country roads in that section are almost impassable. As a consequence, Bro. Broadus, of the Philadelphia circuit, and Bro. Rogers, of Hope circuit, are experiencing great difficulty in meeting their appointments. Bro. Lewis says that both of these brethren are in high favor with their people.

Miss Leora Simpson has been doing residential nursing in connection with Oklahoma Baptist University, at Shawnee, Okla. Miss Simpson, who is a Mississippian, says that she has had many interesting experiences in the work and that the campus atmosphere of the University is definitely Christian. She expects to spend the summer with her family in Mississippi.

Rev. Percy Vaughan, pastor at Carthage, Miss., has seven churches and he has missed holding a service for nearly a month because of bad weather and impassable roads. Bro. Vaughan says that his charge made a good showing last year, and although he is getting off to a bad start on account of the weather, he expects to maintain the standard set last year.

Rev. W. L. Broome, formerly a member of the North Mississippi Conference, and now pastor at Durant, Okla., has been a reader of the New Orleans Christian Advocate through all the years since he went away from Mississippi, where he had been a reader since boyhood. Mrs. Broome expects to attend the Missionary Council which meets in this city next month.

We regret to learn of the illness of Mr. W. H. Favourite, of Gulfport, Miss., who was formerly a member of Parker Memorial Church in this city. Bro. Favourite was forced to sell his business, and he and Mrs. Favourite have been in Tampa, Fla., for his health. At the time Mrs. Favourite was writing he was improved, and they are expecting to go later to California, where we trust Bro. Favourite's health may be entirely restored.

Dr. Henry M. Bullock, Professor of Religion at Millsaps College, Jackson, Miss., will be guest speaker and student counselor at Centenary College, Shreveport, Feb. 19 and 20; Louisiana Polytechnic Institute, Ruston, Feb. 21 and 22; and at La. State Normal, Natchitoches, Feb. 22, evening, and 23. Dr. W. B. Selah, St. John's Church, Memphis, will be guest leader for college mission at L. S. U., Baton Rouge, Feb. 21 and 22.

Friends of Bishop Dobbs will be rejoiced to know that he is making steady improvement and the indications are that he will soon be himself again. He and Mrs. Dobbs are still at Hotel Lakeland Terrace, Lakeland, Florida. On Monday of last week they attended the Methodist Advance meeting at St. Petersburg. Bishop Dobbs speaks in highest praise of the service rendered by Bishop Edwin H. Hughes and Dr. John R. Mott.

One of the most touching letters that we ever received came from Bro. Lester Carpenter, a steward of Gore Springs Church, in the Grenada District. Bro. Carpenter says that he is a farmer and that the crop failure of last year has made an inexpressibly difficult situation for him and for the people of that section. Nevertheless, he feels that he must keep his paper coming. There is not anything that we will not do to make it easy for a friend like that to have the joy of his conference paper.

WILLIAM FELDER COOK—AN APPRECIATION

My first acquaintance with Felder Cook was when he came to Millsaps College in the beginning of our freshman year. It was apparent to all his classmates that he possessed qualities of leadership far above the ordinary. He was promptly elected class president. He soon won the respect and admiration of the whole student body, and held that high esteem throughout his college career. He maintained a high moral standard. The vulgar stories sometimes told by his associates found no audition from him, for he would quietly slip away when questionable jokes were related. The vulgar and obscene were repulsive to his pure, sensitive spirit.

He was honored and admired by all faculty members. He was a real student, making the most of every opportunity that came his way. He had a special love for his English course, and reveled in the poetry of nature lovers like Wordsworth. He learned to express his great thoughts and ideas in choice language. A letter from him was often a literary gem.

He loved the best traditions of the South. He especially admired Henry Grady, and when his youngest brother was born, he asked for the privilege of naming him for his favorite Southern character. Sentiment ran strong through his nature, yet he was not merely sentimental. He blended the ideal with the practical in a most effective way. He loved the old songs. Many happy hours were spent at Christmas time, when at his bidding, his sisters would sing "Love's Old Sweet Song," and other beautiful songs.

He cherished the memory of his boyhood days, the scenes of his childhood, the old homestead, his singing mother, his honored father as a country physician, his happy faced brothers and sisters, grandparents, and other kin, all were dear to his loyal heart. Often while he and I were hunting on the old homestead, he would say, "this is holy ground."

After the death of his father he became a tower of strength to his widowed mother, enabling her to become adjusted to the changed conditions. He was as a father to the younger brothers and sisters, and their almost worshipful appreciation of him was beautiful to see.

He was no less a devoted husband to his own companion and the proud father of his strong, manly son, and two lovable daughters. His first concern was for their highest welfare. When the condition of his wife's health made it necessary for her to live in Colorado, he gave up his lucrative practice of law in his beloved state and heroically faced life under vastly different circumstances. His fine mind and strong character won for him a high place in new community. He was looked to as leader in his church and in the social

He was a student of the social scien He had a sane view of political affairs would have been one of the South's g statesmen if opportunity had been gi There was no demagoguery in his nat He had a high sense of social justice.

In his religious life he magnified the sentials of Christ-like living. Service sacrifice was the law of his life. He sho by deeds and not by words his devotion God and the needs of his fellowman are grieved over his sudden departure, with confidence we look forward to see him again in the glorified company of th blessed spirits who have gone before u

OSMOND LEWIS

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., La

MRS. CLYDE H. WARNER DIE

With sincere sorrow we learn of the de of Mrs. Clyde H. Warner, of Monroe, She was a woman of beautiful character unusual capacity. Her untimely going br sorrow to many.

GOLDEN MEADOW, LA., IN

Dear Dr. Duren: You have probably h the reports of Golden Meadow being sh ered with "black gold." This may s good to many of the brethren who away, but to those of us who are i we wish we did not have such an exp ence. Everything is saturated with oil, t the tiny wild bird to the human being

Now a word about our church. Since C ference we have received eight member to the church. More have applied for ch membership. We had a much appre pounding around Christmas, a fine co gation, and a loyal people to date. U the first quarterly conference we ha average attendance of seventy-three church school. Everything moving fin

Since the oil boom our attendanc about half that number. Our work is s what disorganized. A goodly number o people have moved to safe quarters i country, away from Golden Meadow. hope and pray that when the wild well be tamed that our people and our ch will move on again. Pray for us.

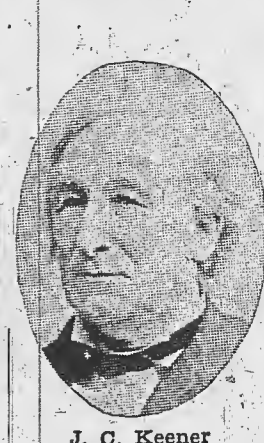
Yours in Christ,

C. J. THIBODEAU




H. N. McTyeire


C. C. Gillespie


J. C. Keener


Linus Parker


C. B. Galloway


C. W. Carter


W. C. Black

The New Orleans Christian Advocate

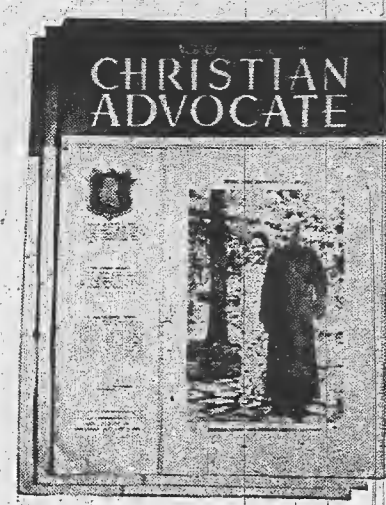
On February 8, 1851, the first regular issue of the New Orleans Christian Advocate appeared. With the exception of the period of the War Between the States, it has made its weekly visits during the years since.

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham	14	21

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....W. J. Cunningham, Pastor
Zachary, La.....J. E. Hearn, Pastor

(Reserved for your Church)

The Ideal

Every Methodist should read his Conference Organ. No one ever achieved great success without knowing his trade—farmer, trucker, poultry raiser, doctor, lawyer, machinist, preacher, or layman. Certainly no church can do its best work without a knowledge of the literature relating to its life and program of work. This paper seeks to interpret the program and enrich the life of the Methodist people of Louisiana and Mississippi.

The Campaign

By All Means Begin With a Plan.

1. Let the pastor canvass his officials himself.
2. Let him appoint an agent or a live committee to assist **him** in soliciting the membership.
3. Let him make a ringing presentation of the Advocate at a morning service.
4. Let him counsel with his Board of Stewards during the canvass.
5. Let's put it on now and get it behind us, but do not quit until the job is finished.


J. W. Boswell


R. A. Meek


H. T. Carley


R. H. Harper


J. L. Decell


D. B. Raulins


W. L. Duren

THE CHURCH PEW

THE LAYMAN SAYS

By W. J. Williams

THE LAITY AND LOYALTY

A layman is recognized as one not belonging to the clergy or other profession or body of experts, and the laity as the others in the church. For purpose of ministerial legislation and a Methodist judicial system this is satisfactory distinction. But when one faces the implications of the place given to the laity in the new church, the distinction becomes largely a method for division of labor, or a useful device for emphasis of a co-operative plan of service.

Such a place may be strategic, the method may manifest a delicate skill, and the device may be one of statesmanship, but the whole organized plan in its dimensions and ramifications must bring the laity to a deepened realization of its opportunity and its purpose.

Would it not be well for us, the laity, to pause prayerfully and wisely study this opportunity and this purpose?

Humbly, we must first recognize that the laity is a group of volunteers—volunteers whose chief attribute must be loyalty. As Christians our absolute value of loyalty is to the "one Master of us all," but why should we be loyal to this particular church? What is there about it compelling busy and able men and women in every walk of life to give time, energy, effort, and substance to it? Can there be an answer to these "whys"?

To be consecratedly loyal to its purpose and its vision, local and world-wide objectives, we must make our loyalty to the church a supreme responsibility.

What are the values that call for such allegiance?

Does our church offer a value in an authoritative voice that in the midst of conflict and confusion may speak unmistakably, invariably, and ultimately? If this church may not say "I am the way," can it not be a messenger crying, "Prepare ye the way"? If this church may not speak out with a firmness "this is my Father's business," may it not prove that it is engaged in a business that the Father will approve? If in the midst of disturbed and uncertain aims this church may not dogmatically claim to have the only note of assurance, may it not nevertheless offer a genuine call for partnership in the work of redemption, rebuilding, and of regeneration? We need such an authoritative voice and if we sense such an authority, we will be loyal.

But what can compel a loyalty that is not a mere formality but a positive and immediate value? May such a value be a worthwhile program of personal and collective service? Will it be a program that will captivate individual interest and investment, that will fire the imagination and widen the vision, that will be large enough to merit the giving of time and experience of intelligent and earnest men and women, yet not so great but that the weakest and least talented may give of their best? Is it such a value that will postulate personal and social salvation not by but through service?

With such plan can you be loyal to our church?—Christian Advocate (Pacific Ed.).

SOAP

A letter came from the manufacturer of nationally known soap products. It made an offer to the Church. Since then the radio has blared forth that offer far and wide. Hardly a day passes but that somebody asks what we are doing about it. Our invariable answer is a statement of what happened to the letter: it went into the waste-basket.

We resent such an offer. We resent the idea that the Church of Jesus Christ can be hitched to a soap manufacturer's cart. We resent the implication that the Church will fall for every scheme that is baited with a few dollars.

Unfortunately, church people can blame nobody but themselves for this insult. They have peddled dishrags and imitation vanilla and chocolate bars; they have sold chances on quilts and turkeys and automobiles; they have gone into so many different lines of business, that an advertising man, looking for new means to promote his wares, may well tell himself: "Dangle half a cent before church people and they will run themselves ragged to grab it."

That estimate is not what we would call a compliment. Nor is a revision likely until the Church gets out of business.

As for the offer that prompted these paragraphs—well, it still is soap, and pretty soft and squashy at that.—My Church.

LEWIS MEMORIAL HOSPITAL FUND

Dear Dr. Duren: It has been some time since I have sent in a list of contributions to the Lewis Memorial Hospital Fund, which is now being built at Tunda Station, Congo, Belge. I have submitted a list two or three times to Rev. R. G. Moore, the chairman of the Board of Trustees, but he has either failed to send you the list or you have failed to publish same.

This is a most worthy cause and one likely to be overlooked and neglected, because the object of our charity is to be located so far away in the dark continent. However, the need is greater there than among the Colored people of our own country, for over there in Africa, only our missionaries can appeal to us, and it is left up to our conscience and love for humanity as to whether we shall heed the appeal or not, whereas in this country, the Colored people make individual appeals to those who hire them either in the household or in the field or elsewhere, and usually get financial help to take them to a state hospital or for a physician to attend them in their homes. There are few or no State hospitals in the Belgian Congo.

The facilities for hospitalization in the Congo are very poor, even for that benighted land. A mud building with practically no windows, a dirt floor and beds made from bamboo leaves, supported by forked sticks driven in the dirt floor and crossed up by other sticks, practically no bed covers or linens. Although this type of building is full to overflowing with suffering humanity, every year or two a part or all of the building is put out of commission by the terrible termites which attack the wood supports of the mud walls and even the roof, which causes the overworked missionaries to have to stop everything and repair or rebuild. This was the reason that our Dr. and M Lewis asked us for a real brick hospit with real beds and mattresses, so that th would not have to stop their work of he ing for any cause whatever.

We are glad to report that the bricks a being made on the grounds where the h pital is to be built or, perhaps, is und construction. We have not heard definit that construction has started. We have cently mailed to the General Board to transmitted to Dr. Lewis, the third th sand dollars, made possible through munificence of those who have felt urge of the appeal and the great need. T dollars is enough to make one thous bricks, we are told, and fifty dollars outfit a room in the future hospital. He ready has a light plant, an operating ta a sterilizer, and a full set of surgical inst ments. What he needs now is a perman building, and we hope that God's people the two Mississippi Conferences will ma this a reality before another year r around. A gift by will of $1500, from a d tor's widow, which brings the total to date to $4,64 We need fully $6,000.

Unreported gifts to date are as follo Mrs. W. B. Taylor, Sr., Como, Miss., Mrs. J. L. Miller, Greenwood, $2.50; Tom Mauldin, Balwyn, $4; Mrs. Maude Lewis, Memphis, Tenn., $12.50; Rev. V. Curtis, Louisville, Miss., $5; Rev. J. Garner, State College, Miss., $20; Childre Miss. Soc., Calhoun City, $13.50; Metho S. S. Eupora, $15; Rev. W. J. Dawson, H ton, $7.50; Methodist Church, Leland, 41; Master J. T. Houston, San Angelo, 50 cents; Mrs. Mary Stone, Belen, M $1; E. F. Hardin, Macon, Miss., $25; M odist Church, Water Valley, $42.50; Annie C. Ingle, New Albany, $15; Mrs. L. Nisbet, Treasurer, New Albany, $2; C. Smallwood, New Albany, $10; D. H. H New Albany, $25; Mrs. Nettie C. Hall, Albany, $25; Methodist Church, Calh City, $8; Capitol St. Methodist Chur Jackson, $27.88; Galloway Memorial Me odist Church, Jackson, $38.04; W. H. W kins, Jackson, Miss., $5; Mrs. J. O. We Sunflower, $2.50; Rev. C. A. Northing Dublin, $5; Mrs. W. B. Taylor, Sr., C $25; Mrs. T. J. Brown, Grenada, $20; M odist Church, Amory, $16.50; E. F. Ha Macon, Miss., $10.

Bishop Arthur J. Moore says that Methodist Missionary Dollar will go fur and do more spiritual good in the Be Congo, than in any other field that knows of. "Lay up for yourselves trea in heaven," and "Go ye into all the w and teach all nations;" are commands gracious promises.

Make all checks, drafts, or money or payable to S. V. Wall, Treasurer, Clevel Miss.

Yours very truly,
S. V. WALL,
Treasure

The world is in an evil way. It has supreme need. It needs spiritual rebirth say all the seers, the great jurists, p cists, statesmen, philosophers.—Judge Cox.

I have long maintained that no p can have a better or freer government they deserve, or than they are morally spiritually fitted to maintain. I have believed that civil liberty is a by-pro of the Christian religion. No pagan p can ever understand it, or possess it. are spiritually incapable of operating institutions.—Judge W. M. Cox.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Many of you will remember Miss Louise Avett, missionary to China, now stationed at Huchow, who was a guest at our annual meeting in Biloxi, in 1938. In a letter to Mrs. Paul Arrington, she writes:

"Christmas has come and gone so quickly, and tonight our church folk are having a watch night service, but I shall not go. Our center is some distance from the church, and sentries of "the powers that be," are nearby. We do not wish to be out on the streets after dark, for we have been told there will be celebration with heavy drinking for the first three days of the new year.

"This was an unusually happy Christmas season. Our church touches around fifteen hundred people, and I believe half of our student body celebrated Christmas for the first time this year. They were formerly in government schools. I am still amazed when I find people who have never heard of the Christmas stories or sung carols. How they enjoyed them, and they got such a lot of fun out of decorating their class rooms and the church, also in taking part in the programs. I wouldn't take anything for my contacts with those youngsters as I helped them get ready for plays and pageants.

"Christmas eve morning fifteen people were baptized and taken into the church, three of them teachers—two university men. One of my most promising boys also was in the group. Really, it is most encouraging to see these people from all classes taking such an interest in church activities. I have been surprised because of the large number of the better homes of the city being touched. It seems that our church is meeting a real need in both their educational, social and religious lives.

"Our Christmas program was a mixture—each department of our work performed—kindergarten, women in the sewing and embroidering rooms, neighborhood Sunday school, literary classes and girls who were formerly in school here.

"Christmas gifts in China always are interesting because they are different. One of my students and his mother sent me forty fresh hen eggs. A Bible woman gave me a lovely Chinese jam bowl filled with raw beefsteak, because the Chinese think foreigners are especially fond of beef. Another friend sent a large covered soup bowl full of Chinese candy. Baskets of oranges are also popular gifts. Lovely little silver coffee spoons are often given—I have two to add to my collection of six in Shanghai.

"The Welfare School has almost two hundred students—it is full. It tries to help orphans and children who come from families too poor to afford an education. It furnishes the students the noon meal six days a week. I am sure it is the only good meal some of them get. I was glad they had all the Chinese noodles they could eat Christmas morning. Each child also had four small squares of pork, three of beef, and some vegetables from their own garden.

"Bishop Moore's delay, because of the war in Europe, has delayed our annual conference. It is set for January 27-31, and I am planning to go to Shanghai to attend it. It will be my first trip out of Huchow since August.

"Please remember me to your conference women."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore

Malvina, Miss.

Auxiliary Pledges should be in the hands of the District Secretary.

Spiritual Life Chairmen should be reported to Mrs. G. A. Brown, Route 1, Greenwood.

This is the QUARTER for the ZONE RETREAT. Every auxiliary woman should attend; every woman should take part in the worship program; every auxiliary should feel the impetus such a meeting should give.

* * *

Mission and Bible Study

Mrs. E. M. Sharp, Hernando

Please note the change in my address. Do not delay your reports by mailing them to me at Olive Branch. The 1939 report for your Conference in the Study Department is most gratifying. You did a beautiful piece of work in the Fall Mission Study. More Council classes reported than ever before. For the Fall Study alone, we have 75 classes meeting Council requirements. The total for the year is 117, as compared to 90 for 1938.

To New Study Leaders

Read carefully page 35, in the 1939 copy of the Conference Minutes, of the Woman's Missionary Society. Order from the Methodist Publishing House, Nashville, Tennessee, a handbook for Mission and Bible Study Leaders, price 5 cents.

Plan now to cooperate with your pastor in the Spring School of Missions. The book this year is, "Methodists United for Action," by Dr. John R. Mott. The suggestions to leaders has been prepared by Miss Haskins. The plan for study is the same as last year. The pastor is responsible for a School of Missions or a church-wide class, and the members of the Missionary Society will take a part and cooperate in any way requested by the pastor. If the society wishes the class to count as one of the two Mission Study classes receiving recognition on the efficiency aim, the members must read the text, participate in class discussion and assignments as given by the teacher.

The pastor does not have to teach every class. He may want some of the women as teachers. The thing to remember is that it is not solely a woman's class, but the Missionary Society counts it as one of its classes when taken with the whole church.

Special Council Recognition for the church-wide classes is given when the pastor wishes to have such a class and when he sees that our requirements are met.

Watch the Woman's Page in the Christian Advocate for special announcements about our class for study leaders in the Conference Training School in June.

I wish, for you and yours, that 1940 may be a great year.

A Japanese liquor agent in Hawaii strolls into a mission chapel, kneels to pray, and gets up to turn his back on liquor-peddling and to become the bishop of United Methodism in Japan. No newspaper mentioned it.

—Pentecostal Evangel.

MRS. C. L. BARMORE

Mrs. C. L. Barmore was born on November 19, 1873, being the daughter of the late Colonel A. B. Cooper and Martha Ann Prewitt. She passed away January 27, 1940, about seven o'clock p. m., at the age of sixty-six. This span of sixty-six years was not just so many years lived and then ended, but was indeed filled with untiring service to mankind and noble suffering after that period of activity was over.

For many years Mrs. Barmore was at the center of all the religious activities of the community in which she lived, having given of her time and talents to the Little Creek Methodist Church, located near her home. She loved the church, and through conversation and reading the religious periodicals, she kept in touch with its life.

She had a great love for people, and although she was far ahead in spiritual achievements of most of us who came in touch with her, yet she had a patience and a faith in people that would not let them go, nor would she lose confidence in their deeper selves. This faith will still live, and go far in bringing her friends and loved ones to a courageous faith and trust in her Christ.

Some one has said, "The greatest thing a human soul ever does in this world is to see something, and tell what he saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy and religion all in one." Mrs. Barmore truly could "see something." She also had the power to tell that secret in her daily living. She has shown us that life is more than things. Though confined to a bed of affliction and inactivity, yet she radiated a spirit of cheerfulness and courage that constantly overflowed into the lives of those who came into her presence. She knew the meaning of the words, "Shut in with God, O blessed thought." She has surely made real and plain to us some of the blessed words of the Scripture such as: "Faith, hope and love, these three abide." Again those words wherein Paul describes the true Christian, "And we have this treasure in earthen vessels, that the excellency may be of God."

She taught us a greater meaning of eternity. When she could do so she was active, moving, doing, serving with willingness and patience. When she no longer could go, but, rather suffering from pain and separated even from the things she had loved to do, she continued to serve and, though her passing was only the other day, her spirit continues to inspire, encourage, and send us into the world unafraid, and ever to speak to us of another day. She surely taught us that life is victorious over death.

She leaves behind three daughters, Mrs. Emmett B. Bell, of Baskin; Mrs. W. Lee Haley, of Rayville; and Mrs. Ernest J. Archibald, of Archibald; three sons, Benton Barmore, of Archibald; Ralph Barmore, of Rayville; and Charlie Barmore; 10 grandchildren; her beloved husband, Mr. C. L. Barmore, who for eight years has been by her side ministering unto her with tenderness and affection; and one brother, Mr. Mark A. Cooper, of Rayville.

A former pastor,

D. W. POOLE.

We may not be responsible for physical weaknesses, but moral weakness is inexcusable, for the Lord promises strength for all our needs.—Exchange.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON FEB. 25, 1940

By Rev. W. C. Newman

STEWARDS IN THE KINGDOM

Lesson Text: Matt. 25:14-27.

Golden Text: Well done, thou good and faithful servant.

"He knew what was in men." That was written of Jesus, and nowhere is it better illustrated than in this **"Parable of the Talents."** It is not really a parable of talents at all, but a parable of men. It consists of three graphic, clearly drawn pen-portraits.

The Genius: Man of Five Talents

The world owes much to those greatly endowed men and women whose brilliant intellect or creative abilities are far above that of ordinary folk. And when that genius is consecrated it becomes a marvelous thing.

But let us not be too quick to envy the genius. He is often a lonely man, set apart from the rest of us by his very genius. His consciousness of genius increases his burden of responsibility. He must sometimes live in a restricted area so that we call him queer. He is not altogether to be envied, and in any case we cannot choose whether our inherited abilities be many or few.

The Average Man: Man of Two Talents

He is neither a genius nor a dolt. He has only a moderate amount of ability. But he is not jealous of the man who has greater gifts than he, not contemptuous of the man who has fewer gifts than he. Quietly and faithfully he goes about doing the best he can with what he has.

The Whiner: Man of One Talent

This man failed because he first failed in his own mind. He was not willing to accept himself. He could not take second place. Discontented because he did not receive as much as the other men, he began at once to concoct apt excuses for his failure. Self-pity got hold of him. He plead his case by abusing his master. Like many of us he blamed it all on someone else. He did not steal the talent; he did not divert it to his own use; he did not squander it on riotous living. He just excused himself by saying that his master was a hard man, and cruel. That was enough to guarantee his failure. It is enough to guarantee ours. When we begin to hunt for someone else upon whom to blame our failures we are done.

But these brief portraits of men and their ways are not the whole of our lesson. Here are stated or implied some unescapable principles that operate in human life. To know those principles, and employ them, is to be fortified against personal disaster through spiritual failure.

Responsibility Is In Direct Proportion to Ability and Opportunity

No man is held accountable in the sight of God for more than that of which he is capable, with the help of God. We are not asked to do as much as the genius unless we are endowed with genius. If God faces us with an opportunity for service, it is because He has found within us the ability, with His help, to render that service. We have nothing to do with the amount of ability we have in the beginning. We are only responsible for how we treat what ability we have.

Unused Abilities Decay

"Where moth and rust doth corrupt and thieves break through and steal," was spoken about earthly treasure, but is equally applicable to a man's natural gifts. Whenever any ability is carefully wrapped in a napkin and laid away, it immediately begins to deteriorate. The singer who never uses his voice will lose it; the pianist who never flexes his fingers will find his touch gone; the student who attacks only simple problems soon cannot solve any other than simple ones. All this is true of every ability we possess, including our ability to have fellowship with God.

Dependability Is More Valuable Than Ability

What matter how able a man is if he is not also trustworthy? How useless is genius without character! It may even be a very dangerous thing. How great is one talent which is daily and completely given in service to God!

Strangely enough we imagine that only certain of man's talents are to be consecrated to service. We expect the poet, the musician, the scientist, the scholar to give the whole world the benefit of their genius without hope of great reward. But when a man has the ability to make money, to achieve wealth, we somehow accord to him the right to hold that wealth for himself. Yet he has no more right in the sight of God to use his gift for making money for himself alone, than has the scientist who discovers a new medicine to reserve that medicine for himself and his family alone. Every ability we have comes from God and is not complete until it is dedicated fully to service in the Kingdom of God.

THE PARKER RECOGNITION FUND

Methodist ministers in all 18 Conferences of the Southeastern Jurisdiction during the next few weeks will complete organization for a campaign to raise $100,000, for the endowment of a chair of Christian Doctrine in the Candler School of Theology at Emory University. In addition to the 18 Conference organizations, Louisiana ministers have become interested in the project because of the fact that Dr. Franklin Nutting Parker, in whose honor the professorship is to be named, is himself a native son of that state. On the Emory campus active solicitation of funds is already under way among students of the School of Theology, while an extra-Jurisdictional division of the campaign organization is directing a special mail appeal to ministers outside of the Southeastern Jurisdiction and Louisiana.

In a recent statement, Dean H. B. Trimble explained that the present campaign has three very definite objectives.

In the first place, the $100,000 raised will provide, through the endowment of the chair of Christian Doctrine, a living testimonial of gratitude to Dr. Parker, who has been connected with the school for 24 years, 18 of which were spent as dean of the institution. In the second place, this sum will aid Emory University in fulfilling the financing conditions which attach to a General Education Board grant to Emory of $2,000,000, for endowment purposes. This endowment of this professorship will serve to free other funds now used for its support, and these funds, it has been decided, will be used primarily to provide aid for needy ministerial students.

Dr. Trimble goes on to point out that the General Education Board's gift, which represents the major portion of a joint grant to Emory and Agnes Scott College, was made with the expectation that these two institutions accept the responsibility for leadership in the development of a university center for the Southeast. Cooperating institutions are the University of Georgia, Georgia School of Technology, Columbia Theological Seminary, and The Atlanta Association.

With this development it is expected that demands upon the Candler School of Theology, which have been steadily increasing during recent years, will increase still further.

Dean Trimble, in this connection, cites the fact that attendance at the Candler School of Theology has increased 250 per cent in the last six years, adding, however, that despite this increase the School's graduate output today is only 40 a year as compared with a minimum of 125 ministerial replacements required in the Southeastern Jurisdiction alone during a like period.

According to present plans, the Parker Recognition Fund campaign in all Conferences is being developed on a schedule which looks toward achievement of the $100,000 objective by the end of April.

Contributions by the ministers are taken the form of the purchase of "bonds" of various denominations, bearing interest at the rate of 5 per cent per annum, and with principal due date of May 1, 1944. The bonds also provide that if as much as 25 per cent of the principal has been paid by the 1944 date, a renewal for an additional period, not to exceed 5 years, may be arranged.

The entire campaign organization is under the general chairmanship of Dr. Edward G. Mackay, pastor of the First Methodist Church of Atlanta. Conference directors are as follows: ALABAMA—Rev. W. Calhoun; FLORIDA—Dr. R. Z. Tyler; HOUSTON—Rev. James W. Henley; KENTUCKY—Dr. A. R. Perkins; LOUISVILLE—Rev. V. P. Henry; MEMPHIS—Rev. O. Marrs; MISSISSIPPI—Rev. Otto Porter; NORTH ALABAMA—Rev. Albert L. Bracomb; NORTH CAROLINA—Rev. J. F. Herbert; NORTH GEORGIA—Dr. Lester Rible; NORTH MISSISSIPPI—Rev. J. Wroten; SOUTH CAROLINA—Rev. Bryce Herbert; SOUTH GEORGIA—W. E. McTier; TENNESSEE—Dr. John

(Continued on page 16)

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

A PROPAGANDIST

One of my readers gently chides me as being a propagandist. I cheerfully admit the charge. I am a propagandist of good citizenship and good government.



Mr. Jones

I believe in and teach the sanctity of suffrage, the duty of all citizens to vote intelligently and to regard public office as a public trust.

I am a propagandist of education, the kind that fits a human being to live and help others to live. I do not confuse education with the mere acquisition of knowledge, but rather the wise, patient and persevering use of the best one knows.

I am a propagandist of democracy, the rule of the people, the equality of all citizens before the law, regardless of race, religion or station in society. I teach respect for the rule of the majority and respect also for the rights of the minority. I believe that the cure for the ills of democracy is more and better democracy.

I am a propagandist of the religious life, not sectarianism or belligerent dogmatism, but the life of the Spirit lived out in the practice of the eternal fundamentals, to-wit, justice, mercy, kindness, humility, self-control, peace and love.

I am a propagandist of the intelligent reading of the Bible, and by this I mean the proper discrimination as to the value of various sections of the Scriptures and an appreciation of the nature of the progressive revelation of God, reaching its climax in the Old Testament in the prophets and in the New in the life of him who was both Son of God and Son of Man.

I am a propagandist of a world fellowship which transcends even while it values national, racial, creedal and social entities. I dare to dream of a federation of all peoples in those basic virtues and mutual understandings which build up rather than tear down, heal instead of hurt. I take seriously those words of the greatest of the Apostles that "God hath made one all nations of the earth."

Is it not true that every human being is a propagandist of some sort or other? The important thing is the nature of what he propagandizes.

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KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others. These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. $1.00

THE BEACON PRESS

5 Beacon Street Boston

NO

By Rev. Vivian T. Pomeroy, D. D.

His name was Charles—a decent and pleasant name. Charles was eight, and the desire of his young life was ice cream. His most frequent dream was of a high mountain of ice cream with nobody around to say: "That's enough, Charles."

It seemed to Charles that his life was beset by people who said: "No, Charles." All the best things to do, to eat, to enjoy—it was always: "No, Charles."

Charles was resolved that, when he was grown up and married and had children of his own, he would never, never, say NO. His children should never have the hard, tortured life he had as a boy.

Yet one might have thought Charles to be a forunate boy. He lived in a delightful house and had parents who were nice to the outward eye. But everybody knows how difficult and unmanageable parents sometimes are. What seems a perfectly good father can be just as unsympathetic as can be when one loses one's bicycle or gets nothing but E's at school.

Well, it so happened that Charles' dream of a mountain of ice cream came true, or as true as need be. For Charles had a good-natured but rash uncle who slipped a dollar into Charles' hand one Sunday afternoon. So there was Charles with a dollar in his pocket, and the dollar did something to comfort him in the pain he felt when his mother most unreasonably said "No, Charles" at dinner to his request for a fourth helping of ice cream.

After dinner Charles went out to look for his friend Bill—or so everyone thought. But Charles did not look for Bill. He stole down the road. At the corner he quickened his pace to a trot. He arrived at the drugstore a little out of breath. He did remember that his parents always said "No" to the drugstore on Sunday; but this he chose to put aside. In the drugstore he wriggled on to a seat. He ordered, of course, ice cream. Chocolate — good! Next, vanilla — good! Next, mixed—good! Then he went back to chocolate. And then—but I will not go on.

The kind man at the drugstore was surprised. He knew Charles. He also was anxious. "Better not have any more, Charles," he said humanely. But Charles pulled out his dollar, showed it, and continued.

Some time later, with a few cents in his pocket, Charles went home. He did not run.

I suppose now you are ready to be told how ill Charles was and how disturbed his parents were. But I cannot tell you that, for Charles was not ill, and, if his parents were disturbed, nobody knew it. In short, Charles got away with that adventure and felt that nobody was the wiser. Only, at supper Charles was not hungry, and he refused scrambled eggs. Otherwise he was as usual.

By next Sunday Charles had almost forgotten his dream-come-true until lunch time, when a great slab of ice cream came to him, and he refused it. "Why, Charles!" said Mother. "Do you feel ill?"

Charles shook his head. "I feel fine," he said. "I just don't feel like ice cream, that's all."

The family took this fairly quietly. Charles' brothers were callous. "Good," they cried. "Somebody else'll have a chance for once."

What is the end of the story? Well, Charles is now fifteen, and he has never touched ice cream since that famous Sunday. A great shame—but he does not feel like it, that is all. And if you asked him, when he was in the right mood, what is the grandest word in the English language, Charles might answer, NO.

Now let nobody think this story is only about ice cream. Far from it.—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

ON BEING INDEPENDENT

(Continued from page 6)

This is not because we are better than others; it is because we have a different philosophy of life. It is because of the growing power of Jesus Christ in the secret places of our imagination. He fascinated us when we were children. He charms and challenges us now. The world says, "Get in line. Keep step. Conform. Conform." Jesus is always saying, "Be not conformed. Be transformed." His voice commands us, and we obey. It is because we know Him in the higher loyalty of the soul that we are enabled to say for all the world to hear, "I cannot surrender to the passing fashions. I must remain true to an inner allegiance. I must walk in different company. I am keeping step with Jesus."

A little girl made a strange misquotation of a verse, but she told the truth when she said, "Christ Jesus came into the world to save cinders." Yes he did. He takes clinkers, the cinders, the ashes, the burned-out, hopeless lives, and makes them glorious and new.—Will H. Houghton.

Irritated SKIN

no matter how tender—amazingly relieved and faster healing aided with reliable

RESINOL

MANY DOCTORS RECOMMEND IT.

Don't Neglect Slipping

FALSE TEETH

Do false teeth drop, slip or wabble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

WOMEN

HERE'S AMAZING WAY TO RELIEVE 'REGULAR' PAINS

Mrs. J. C. Lawson writes: "I was undernourished, had cramps, headaches and backache, associated with my trying days. I took Dr. Pierce's Favorite Prescription for a while, gained strength, and was greatly relieved of these pains."

For over 70 years, countless thousands of women, who suffered functional periodic pains, have taken Dr. Pierce's Favorite Prescription over a period of time—and have been overjoyed to find that this famous remedy has helped them ward off such periodic discomforts.

Most amazing, this scientific remedy, formulated by a practicing physician, is guaranteed to contain no harmful drugs—no narcotics. In a scientific way, it improves nutritional assimilation; helps build you up and so increases your resistance and fortifies you against functional pain. Lessens nervousness during this trying period.

Don't suffer one unnecessary moment from such periodic discomfort. Get Dr. Pierce's Favorite Prescription from your druggist. Discover how wonderfully it acts to relieve you of "Regular" pains.

BELMONT CHARGE

Dear Dr. Duren: I have often thought we preachers fail to express our gratitude for the kind receptions we receive at our new appointments. I wish to take advantage of this opportunity to say to the readers of the New Orleans Advocate everywhere, that we greatly appreciate the kind, cordial welcome we received when we were moved to Belmont. The fine table of good things to eat when we arrived, and the many visits of the friends of the parsonage family, prove that we have not labored in vain. It may not be so much the individual family that moves into the parsonage, but it seems to be the expression of loyalty that characterizes the good people of the community, for the family as God's representative for good. It has such a great and marvelous organization cooperating for the spread of the Gospel of Peace.

These people here would welcome any preacher and his family into their midst, and it may not be the individual family or preacher they are trying to encourage and bless, so much as it is their kind expression of the ministry in general, and the family incidentally. We never had a more cordial welcome than we had on this charge, and they further show their good will toward us by giving us a nice raise in salary and fine attendance at church everywhere. There are many nice schools in the bounds of the charge, whose principals and superintendents have extended a cordial welcome to speak for them in chapel exercises. I desire to pay a tribute to my predecessor, Rev. J. N. Hinson. He has well organized the charge and we fall heir to one of the finest little charges in the Conference. The people are loyal and they speak well of him, and they are ready to follow their leader as long as they think he is right.

Church attendance has been fine up to the bad weather. Church school work is good and the women's work on the charge is the best. We have prayer meetings each week at three different churches on the charge. Young People's Work is promising, and Scout Troops and Girls' Reserves are to be organized soon. There are several readers of the Advocate here, and there will be more soon to follow. We secured a fine list of subscribers to the Nashville Advocate, and we turn now to the needs of the New Orleans Advocate, since the cold weather is gone we hope. We are expecting a large group of young people from Belmont charge to be at Booneville on Sunday night, Feb. 25th, for the Youth's Advance Meeting.

Yours very truly,

J. B. BURNS.

DISTRICT MISSIONARY INSTITUTES, NORTH MISSISSIPPI CONFERENCE

The following schedule for the District Missionary Institutes, in the North Mississippi Conference, has been announced:

Columbus District, at Ackerman, March 5; Aberdeen District, at Houston, March 6; Corinth District, at New Albany, March 7; Greenville District, at Cleveland, March 12; Greenwood District, at Greenwood, First Church, March 13; Sardis-Grenada District, at Como, March 14.

Good programs have been planned by our district superintendents, who will be in charge of the Institutes. In addition to district leaders, who will participate in the program, the principal address will be brought each day from 11:15 to 12:00, by Dr. W. V. Cropper, Louisville, Ky. Dr. Cropper is one of our new Church Extension secretaries, and has been highly recommended to us as an able speaker.

"The Methodist Advance," "Missions," "Evangelism," and other timely and vital topics will challenge our thinking and loyalty at the Institute. Let us hope that many of our laymen, women, and youth join with the pastors of our Conference in helping to make the Institute a day of high fellowship, as well as a time of preparation in heart and mind for a real spiritual advance on the part of united Methodism. Let this be our slogan: "FORWARD TOGETHER WITH CHRIST."

R. G. MOORE,
Conf. Mis. Sec'y.

GREENWOOD DISTRICT MISSIONARY INSTITUTE

Dr. Henry F. Brooks, District Superindent, presiding.

Program

10 a. m.—Devotional. Rev. E. C. Driskell, Leader.

10:15 a. m.—The Local Church Council of Missions and Church Extension. Rev. W. L. Pearson, District Secretary of Missions.

10:30 a. m.—Why I Believe in Missions. Mrs. B. W. Lipscomb.

10:45 a. m.—What Constitutes a Missionary Minded Church. Rev. S. H. Caffey.

11 a. m.—A Message from the General Board of Missions and Church Extension. Dr. W. V. Cropper, of the Louisville Conference.

12 noon—Lunch. To return at 1:30 p. m.

1:30 p. m.—Devotional. Mrs. A. Y. Sturtevant, District Secretary W. M. S.

1:45 p. m.—The Primacy of the Missionary Enterprise in the program of the Church of today. Rev. R. G. Lord.

2 p. m.—The New Strategy of World Missions. Rev. W. M. Langley.

2:15 p. m.—A Forum on Missions. Conducted by Rev. R. G. Moore, Conference Secretary of Missions.

2:45 p. m.—Summary and Emphasis. The District Superintendent.

3 p. m.—Adjournment.

Who are to attend this Institute:

All Methodist pastors and preachers within the district, all members of the Missionary Council of Missions and Church Extension of the several churches in the district, all Church School superintendents, all officers of the Woman's Missionary Society, and all others interested in the Missionary program of the Church.

RESOLUTION OF RESPECT

Whereas, the Missionary Society of the Columbia Methodist Church, has sustained a great loss in the passing on of Mrs. Katie Davis. She was fully consecrated to the Master. Her gentle spirit, her devotion to Christ, and her beautiful Christian character have been a benediction to all who knew her; therefore be it

Resolved, first, that in her death our community and church have lost a devoted friend and sister in Christ;

Second, that we extend our heart-felt sympathy to the bereaved family, and commend them to God, the one great comforter;

Third, that a copy of these resolutions be sent to the family, the local paper, and Christian Advocate, and recorded in our minutes.

Respectfully submitted,

MRS. J. E. McCLANAHAN,
MRS. WAYNE BLANKS,
MRS. LEE WELLS.

AN OCTOGENARIAN PASSES

Victor Hugo Russell, aged eighty-four, went to his eternal reward on January 16, 1940. He was a member of the Magee Methodist Church, a devout Christian, a loving father, and a friend to man.

Brother Russell had been in declining health for several months when the end came. In his going, those who knew him can but realize the virtue of being prepared to go. The noble qualities of his life serve as a beacon to the best that is in man.

He was the father of ten children and three step-sons, to whom he was devoted. Surviving him are his wife, Mrs. Alice Watson Russell; three sisters, Mrs. Silas Johns; Mrs. Annie Stapleton, Hattiesburg; Mrs. Albert Means, Puckett; and the following children: F. F. Russell, Crystal Springs; Mrs. G. R. Nobles, Jackson; Dr. G. C. Russell, Jackson; Mrs. T. J. Burnham, Magee; Mrs. W. H. Watson, Brandon; J. J. Russell, Jackson; Mrs. G. J. Taylor, Jr., Morton; Mrs Carl B. Caughman, Cameron, S. C.; Mrs. Paul F. Newell, Starkville; Captian L. W. Russell, Canal Zone; three step-sons, Dr. W. H. Watson, Brandon; Rev. J. C. Watson, Louisville; R. V. Watson, Jackson. Thirty-three grandchildren and eight great grandchildren also survive.

Funeral services were held from the Magee Methodist Church with the Rev. G. P. McKeown, former pastor of Brother Russell, officiating, assisted by Rev. R. L. Lane, pastor of the Magee Methodist Church, and the Rev. W. M. Williams, chaplain of the State Sanatorium. Interment followed in the New Prospect cemetery in South Rankin county.

A grand soul has gone from us. We miss him in our church work and in our community life. We can but be grateful for the life that he lived.

His pastor,
ROY L. LANE.

THE SPIRIT OF FORGIVENESS

By Rev. John W. Ramsey

PART I.

In the Church School Magazine of January, 1940, page 29, commenting on the church school lesson for January 14, Edwin Lewis had this to say: "We must use discrimination in this matter of forgiveness. That the right to forgive belongs to us is not to be questioned. But it is a right whose exercise is under certain checks. We certainly have no right to forgive where there has been no expression of regret, sorrow, or repentance. Forgiveness may, in actual fact, be a profoundly immoral deed. . . . For you to say that you forgive a wrong, even though he who committed it shows no least sign of repentance, is to come very near to condoning it."

My idea of the teachings of Jesus and the writers of the New Testament is so different from the statements of the above quotation that I have to confess that it is beyond me to understand how a Christian scholar could find it in his heart to allow himself to give expression to such statements, and to publish them abroad in an unforgiving world.

The reader will note in the first place that Dr. Lewis affirms that "we have the right to forgive where there has been no expression of regret, sorrow, or repentance." The only passage to be found anywhere in the New Testament, which even approximates to a declaration of that sort is in Luke 17:3, 4, and reads thus: "If thy brother trespass against thee, rebuke him;

e repent, forgive him; and if he trespass gainst thee seven times in a day, and seven imes in a day turns again to thee, saying, repent; thou shalt forgive him." Certain-, no Christian could or would refuse to orgive under such circumstances; but no ogical inference can be drawn from these ords of Jesus to the effect that we are not o forgive unless there be repentance upon he part of the wrongdoer. I deny that here is even any such implication. What esus said was that we are to forgive if here be repentance, but he did not say hat we are not to forgive if there be no epentance.

I wonder if Dr. Lewis took time to con-der the fact that Jesus, while on the cross, id not wait for those who crucified him o repent before he said: "Father, forgive hem, for they know not what they do." either did Stephen wait for those who toned him to death to repent before he aid as did his Lord: "Forgive them for they now not what they do." In this connection, r. Lewis also said that "forgiveness may, actual fact, be a profoundly immoral eed." As I take it, he means to say that it immoral to forgive where there is no epentance. If this is his meaning, does he hink that Jesus committed an immoral eed when He asked His Father to forgive is crucifiers, and that Stephen was also uilty of an immoral deed when he prayed or forgiveness for those who stoned him? hat about it, Dr. Lewis? Speak out, and et us know where you stand.

The reader will note in the second place hat Dr. Lewis said: "For you to say that ou forgive the wrong, even though he who ommitted it shows no least sign of re-entance, is to come very near condoning ." Why does he say, "Very near condoning "? Why did he not say at once, "He does ondone it"? because, reading between the nes, anyone can see that is what he ap-rently had in mind. I repeat again, does y Christian Bible interpreter imagine for e moment that Jesus condoned the sin those who crucified Him, or that Stephen ndoned the sin of those who stoned him death? Such a thing is unthinkable—it is most blasphemous!

In the same issue of the Church School agazine, and commenting upon the same sson subject, another writer directly con-adicts all that Dr. Lewis said in the fol-wing words: "Such forgiveness does not it the repentance of the wrongdoer; the rgiving spirit will bring forth its product, espective of the attitude of the one who the injury." Now, according to my way thinking, this statement indicates the irit in the heart of the writer and reveals e mind and spirit of Jesus. Can any one l to see the amazing contrast between e words of this writer and the expressed ntiments of Dr. Lewis? In my opinion, for y professing Christian to say that he will forgive unless the wrongdoer repents d asks for forgiveness, means that he aims in his heart an unforgiving spirit ich, of course, is contrary to the mind d spirit of Jesus. In Eph. 2:5, Paul says: et this mind be in you, which was also Christ Jesus," and in Rom. 8:9, he wrote: any man have not the Spirit of Christ, is none of his."

Here is another erroneous statement of Lewis among his aggregation of erron-s statements: "That the right to forgive ongs to us cannot be questioned." As I ceive it, here is a misuse of the word ght." The matter of forgiveness is not a ht, but an obligation. If God forgives us, n we are under obligation to forgive ers; and it is an obligation that we can-not escape by saying to ourselves that we shall wait until the wrongdoer repents and asks for forgiveness.

OKOLONA CHURCH GOES FORWARD

Dear Dr. Duren: Thank you for sending me the list of subscribers here in Okolona as I requested. We will get busy soon and look after the interests of the paper here. We like the recent changes made in the paper. We believe you are giving us the best paper now that we have had.

Our work is moving along well here. The recent severe weather has hindered us less than we expected, as our people kept coming to church well and the work has gone on in a good way.

We found the church building very beautiful, having recently been redecorated and new floors put down during the pastorate of our predecessor, Rev. W. L. Storment. Soon after we arrived quite a bit of work was done on the parsonage; a new suite of furniture was bought for the living rooms, a new bathroom was built and fully equipped downstairs, the kitchen was done over, including new cabinets, rug and paint job, new shades bought for two rooms, and other minor improvements made.

The young people are quite active in the church, and the future for Methodism looks very good here. Next Sunday night the young people will present a pageant, "George Washington, Christian," at the seven o'clock service.

Our congregations are good, finances practically up-to-date, including all current incidental expenses, and three-fifths of the Conference Claimants 7 per cent assessment has been raised.

Eighteen members have been received into the church since Conference, including three on profession of faith. An Epworth Traning Conference was begun last night, with 35 young people enrolled. The pastor is teaching the course, "A Methodist and His Church."

Among the members who have not missed a service since our Annual Conference, including prayer meetings, is Mr. B. K. Foster, 82 years "young."

The District Conference of the Aberdeen District, will meet here April 17th.

A. Y. BROWN.

WISE AND OTHERWISE

By Rev. James H. Felts

When religion confines itself to saving the individual, ignoring the needs of humanity at large, it fails to represent Christ.

If "a bounder is one who has risen above his station and don't know how to behave when he gets there," I think I have known a ministerial bounder or two.

There are still to be found legions of men and women who are clean and strong and honest despite what we see, hear, read, and are taught by irresponsibles.

Sambo says, "I has a hen that backs right up to the skillet and says, How many?" My hens are gentle and industrious. Further than this deponent sayeth not.

The minister's wife who took his temperature, by mistake using a barometer, and read it to him, dry and windy, told him what his congregation already knew.

To move a pastor because he knows too little, is hardly news; but to move him because he knows too much; well, what do you say?

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Georgetown, at Georgetown, Feb. 25, 11 a.m. and 1:30 p.m.
Hazlehurst, Feb. 25, 7 p.m.; Q. C. April 9, 7:30 p.m.
Crystal Springs, March 3, 11 a.m.; Q. C. April 15, 7:30 p.m.
Gallman, at Hopewell, March 3, 2:30 p.m., followed by Q. C.
Wesson, at Beauregard, March 3, 7 p.m.; Q. C. April 24, 7:30 p.m.
Harrisville, at Rexford, March 10, 11 a.m. and 1:00 p.m.
Brookhaven, March 17, 11 a.m.; Q. C. May 6, 7:30 p.m.
Adams, at Bethel, March 17, 2:30 p.m., followed by Q. C.
Meadville and Bude, at Meadville, March 24, 11 a.m. and 2 p.m.
McComb, Labranch Street, March 24, 7 p.m.; Q. C. April 16, 7:30 p.m.
Scotland, at Union Church, March 31, 11 a.m. and 1 p.m.
Nebo, at Lebanon, March 31, 2:30 p.m., followed by Q. C.
Monticello, at Pleasant Grove, April 7, 11 a.m. and 1 p.m.
Oak Grove, at ....., April 7, 3 p.m., followed by Q. C.
Wesson Circuit, at North Union, April 7, 7:30 p.m., followed by Q. C.
Bogue Chitto, at Hawkins Chapel, April 14, 11 a.m. and 1 p.m.
Summit and Topisaw, at Topisaw, April 14, 3 p.m.; followed by Q. C.
McComb, Pearl River Ave., April 14, 7:30 p.m.; Q. C. May 2, 7:30 p.m.
Osyka and Fernwood, at Muddy Springs, April 21, 11 a.m. and 1 p.m.
Prentiss, at Bassfield, April 21, 7:30 p.m., followed by Q. C.
Silver Creek, at Bethel, April 28, 3 p.m., followed by Q. C.
Magnolia, April 28, 7:30 p.m., followed by Q. C.
McComb, Centenary, May 5, 11 a.m.; Q. C. May 15, 7:30 p.m.
Utica, at Carpenter, May 5, 4 p.m., followed by Q. C.
Foxworth, at Hopewell, May 12, 3 p.m., followed by Q. C.
Tylertown, May 12, 11 a.m., followed by Q. C.
Barlow, at Brandywine, May 19, 11 a.m. and 1:00 p.m.

The District Conference will be held at Pearl River Avenue, McComb, May 9. Pastors will please elect delegates, and send list of same to Rev. A. S. Oliver and to me, not later than April 15th.

R. H. CLEGG, D. S.

Vicksburg District—Secnd Round

Vicksburg, Crawford Street, Feb. 25, 11 a.m.; May 21, 7:30 p.m.
Port Gibson, March 3, 11 a.m.; May 5, 4 p.m.
Yazoo City, March 10, 11 a.m. and 4 p.m.
Eden, at Pleasant Hill, March 10, 1:30 p.m.
Gloster and Crosby, at Crosby, March 17, 10 a.m. and 11 a.m.
Amite Circuit, at Woodland, March 17, 3 p.m.
Centerville and Liberty, at Centerville, March 24, 11 a.m. and 2 p.m.
Woodville, March 24, 4 p.m.
Anguilla, at Catchings, March 31, 11 a.m. and 2 p.m.
Rolling Fork and Cary, at Cary, 3:30 p.m. and 7:30 p.m., March 31.
Mayersville, at Fitler, April 7, 11 a.m.
Vicksburg, Gibson Memorial, April 7, 7:30 p.m.; May 22, 7:45 p.m.
Lorman, at Blue Hill, April 14, 11 a.m. and 1 p.m.
Fayette, April 14, 4 p.m. and 7:30 p.m.
Roxie, April 21, 11 a.m. and 2 p.m.
Silver City, at Silver City, April 28, 11 a.m. and 1:30 p.m.
Louise and Holly Bluff, at Louise, April 28, 3 p.m. and 7:30 p.m.
Hermanville, at Willows, May 5, 10 a.m. and 11 a.m.
Edwards, at Reeves Chapel, May 12, 11 a.m. and 1 p.m.
Oak Ridge, at Bovina, May 12, 3 p.m.
Washington, at Kingston, May 19, 11 a.m. and 1 p.m.
Natchez, May 19, 4:30 p.m. and 7:30 p.m.
Satartia, at Mt. Olivet, May 26, 11 a.m. and 1:30 p.m.

The Vicksburg District Conference will meet in the Methodist Church, Edwards, Mississippi, May 14, 9 a. m. The Conference will be for one day.

H. A. GATLIN, D. S.

NORTH MISSISSIPPI CONFERENCE

Greenville District—Second Round

Alligator, Feb. 18, a.m.
Shelby, Feb. 18, p.m.
Mattson, Feb. 25, a.m.
Coahoma, Feb. 25, p.m.
Greenville, Mar. 3, a.m.
Lyon, March 10, a.m.
Dubbs, March 10, p.m.
Murphy, March 17, a.m.
Pace, March 17, p.m.
Avon, March 24, a.m.
Leland, March 31, a.m.
Indianola, March 31, p.m.
Rome, April 7, a.m.
Dundee, April 14, a.m.
Tunica, April 14, p.m.
Benoit, April 21, a.m.
Hollandale, April 21, p.m.
Cleveland, April 28, a.m.
Clarksdale, April 28, p.m.
Sherard, May 5, a.m.
Shaw, May 5, p.m.
Methodist Advance, Jackson, Feb. 16.
Youth Crusade, Clarksdale, Feb. 29.
District Institute, Cleveland, March 12.
District Conference, Clarksdale, April 18.

J. W. WARD, D. S.

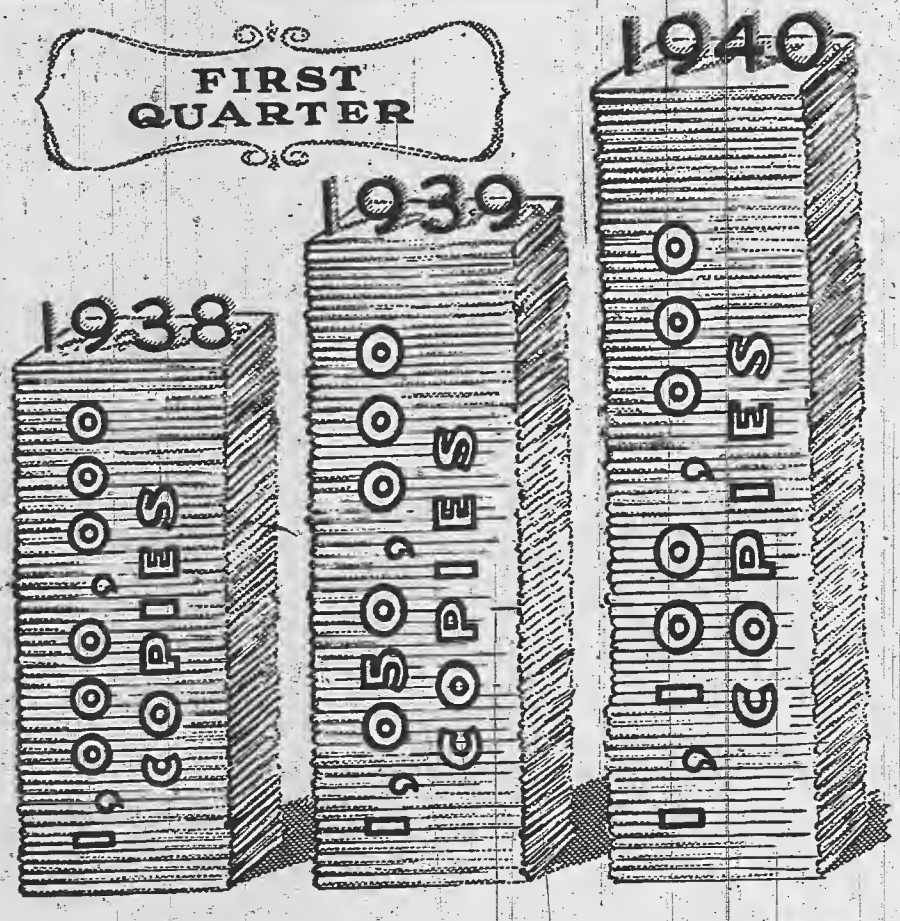
THE PARKER RECOGNITION FUND

(Continued from page 12)

Ferguson; UPPER SOUTH CAROLINA—Dr. J. Marvin Rast; VIRGINIA—Dr. Nolan B. Harmon and Dr. R. Orman Bryant; WESTERN NORTH CAROLINA — Rev. Cecil G. Hefner; LOUISIANA—Dr. H. L. Johns; WEST VIRGINIA—Dr. Harvey C. Porter; EXTRA-JURISDICTIONAL—Dr. N. C. McPherson, Jr.; EMORY ANNUAL CONFERENCE—Rev. Charles W. Boleyn.

A FABLE

Once upon a time a man was elected public office by a political machine, when he was in office he turned against machine that elected him and becam faithful servant of the people.—Relig Telescope.



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"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1791.

THE LIVING CHURCH

was always looking for the beauti- good, and finding it often in peo- seemed unattractive and bad. was not loved by many people; most people did not like him at ty of folk saw the bad that was indeed, it was plain for to see. But Jesus saw the good people missed.

PRAYER-ROOM TODAY

in my heart, O Saviour Christ, of the wonder of Thy mercy, the greatness of the debt I owe Let me never forget how Thou for me, nor let it ever seem a ing that Thou hast done. For- that so often I have let this Thy mercy, be unremembered: I would see as Thou hast loved me, yet cold heart. I can but pray, Lord, give ; put Thine own love within my that I may know how to love Thee, give myself to Thee whose life was or me. Amen.

—Selected.

No. 9.

NEW ORLEANS, LA.
SDAY, FEBRUARY 29, 1940.

GOVERNOR-DESIGNATE OF LOUISIANA



Hon. Sam Jones of Lake Charles, La., who will become the Chief Executive of his State in May. He is an able lawyer, a Methodist, and will have the confidence and support of all the people.

WALLET OF THE WEEK

THE UNITED STATES NAVY has twenty-five battleships built, in process of building and planned, eight aircraft carriers, forty-five cruisers, two hundred and seventy-two destroyers, one hundred and twenty submarines, and from four thousand two hundred to six thousand naval planes. Beside these there are a great number of auxiliary vessels: training ships, tenders, ammunition ships, tugs, hospital ships and other units for service and repair of the fleet.

* * *

LOCAL ANESTHESIA seems to be making impressive progress in the direction of the permanent restraint of pain. Neothesol, a relatively new and powerful anesthetic, is said to be strong enough to relieve pain for three weeks following a single injection. That would be long enough for nature's capacity for repair to finish the task, provided some off-set does not develop to neutralize the benefits of the long-suspended effect of disease. Only time can answer our questions on the point.

* * *

FIELD-MARSHAL GOERING, says the Nofrontier News Service, has ordered monthly payments to the war budget of the Reich by Evangelical and Catholic churches alike. The monthly payment under the levy will amount to something like three hundred and fifty thousand dollars, and applies to all payments for current support and all special funds raised by churches, missionary societies, convents and monasteries. Instead of the religious ends for which the money was given, it will be used for the construction of bombing-planes, U-boats and perhaps poison gas. Such are the ways of the dictators.

* * *

THE GREATEST AGE ever attained and established by proof for any human being is one hundred and thirteen years, according to Mr. Bowerman, an actuary of the New York Life Insurance Company. He says also that in only eight authenticated cases have ages over one hundred and eight years been attained. Mr. Bowerman declares that it would require a population of ten billion ten-year-old children for one single child to survive to the age of one hundred and sixteen years. Looks as if the odds are very much against us, notwithstanding the classic case of Methuselah.

* * *

AN EQUALIZATION OF SALARIES is in operation in the Methodist Church of England, according to a correspondent in the **Presbyterian Tribune.** The writer says that such a scheme is in operation to a limited degree in certain churches in this country. Six arguments are offered for the adoption of the plan: 1. Necessary before the minister can speak against industrial injustices. 2. Will cure restlessness in the ministry. 3. Will put an end to church contests for popular ministers. 4. Free minister to preach whole Gospel without fear or favor. 5. Will kill the pagan practice of rating ministers by their salaries. 6. Will promote Christian ethics in all ministerial and church relations.

AID FOR EMBATTLED FINLAND seems to be listing world-wide sympathy. It is reported that ten th sand Italians are on the way for service in the cause Finland against the Russians. The National Luthe Council is now undertaking to raise a half million dol for the financial assistance of the Finns, and all America civic and social organizations are joining w the churches in taking offerings for helping them in th desperate struggle to maintain their liberty.

* * *

CONGREGATIONAL MINISTERS in England seem have a remarkable record for longevity. In a catalog ninety-five Congregational ministers who died in 19 seven were ninety years old or over, twenty were eig or over, forty-two were seventy or over, nineteen w sixty or over, six were fifty or over, and only one w under fifty. This record taken from "The Congregatio Year Book," pays high tribute to temperate and cl living as factors in the promotion of long life.

* * *

ECONOMIC DISTRESS in Palestine, as a result of European conflict, is said to be the worst experie in many a year, not excepting the three years of r which brought business almost to a standstill. It is that from the peasant farmhand to the plantation factory owner, the people are desperate. On accoun shipping difficulties, exchange restrictions, and stroyed markets, the country is not able to dispos its more than fourteen million boxes of citrus fru the very backbone of its industrial and economic life.

* * *

PLAYER SUBSIDIES IN THE BIG TEN, according Major John L. Griffith, commissioner of athletics in Ten, reached the staggering total of $367,677.60 for two seasons of 1937-1938 and 1938-1939. Minnesota lowest in the amount of subsidies paid, something than thirteen thousand dollars, and Chicago was hi with nearly seventy-six thousand dollars. The Big in the order of athletic aid paid includes: Chicago, N western, Iowa, Michigan, Indiana, Wisconsin, Illi Purdue, Ohio State and Minnesota. Ten big univers standing on a line, Chicago dropped out and then t were nine.

* * *

THE ARCHAEOLOGICAL SURVEY OF INDIA received a gift of a very interesting collection of m scripts of great historical and literary value. The d was a certain Dr. Law. Among the documents a Turkish manuscript, the work of Mir Ali Sher Beg N of the latter half of the fifteenth century; a manus of Nazami of Ganjah, the epic poet of Persia, belo to the latter half of the twelfth century; a manu of Maulana Abdulla Hatifi's version of the roman Laila and Majnum, of the latter half of the sixteenth tury; and a copy of "Advice to Kings," by Shaikh S Shiraz, Persia, in the thirteenth century. The colle was divided between a museum in Delhi and the I Museum at Calcutta.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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W. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

WOMAN'S MISSIONARY COUNCIL

Although we are within a week of the opening of the session of the Woman's Missionary Council in New Orleans, we have received no official information regarding the program. This is not said in criticism of any one, but as an explanation for those who may think that the failure is ours.

On the Woman's Page in this issue Mrs. Pollard gives some facts, and we list below the "highlights" of the program for the benefit of those interested. The meeting will begin with a memorial and communion service on Wednesday afternoon. Dr. Lynn Harold Hough, of Drew University, will speak from 12 to 12:45, the noon hour, Thursday, Friday and Saturday. Dr. Paul Quillian, of First Church, Houston, Texas, will speak on Wednesday night; Dr. John R. Mott, Thursday night; Dr. Umphrey Lee, President of S. M. U., Friday night; Bishop A. Frank Smith will preside Sunday morning, and on that day the consecration of deaconesses will occur. This is not official, but it is authentic. All sessions will be held in First Methodist Church.

AMERICAN YOUTH AND DEMOCRACY

Two articles dealing with the recent session of the American Youth Conference in Washington, have recently come to our attention. One was written by Walter Lippmann, writer of special articles for the **New York Herald-Tribune**, and the other in **Scottish Rite News Bureau**. We do not undertake to justify all that Mr. Lippmann had to say about the Conference, but the very fact that there were those who were so disrespectful as to boo the President and Mrs. Roosevelt, and that they had the poor grace to abuse the courtesy of the Congressional galleries in the same manner, is quite enough to raise question as to the wisdom of promoting the expression of unrestrained views on the part of immature groups.

We have sensed the peril of such conferences in our Church, and have registered protest against bringing our youth under the spell of gifted radical leaders, or under the influence of those whose messages were made glamorous by other circumstances. We are not changed in the least from the view which we had at the time of our protest. It is our judgment that the doctrine of personal liberty is being pressed too far, especially in certain colleges and group gatherings. We need to remind ourselves that it will be too late to preach conservatism after an explosion has occurred, and it would be a fateful circumstance if the Church should be charged with a large share of responsibility for a great political and social disaster.

PATERNAL SUGGESTION

We have always been a friend of England, but we confess to some irritation on account of the conceit manifest in some paternal attitudes toward the Americans. A case in point is an editorial paragraph of less than two dozen lines appearing in **The Christian World**, London, regarding the late Senator William E. Borah. After saying he would "live in history as the man who kept the United States out of the League of Nations—an act which in Homeric phrase, was the source of woes unnumbered," he was described as a man whose isolationist views were "almost a religion." Then followed this conclusion: "He passes at a moment when his countrymen are passing, under a wiser leadership, into a new sense of their moral responsibility as a great nation dedicated to the cause of human freedom."

The Christian World appears to feel that a major obstacle has been removed from the path of England, in the effort to enlist America in the task of raking her chestnuts out of the fire. For our part, we do not like either the tone or the implications of the paragraph. Did not England decline to join the United States in a protest against Japanese aggression in Manchuria? We recall her feeble remonstrance against the rape of Ethiopia. We remember the day at Munich when the estate of helpless Czechoslovakia was auctioned. We do not need to defend the character of the late lamented Senator from Idaho. Our interest is in a correct representation of American character—nothing else. We do not expect that another leader as courageous and as able as was Senator Borah will rise immediately, but we feel sure that millions in America will refuse to let another country do their thinking for them, and, regardless of the turn events may take, they will stoutly resist the dictation of a boneheaded and selfish diplomacy which has been no small factor in producing the situation which now exists. To say the very least, we are fed up on the gratuitous assumption that we can be dealt with as mental and moral defectives.

THE ELECTION IN LOUISIANA

Both of the Louisiana primary elections are now matters of history. Every inch of ground and every issue was hotly contested from beginning to end of the campaign. No side has any doubt as to the result and, probably, more happened than either side expected. On the front cover of this issue, we present a likeness of Governor-elect Sam Jones, who with State Senator James A. Noe and other militant and aggressive aides, carried to success the standard of opposition to the defenders of the administration. Mr. Jones is a Methodist, a Methodist

steward, and is an upstanding and capable man. We confidently believe that he will make a chief executive in every way worthy of this great Commonwealth.

We have been a close and an interested observer of election campaigns for half a century, and it is our belief that this campaign was fought through with a doggedness of determination not exhibited in any other that we ever witnessed. When the smoke of the contest had cleared, a sense of relief was everywhere manifest. Of course the victors were jubilant and it would be unreasonable to expect that there would be no disappointment in the ranks of the losers, who polled more than a quarter of a million votes for their ticket. However, two days after the conclusion of the contest, as we write these lines, almost no bitterness or rancor is in evidence. Unitedly victor and vanquished proclaim their allegiance to the winner and their readiness to work for a better day in Louisiana.

Later: The effort to force upon the State a man decisively rejected, we think is small and without justification, no matter from what angle it may be viewed.

THE METHODIST CHURCH A COOPERATIVE ENTERPRISE

It requires no more than a smattering knowledge of Methodist history to understand that from Aldersgate until now there has been a struggle between clergy and laity in the Church. We boast that the Wesleyan Revival was largely promoted by lay preachers and that they pioneered in planting Methodism in America. As a matter of fact, Methodism was separated from the matrix in which it was formed by a struggle over the right to preach and the preeminence of orders. Mr. Wesley was minded to stop Thomas Maxfield from preaching and he would not use him as an assistant until he had been ordained by the Bishop of Londonderry, Ireland. When Maxfield deserted the cause, Mr. Wesley, as a last resort, had John Jones ordained by Erasmus, Bishop of Crete, whose credentials were questionable. In the end he ordained ministers himself rather than surrender the idea of the priority of ministerial authority.

In America Asbury, himself a lay preacher, had the same contest with Strawbridge and the preachers who ordained themselves at Broken Back church in Virginia. Exactly the same principle was at the root of the organization of the Methodist Protestant Church in 1830. We believe in ordination and a separation for the ministry, a holy separation. We believe, however, that there has been too great difference between the clergy and the ministry. It is our opinion that lay activity should be lay activity without excessive ecclesiastical interference. We had recently a letter from one of the very best laymen we know, complaining of the very interference we are talking about. We go even further and say that, while we are in favor of wiping out every Jurisdictional office which is not imperative, other things being equal, we favor the use of laymen in those which are necessary. We believe that our laymen should have a larger share in the cooperative task unless we are to lose the strength of their counsel, their enthusiastic support, and even their interest. Such a course would go far toward remedying the misuse of such positions as political pawns in a game of ecclesiastical chess. We will have more to say on this subject later.

Editorial Miscellany

By Dr. H. T. Carley

SNAKES AND EDUCATION

One day down on the farm, after I had half-scared t wits out of some of the Negroes by picking up a bl snake and handling it as if it were one of my pets, t conversation turned to reptiles in general, and to so especially vicious kinds in particular. I heard tell of h snakes, that take their tails in their mouths, stiff themselves into a hoop, and roll after you faster th you can run; of jointed snakes that break themsel into little pieces on the slightest provocation and scat themselves all around—and you'd better not touch o of the pieces; of the stinging snake, that has a venomo sticker in his tail, which he lashes out at you, the slig est scratch of which means instant death; and of t coachwhip, which catches you with his mouth and whi you to death with his tail.

The consensus of opinion seemed to be that the sti ing snake is the most dangerous of them all. "Bal averred that his father had seen one sting a pecan s ling as big as his leg and that it turned black and w withered in two hours—that he himself saw it the n day and there wasn't a leaf on it. When I asked if th were many of them, all of them said, "Lots," and Je said he had killed one last spring.

When I expressed some doubt as to the existence such a dangerous reptile and offered a dollar for o "Fair" claimed the reward at once and said he wo bring me one before long. Sure enough, a few days lat I saw him coming across the field with a snake on t end of a pole. Its head was shot off. He laid it down said, "I've come aftuh my dollah." I had immedia recognized it as a water snake—as harmless as a g worm. I told him all right—show me the sting. He a stick and began to mash the end of the tail—he the sting was about an inch long. He mashed and mashed—but no sting appeared. When he reluctan gave up the effort, I took my knife and carefully sected the tail. There was no sign of a sting, and noth to indicate that there had ever been one. "Fair" had admit the evidence was conclusive as far as that parti lar snake was concerned; but he stoutly maintained t it was a stinging snake and that it ought to have a sti He suggested that it might not have developed yet, that it had been broken off, or that it had been s or that it was an old specimen—like a muley cow. he would not admit that there are no stinging sna I saw him not long ago, and he said he was "gonna s me one yit."

There are no stinging snakes.

But I can't get "Fair" to believe it—or any of the o Negroes, for that matter.

It is as hard to expel error from some minds as i to implant the truth.

That's what makes the educative process so diffic

MBASSADOR TO THE VATICAN

Last week Myron C. Taylor, President osevelts' ambassador to the Holy See, ar- ed in Rome to take up his official duties the Vatican.

When the President announced Mr. Tay- 's assignment at Christmas time, it met h an immediate and unfavorable reaction. say that the country as a whole was rprised and even startled by the Presi- t's diplomatic adventure, is putting the ther mildly. The Baptists, North and uth, ten million strong, the Lutherans, other Protestant groups expressed their approval Mr. Roosevelt's unprecedented

The President's secretary, Mr. Early, im- diately sought to allay the misgivings had been aroused, by explicitly stating Mr. Taylor was only the President's rsonal representative to the Pope and was t an Ambassador to the Vatican State. Early was also careful to say that Mr. ylor's appointment was in no way a re- wal of the diplomatic relations between United States and the Holy See, relin- shed in 1867.

In spite of the assurances from the White use, there is an interesting chain of rcumstances preceding and leading up Mr. Taylor's assignment to Rome, that rows a flood of light upon the whole pro- dure.

In his letter of December 23rd, addressed Pope Pius XII, the President said, "It uld give me great satisfaction to send to n my personal representative in order at our parallel endeavors for peace and alleviation of suffering may be assist- " He closed his communication with rm, personal greetings to His Holiness, o you whom I have the privilege of call- a good friend, and an old friend, I send respectful greetings at this Christmas son."

According to the New York Times, the ndship between President Roosevelt and present Pope was established during visit of Pius XII, then Cardinal Pacelli, al Secretary of State, to the United tes in 1936. At that time, says the Times, was received by the President at Hyde k and it was understood that the two ed in a general way about the possi- ty of re-establishing diplomatic relations. n a dispatch from Rome, October 1, 1936, ing the reason for Cardinal Pacelli's visit the United States, it was stated by Ar- do Cortesi, New York Times' correspond- "Cardinal Pacelli wishes to invite the shington government to establish formal omatic relations with the Vatican and accept a papal nuncio instead of the fficial apostolic delegate in Washington. s would necessarily result in the estab- ment of a United States Embassy at the y See." Mr. Cortesi adds significantly, e Vatican feels that American Catholics e grown sufficiently numerous and im- tant to justify such a step."

ne year later, in 1937, Cardinal Enrico sparri, nephew of Cardinal Gasparri, who otiated the Treaty with Mussolini for recognition of the Vatican as a political te, arrived in the United States on an known mission. At least the purpose was made public by the Catholic authorities the United States. A wireless dispatch m Rome to the New York Times re- led the purpose of the Cardinal's visit. said, "Cardinal Gasparri, who is now in United States, has a mission of prepar- the judicial status for the possible open- of diplomatic relations between the te Department and the Holy See, it was learned from good sources at the Vatican today. He is to work out the legal frame- work within which such relationship could be placed if established."

Early in 1939, Drew Pearson and Robert Allen, Washington correspondents, said in a dispatch to the press, "It will probably be denied officially, but some months be- fore the Pope's death (Pope Pius XI) the question of sending a United States envoy to the Vatican was under consideration. Had Pope Pius lived longer, it is believed that diplomatic relations might have been resumed with the Vatican. Future develop- ments will depend upon the policy to be followed by his successor."

When Cardinal Pacelli was elected to the papal office as Pope Pius XI's successor, President Roosevelt sent our American Am- bassador in London, Joseph Kennedy, to Rome, as the President's personal repre- sentative at the crowning of Cardinal Pa- celli as Pope Pius XII, the first and only time a President of the United States was officially represented at the crowning of a Roman Catholic Pope.

Mr. Taylor's appointment as special Am- bassador to the Pope, follows as a natural sequence of the preceding events. While the President's Secretary, Mr. Early, may dis- claim that Mr. Taylor has anything more than a limited and temporary diplomatic function to perform, it is evident that the Vatican construes Mr. Taylor's appointment otherwise. An Associated Press dispatch from Rome under date of January 19th, says that Mr. Taylor's name appears in the list of diplomats accredited to the Holy See in the Pontifical Directory of 1940. The listing reads, "United States of America—His Ex- cellency Myron C. Taylor, representative of His Excellency the President of the United States of America, with rank of Ambassa- dor."

There are several other incidents that in- dicate rather definitely the intimate rela- tionship between President Roosevelt and the Catholic hierarchy.

In the fall of 1938, Cardinal Mundelein, of Chicago, left for Rome to report to the Pope. Before leaving the United States he was the guest of President Roosevelt. On the Cardinal's arrival at Naples, he was formally received by United States Ambas- sador William Phillips, Edward L. Reed, Counsellor to the American Embassy, and Captain Thaddeus Thomson, Naval Attache, who had travelled from Rome to Naples to officially receive the Cardinal. Shortly after the arrival of the Steamship Rex, on which the Cardinal was a passenger, Rear Admiral Henry Lackey, Commander of the United States Mediterranean fleet, received Cardi- nal Mundelein aboard the Cruiser Omaha, and gave an official luncheon in the Cardi- nal's honor at the request of the authorities in Washington. After luncheon Cardinal Mundelein was taken to Rome by the rep- resentatives of the American Embassy in a special train provided for this purpose.

On February 17th, the Associated Press, in a dispatch from Rome, announced that Cardinals Mundelein and Dougherty would arrive in Rome to attend the conclave for the election of a successor to Pope Pius XI. The dispatch said the "United States Em- bassy officials Friday night completed ar- rangements to receive the prelates." It (the Embassy) announced that Consul-General Thomas Bowman would greet the Cardinals in Naples, and that Edward Reed, Counsel- lor, and Samuel Reber, Second Secretary of the Embassy, would be at the station in Rome to welcome the Cardinals on their arrival. A later dispatch stated that on the arrival of the Cardinals in the Holy City, "At the end of the platform in top hats were the Counsellor of the United States Embassy, Edward Reed, and Second Secre- tary, Samuel Reber. They greeted the Cardi- nals on behalf of Ambassador Phillips." Cardinal Dougherty expressed his pleasure at the attention paid by representatives of the United States. He remarked that he and Cardinal Mundelein were the first Catholic Church dignitaries to receive such attention.

It is not without significance that the Catholic Church recently dedicated a $550,- 000 home in Washington, D. C., on Mas- sachusetts Avenue, in the vicinity of the British and other Embassies as the head- quarters of the Pope's official representa- tive. Considering all of these facts together, there appears to be ample justification of the statement made by Doctor Rufus Weav- er who, speaking for the Executive Commit- tee on Public Relations of the Baptist churches, said, "The statement by a Vatican jurist, published in the New York Times on February 14th, that Myron C. Taylor, the personal representative of President Roosevelt, is not distinquished from other diplomatic agents representing other states, fills 10,250,000 American Baptists with dis- may. The Baptists and other evangelical groups, who protested the appointment of Mr. Taylor, accepted with serious reserva- tions the explanations of the President, and if he does not clarify the situation by a public statement and appropriate action, they will be compelled to believe that the President is giving only lip service to his proclaimed devotion to the principle of the separation of Church and State."

THE JURISDICTIONAL CONFERENCE OF THE SOUTH CENTRAL JURISDICTION OF THE METHODIST CHURCH

The Jurisdictional Conference, of the South Central Jurisdiction, will convene at 9 a. m., Tuesday, May 28, 1940, in the Audi- torium in Oklahoma City, Oklahoma.

The hotels in Oklahoma City have agreed to give accommodations at one half the standard rate to delegates only. Wives and husbands of delegates and visitors will pay standard rate. The Committee on Local Ar- rangements will not assign delegates to rooms. Delegates will make their own res- ervations. A list of hotels will be published soon.

The Bishops of the Jurisdiction approve and recommend the following standing com- mittees: Episcopacy, Education, Missions and Church Extension, Itineracy, Annual Conference Boundaries and Journals, Pub- lishing Interests, Evangelism, Pensions and Relief, Temporal Economy and Lay Activi- ties, Temperance, American Bible Society and Interdenominational Relations, Hospi- tals and Homes.

The Bishops are the Program Committee for the Conference. A hand-book is now be- ing printed and will be sent to all delegates.

Appointments for Jurisdictional Confer- ence Expense should be paid by March 15th.

Mr. Lovick Pierce, 1910 Main St., Dallas, Texas, is the Acting Treasurer of the Juris- diction.

(Release authorized by the Committee on Arrangements. Frank C. Tucker, Secy., 1002 North 25th St., St. Joseph, Mo.)

The creator of "Pop Eye" developed a greater appetite for spinach than had been achieved by all the doctors, chemists and mothers of history combined.—Selected.

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

ISRAEL'S TWIN SINS

By Dr. Forney Hutchinson

Text: Jeremiah 2:13—"For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

The text is God's direct charge against Israel, His church, made through Jeremiah, His prophet. He accuses Israel of committing two evils; first, that of having forsaken Jehovah, the living God; and second, that they have set up substitutes to take the place of God. We are confronted then, with these two sins on the part of God's ancient and chosen people, Israel.

To begin with, they had turned away from the God of their fathers. They were plainly and all but hopelessly backslidden. We Methodists, like those Israelites, preach the possibility of falling from grace, and, sad to say, like them, we often demonstrate it. It is a dangerous state to be in. It is impossible to live an empty life. Grace, as well as nature, abhors a vacuum. If God's law and holiness are rejected, sin and worldliness will promptly occupy the heart left vacant. Jesus gives us a parable of an empty house. An evil spirit was thrust out, the house was "swept and garnished," but no new occupant was found to fill the vacancy. The evil spirit, left homeless, wandered around, found seven other spirits more evil than itself. They all then returned and re-occupied the house left vacant. The last state of that man was seven times worse than the first.

This parable applies to organizations as well as to individuals. Churches, as well as members, can and do backside. Many years ago a great Frenchman said, "Man is incurably religious." The leaders in Russia who sought to destroy religion had but a superficial knowledge of human nature. Just recently Stalin has said, "You can destroy the temples of stone and mortar, but the people persist in building temples in their hearts. Those temples we cannot destroy."

God compares Himself in this text to a fountain of living water. That suggests a bubbling spring. The great problem in the East is the water problem. The towns are just as large as the water supply justifies. Always there is a scarcity of this essential commodity. An artesian well in the heart of the Near East would be worth more than an oil gusher in Oklahoma. God says He is Israel's unfailing source of supply. He proposes to be in us a fountain of living water, springing up into everlasting life. Let this be distinctly understood; spiritual needs are real, not superficial. The thirst of the soul is just as vital and just as insistent as the thirst of the body. St. Augustine said a thing that has become classic and immortal: "Our hearts are made for Thee, O God, and they are restless until they rest in Thee." In Jeremiah's time the church and its individual members had forsaken God, the fountain of living water.

The second evil with which God charges Israel is the fruitless effort to find a substitute for Him. If, after getting in that backslidden state, the people of Israel had honestly confessed their sins and turned back to God, all would have been well, but instead they entered upon a policy of pretence and claimed that they had found something equally as good or better than the monotheistic faith of their fathers, the God of Abraham, Isaac and Jacob. That left them in a sad and hopeless state. God said of them, "They have hewed them out cisterns" as substitutes for living fountains. Now, to the modern reader, it might be well to explain what a cistern is. It is simply a hole in the ground, walled up with brick or stone, into which rain water from the housetop is run. These cisterns are, of course, limited in their supply and every drop you take out leaves that much less. The prophet said, they are "hewed out." In other words, cisterns are man-made. You may say they are just as good as artesian wells. You may make out with them for a time; nevertheless, you are in constant danger of being left without water, and that drought may come when you are least prepared to stand it.

Humanism is Christianity's greatest enemy. Real religion is a revelation, not a discovery. It is supernatural, or nothing. Jesus is God or an imposter. He cannot simply be a good man. In these latter years men have been so self-sufficient they have confessed no need of God. They have talked learnedly of being their own saviours. The woman at the well, to whom Jesus talked, said concerning the well, "It is deep and I have nothing to draw with." This is a parable. The well of salvation is deep and humanity of itself has nothing with which to draw.

The Israelites turned in vain for salvation, first to Egypt, and then to Assyria, forgetting that their own God alone could save them. These man-made cisterns are utterly inadequate for the needs of the soul. When death comes, or any other crisis (and they are always coming), the cistern is soon exhausted. On the open sea, travelers, seeking a fresh drink, get it on board, not from the salty waters of the ocean. To drink of that water would only make the thirst more intense. This world cannot satisfy our spiritual needs. There must be within us a living fountain, a "springing up into everlasting life," or else our souls are doomed to die of thirst.

Furthermore, the prophet says these cisterns are "broken." They can hold no water. We are not told just how they were broken. Maybe an earthquake came. Anyway, when the testing time was upon them, the cisterns were empty.

Always in this world trouble is overtaking us. It's a part of life, just as normal as birth and death. Economic distress, physical afflictions and sore bereavements, disappointments, heartaches and heart-breaks, come to us all. An experience like this had come to King Saul when he sought out the Witch of Endor. Defeat and suicide were the natural and characteristic results.

And then, finally, death—that strange and singular experience. On the ill-fated Lusitania, Mr. Frohman said of death, "It's a beautiful adventure." That's true, provided we are the conscious possessors of a "living fountain." To the Psalmist, the Valley of Death became a **shadow** because God was with him.

Now, breaks in these cisterns may take the form of a doctrinal heresy or a moral lapse. Or, it may be just a downright soul thirst for God that no empty, broken cistern can satisfy. At any rate, we are face to face today as a nation, as a church, and as individuals, just as Israel was in the time of Jeremiah, with the absolute and sheer necessity of repenting of our sins and of returning to the Living Fountain to slake the thirst of our souls. We cannot go on as we are. Substitutes are vain. Only God can help us. "Except ye repent, ye shall all likewise perish."

THE SPIRIT OF FORGIVENESS

By Rev. John W. Ramsey

PART II.

Having undertaken in Part I., of this article, to refute in detail the argument and attitude of Dr. Edwin Lewis on the question of forgiveness, I come now to a further discussion of that subject. It is a vital subject and deserves all possible elucidation. It is fundamental and of the very essence of the Christian religion.

1. What Is Forgiveness?

One definition found in the dictionary is pardon, but that may be only an outward act, such as when the governor of a state pardons a criminal. It may be only a spoken word which the speaker does not mean. It may be an insincere, idle word, which does not come from the heart, which may not have for its source the inner spirit. A man may speak the word pardon or forgive and at the same time, retain and cherish an unforgiving spirit. To illustrate my meaning, I quote again Luke 17:3, 4, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent; thou shalt forgive him." Now the fact is, just as the wrongdoer may say he repents when he does not really mean it, in like manner a man may say that he forgives and still holds in his heart an unforgiving spirit. I conclude, therefore, that the whole question of forgiveness is a condition of mind, of the heart, an attitude of spirit. This is what Jesus means when, in Matt. 18:35, He said: "Likewise shall my heavenly Father do unto you, if from your hearts ye forgive not every one his brother their trespasses." This is what Paul meant when, in Eph. 4:32, he said: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Note the word "heart" in the words of Jesus, and the word "tender-hearted" in the words of Paul. The conclusion then forces itself upon us that the man who refuses to forgive because the wrongdoer does not repent and asks forgiveness, still holds in his heart a spirit of unforgiveness in his heart. The truth is a Christian must and will forgive although the wrongdoer neither repents nor asks for forgiveness, and that simply because he has in his heart the Christ-

(Continued on page 15)

CONFERENCE NEWS AND PERSONALS

rs. Sallie West, of Caledonia, Miss., ites that she has been quite ill recently, we are glad to be assured that she is much improved.

r. W. D. Selah, pastor of St. John's rch, Memphis, began the Youth meet- in the North Mississippi Conference at neville, on last Sunday night.

First Church, Corinth, Miss. is to have ppy Smith for a meeting in May. Exten- plans are being made and the people looking forward to a great revival.

ev. H. L. Johns, in addition to the stren- activities growing out of parsonage ilding at Lake Charles, is carrying ough a full schedule of work and is do- a good job of his calendar publicity.

Mrs. C. B. Fullilove, of Kosciusko, Miss., ites us a letter of a nature which makes truly thankful for the privilege of hav- some small part in a task which bright- corners in so many hearts and homes.

Mrs. N. E. Cunningham, Advocate repre- ntative at Gibson Memorial church, Vicks- rg, writes that she has been much handi- pped by the bad weather, but she does forget and she does not fail us.

Rev. W. O. Sadler is now engaged in a ght-day meeting at Woodville, Miss., with ev. Phil H. Grice, of Long Beach, as acher. Bro. Sadler is having a fruitful istry in that historic Mississippi town.

Rev. W. W. Bruner writes that he is get- g pretty well acquainted with the people Macon circuit charge, and that he is very ch pleased with them and with the pros- ct for the year.

Rev. J. E. Napper, a local preacher on Lisbon charge, living at Hico, bears a able testimony to the interest and appre- tion which he has in his Conference per.

Rev. R. G. Moore, pastor at Water Valley, members his mother and his wife's moth- with a year's subscription to the New leans Christian Advocate. Both of them ve long been readers of this paper.

According to reports the Methodist Ad- ce meeting in Memphis was truly a great eting in every respect. It was largely at- ded from the northern part of Missis- pi.

Mrs. L. L. Roberts, wife of Rev. L. L. berts, whose death occurred a few days , will make her home in Zachary, La., cording to a postal card received from .

Rev. W. J. Dawson, pastor at Houston, a., is a great friend and supporter of the ference organ. He writes us in high se of the paper, and we assure him that do very sincerely apperciate his gra- us words.

Rev. W. H. Giles has about completed an ensive program of church repair and re- oration at Homer, La. The work has n done at a cost of approximately $2000, of which is provided for in cash or its ivalent.

Br. Briscoe Carter, of Leesville, La., tes that he has been having an experi- e with flu and has been somewhat handi- pped in his work, but he is forging ahead king progress toward recovery.

The editor appreciates a word of greeting from his long-time friends, Mr. and Mrs. Battle Bell, of Columbus, Miss. We do not know finer people anywhere than are these two great souls who, like many of us, are on the shady side of life.

Rev. A. M. Ellison, Jr., Brooklyn, Miss., has our thanks for a good letter which bears the marks of a merciless censor. His comparison of attitudes with reference to trivial things and things of priceless value is both interesting and informing.

A letter from Rev. Osmond Lewis, of Philadelphia, brings us the good news that Dr. J. T. Leggett is recovering from his long illness in the Methodist Hospital, in Hattiesburg, and that he was discharged from the Hospital about two weeks ago.

Rev. W. R. Lott, district superintendent at Corinth, Miss., reports that health conditions have improved in that section and that the work is moving forward in a satisfactory way. He is expecting that this will be a year of victory for that section.

We appreciate a good word from Mrs. J. A. Ewing, Canton, Miss. A message appended to a business note is one of many which we are receiving of the same kind and we sincerely appreciate the good will and the approval of our many friends.

Rev. T. H. Porter, of the North Mississippi Conference, has not been able to attend church service since before he left Senatobia, according to a letter from Mrs. Porter. He is not able to write and he does not read the daily paper—he does read and revels in the Advocate.

Rev. A. R. Hoffpauir, pastor at McDonoghville, La., was one of the preachers of the Louisiana Conference who shared in the excellent program of Ministers' Week at S. M. U. recently. We received his card too late for the issue immediately following the meeting and then it was mislaid.

Rev. William H. Gardner, an Alabama boy with a Mississippi wife, working in Georgia, writes us that his work is progressing splendiddly at Calhoun, Ga. Last year he received sixty-seven members into his church and this year he begins with a substantial increase in salary.

Bro. J. W. Lippincott, of Scobey, Miss., says that he has not been able to attend church much recently, but that he hopes his pastor will get all his stewards to become subscribers for the Advocate, and that many more may join them for benefit to be derived from its message.

Miss Jennie Hardie, one of the flock of Rev. W. C. Mason, on Marksville charge, says that her sister, one of the stewards of that charge, lives with her and that they read the same paper. We thank her for this information and for her loyalty to the Advocate.

Dr. W. P. Buhrman, recently returned to Florida from the North Mississippi Conference, is evidently getting forward in a very satisfactory way in this his second pastorate in the good town of Sanford. Fla. Friends of Dr. Buhrman in Mississippi, will rejoice in his success.

Brother J. W. Townsend, of Slaughter, La., writes us that the Advocate has been in his home since before he was born, and that although he is not a subscriber in his own name, he is a reader of the paper from week to week. We are happy to have this correction of our list, and we are simply trying to reach every steward with the message of the Advocate.

The many friends of Rev. L. B. Wimberly, in the North Mississippi Conference, will be glad to know how he fares at Ysleta, Tex., in his struggle for the recovery of his health. He is now in the home of friends, where he is recovering from an attack of flu. He says that the Advocate is the principal bond between him and the friends back home.

A card from Rev. R. P. Neblett brings us the news of the serious illness of Rev. W. W. Woollard, of Rosedale, Miss. He is in the Baptist Hospital in Memphis, where he is reported to be in a serious condition with an attack of pneumonia with other complicating troubles. His wife and his children are at his bedside. We sincerely hope that better news may come to us soon.

Rev. C. C. Clark, who has long been one of the very best friends and supporters of the Advocate, says that the people of Columbia, Miss., read the paper with interest and appreciation each week. It was friends like Bro. Clark who helped us through the dark days and whose encouraging words and loyalty sustain us now. A pastor often receives a turkey or other evidences of loyalty and love, but if even a watermelon were to reach the Advocate office we would need to have smelling salts administered. We fight our battles too much alone.

A SONG OF TRIUMPH

By Rev. H. Mellard

Sigh, sigh, O winds that sweep the sea,
Oh, sigh and mourn and weep for me.
My sin and my sorrow is mountain high.
Drop it in the valley and there let it lie.

Sing, sing, O winds, sorry for me,
The song of the land, the song of the sea.
The billows of love have lifted me,
Then sing, O winds, Oh, sing with me,
The song of the land, the song of the sea.

REPORT OF KREOLE CHARGE FOR 1939

Dear Dr. Duren: Thank you for your check. Here is a summary of my work at Kreole last year. Received fifty-one members into the church, thirty-eight on profession of faith; baptized sixteen children; bought a lot for a new church at Kreole for $300, and paid for same; secured title to a large plot of ground with building valued at $1,000, for church purposes, at Pecan station; organized a Woman's Missionary Society; paid all assessments in full. There were only two charges in the Brookhaven District, one in the Hattiesburg, one in the Jackson, and one in the Vicksburg, that received more or as many, and no charge in the Seashore Distict as many on profession of faith as at Kreole.

H. MELLARD.

30 Westchester Drive.
Asheville, N. C.

It is interesting to hear a person talk of new ideas who never had even an old one that got him anywhere.—Exchange.

DISTRICT CONFERENCES—MISSISSIPPI CONFERENCE

Jackson District, at Carthage, May 8-9.
Brookhaven District, at McComb, May 9.
Vicksburg District, at Edwards, May 14.
Hattiesburg District, at West Laurel, May 14-15.
Meridian District, at Philadelphia, May 15-16.
Seashore District—Date not furnished.

HATTIESBURG DISTRICT MISSIONARY INSTITUTE

The Missionary Institute of the Hattiesburg District was held February 13, 1940, at First Methodist Church in Laurel, at 10 a. m., with the Rev. J. W. Leggett, Jr., as pastor-host.

The opening devotions were led by the district superintendent, Rev. W. B. Alsworth, who read from the 24th Psalm and brought a forceful message on Benevolences. Dr. G. F. Winfield gave a splendid and fitting talk on "Men and Missions," substituting for Rev. J. L. Neill, of Natchez. Rev. R. L. Lane, District Missionary Secretary, conducted a forum on Council of Missions, Church Extension and Study Book.

Dr. G. M. Davenport, of Birmingham, was the main speaker of the day, bringing a wonderful and elevating address on "Missions in the Foreign Fields."

The afternoon session convened with the Rev. J. D. Slay leading the devotions, basing his remarks on the First Epistle of John, and using the topic, "How I May Know I am a Christian." Mrs. E. E. Deen spoke on "Women and Missions," telling of the highlights of the work which is being accomplished by the Women's Work in foreign fields, and also here at home. Mrs. Paul Arrington urged the women of Mississippi to attend the Missionary Council in New Orleans.

W. D. Hawkins presented "What is New in Our Missionary Program and What Helps Have We?" He climaxed his message with the question: "What are we Methodists Going to do?" Rev. I. H. Sells discussed "Church School and Missions," while B. M. Stevens, of Richton, delivered a thought-provoking talk on "Benevolences and Missions."

The Methodist Advance was presented by Rev. I. E. Williams. He also led an inspiring consecration service.

It was conceded that this Institute was the most profitable as well as the most spiritual that has been conducted in the district. The pastors and laymen went back to their respective charges with a broader vision, deeper knowledge, and a more sincere desire to accomplish the great task that lies before us in the field of missions.

E. W. ULMER,
Secretary.

PREACHERS MEETING, COLUMBUS DISTRICT

The meeting was called to order by the president, Rev. W. M. Jones. After devotions, led by Rev. N. N. Maxey, and announcements of interest were made by the district superintendent, Dr. L. P. Wasson, the topic for the morning discussion was announced as being, "Does The Church Need A Spiritual Advancement?" The question was helpfully answered by Rev. H. D. Suydam and Rev. J. N. Humphrey, who had been assigned to this discussion.

At the 11 o'clock hour, Dr. Jasper Weber brought an appropriate and inspiring message from Ex. 32:32, which was a challenge to all of us, as he pointed to the price Moses was willing to pay that his people be saved.

Dr. C. M. Chapman led the devotions in the afternoon session, after which Rev. J. R. Murff and Rev. J. W. Gibson discussed to the profit of all, the question, "How May This Spiritual Advancement Be Made?"

It was unanimously voted that a message be sent Governor Paul Johnson, commending him for his stand on the liquor question; also that a message be sent to the president of the Senate and the Speaker of the House, urging them to use their influence in defeating any proposed bill that would liberalize our present dry law.

W. M. WRIGHT,
Secretary.

BROOKHAVEN DISTRICT MISSIONARY INSTITUTE

The annual gathering of pastors, laymen, and laywomen who are interested in missions, was held at the Centenary Methodist Church, in McComb, on Friday, February 9, 1940. One hundred and thirty-nine representatives of the various churches in the district were in attendance, with a number of visitors. The ladies as usual outnumbered the men, but a number of interested and intelligent laymen were present. Four pastors were absent, most of whom were reported as ill. It was a day of incessant rain from early in the morning, and all roads, except the paved highways, made travel difficult.

Rev. R. H. Clegg, district superintendent, was in the chair throughout the day. Visiting speakers from outside the district were: Mr. W. D. Hawkins, Conference Missionary Secretary; Rev. J. L. Neill, Chairman of the Conference Board of Missions and Church Extension; and Rev. I. H. Sells, Conference Secretary of Education. Speakers from the district included Rev. Roy Wolfe, District Missionary Secretary; Mr. Curtis Youngblood, District Lay Leader; Mrs. C. E. Mullins, District Secretary of the Woman's Missionary Society, soon to be changed to the Woman's Society of Christian Service; and Rev. M. L. McCormick, pastor at Brookhaven.

The ladies of the Centenary Church served a delightful luncheon at the noon hour. Rev. J. L. Carter, new pastor at Centenary, served as host of the gathering in a helpful way. Altogether it was a good day.

REPORTER.

BOSSIER CITY, LA.

Dear Dr. Duren: Methodism in Bossier City has a great future, not that the present isn't worthy of good report. For the last few years our church has grown from a one-room church, not so neat, to a building that contains one of the neatest auditoriums in the district, with wings that give space for six church school rooms. If in the future our physical equipment is inadequate to care for a growing membership, we still have a corner lot that is large enough for a good size brick building. Bossier City is growing and our church must grow with it. (Isn't it wonderful how a new pastor can dream dreams. Perhaps I'll wake up soon to some bare facts.)

The people have been good to us since Conference. We moved into a very delightful tourist cabin when we first came here, while the parsonage was being renovated completely. We are now comfortably situated in a fine home with many new furnishings.

I have had loyal cooperation from the people, and we are launching a spiritual program that is in keeping with the wonderful opportunity that we have at hand.

We want to back up the work that you are doing. I believe that the Advocate is giving us the type of material that we need. I have heard many comment upon the fine devotional articles found therein.

Will keep you posted as to our work in this field. It does my heart good to read articles from other pastors telling of the excellent work being done by the churches. Perhaps we will be able to tell you more after we have accomplished something in the name of the Lord.

Sincerely,
ALVIN P. SMITH.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

WISE AND OTHERWISE

By Rev. James H. Felts

It is not so much what a man fails to make that hurts—it is what he spends, and what he spends it for.

If you never made a mistake it is equally certain that you never accomplished a worthwhile thing.

Just what is the matter with him? He stuck his nose in other peoples business once too often.

If there are regrets lingering in memory's store-house, they are the numerous times I have "lost my head." Thank God they were never permanent.

The late Randolph Tucker said to me shortly before his death in the Methodist Hospital, Memphis, "Felts, it is the end of the trail. I am ready, and unafraid." Bless



s the man who can face two worlds unafraid.

If there ever is a time when strong lanuage is justified it is when the large fish gets away, the basket of eggs is dropped, or nagging woman turns a gatling-gun ongue on a man.

True or false? A model husband is "a mall imitation?"

ADDITIONAL PERSONALS

We have just received news of the death Bro. J. T. Quinnelly, of Columbus, Miss. e died several weeks ago and in his going r church has lost a true and faithful man. e was a retired railroad employee and had en in declining health for some time.

Friends of the family of Mrs. E. R. Swan d Mrs. Annie L. Swan will sympathize ry deeply with them in the death of the sband and son last Friday. They are embers of Rayne Memorial Church, New leans. The funeral was held Saturday ternoon with interment at Moss Point, iss., Sunday.

A letter from the daughter of Rev. W. W. oollard was written from his bedside in emphis at 9:00 p. m., Sunday. The report that his condition has been just a little re hopeful since Saturday, but that he is ill gravely ill. Many friends will join in tercession for his recovery.

VICTORIOUS GIVING

The year 1939 writes a new chapter for ethodism and the Kingdom. There has en "a heap o' living'" during the past ar. The people called Methodists have en living victoriously. A new day dawns. e are on the verge of great and historyking happenings. A new spirit prevails. r laymen are awakening to a sense of the preme privileges that have come to them rough a united Methodism. Not in a genation has the Church been so alive to its ssion and its opportunities. Not for a ade have our laymen been so willing to nsecrate their talents and their possesns to the building of the Kingdom. ethodism Marches On" is the glorious d inspiring response of eight million thodists in America as they face the difficult problems of a world torn asunder war, hate and distrust.

uring the past year reports indicate ord-breaking attendance at all church vices, larger numbers received into the mbership of the Church on profession of h, more young people interested in and ively engaged in the work of the Church n for many previous years, enrollment and attendance upon Church School atly increased, hundreds of old church ts have been liquidated and churches icated, hundreds of thousands of dollars e been subscribed for the reduction of rch debts, scores of new churches and rch school buildings have been erected. aries of the pastors in our smaller rches and rural sections have been inased. In spite of the confusion and uncainties and changes incident to the unitof three great Churches into one body, e has been a marked increase in the rest in the world program of Methodism ch we call the Benevolences. All across Church there are marked evidences of ew understanding of the meaning and ificance of the Benevolences. A new on has come to many of our laymen. Increasing numbers men and women are catching this vision of sharing with Christ in the redemption of the world through the Benevolences, and victorious living is more and more being expressed in terms of victorious giving.

During the past year out of the thirty-eight conferences, twenty-seven had increases in Benevolent payments totaling $70,991.51. These same twenty-seven conferences also paid $54,216.50 to the Uniting Conference Fund. This latter fund, while a special, was one of the General Conference askings and thus we add it to the $70,991,-51; and we have a total of $125,208.01 increase or new money paid by these twenty-seven conferences. Eleven conferences paid a total of $21,166.44 less into the Benevolent Fund this year than last; but the same eleven conferences paid $16,112.29 into the Uniting Conference Fund. Therefore, these eleven conferences really paid only $5,054.15 less this year than last.

From the above figures, it will readily be seen that for General and Conference Work and Uniting Conference a total of $120,153.-86 net increase was raised, which was divided as follows: $49,825.07 net increase in General and Conference Benevolences and $70,328.79 Uniting Conference Fund.

It should be noted that as a result of two new causes, Scarritt College and the Youth Crusade, added to our Benevolent family by the last General Conference, and because of the resultant necessary adjustment in the table of percentages, two of our Boards, namely, the Board of Christian Education and the Board of Church Extension, received slightly less this year than last. The Board of Missions, because of a reduction of 2.1%, received considerably less this year than last in spite of the nearly $50,000 increase in Benevolent payments. It is earnestly hoped and confidently expected that there will be a further increase in payments of Benevolences this year that will more than offset these deficits of the past year.

Let us continue to express our victorious living in terms of victorious giving.

C. K. VLIET,
Secretary, General Commission on Benevolences.

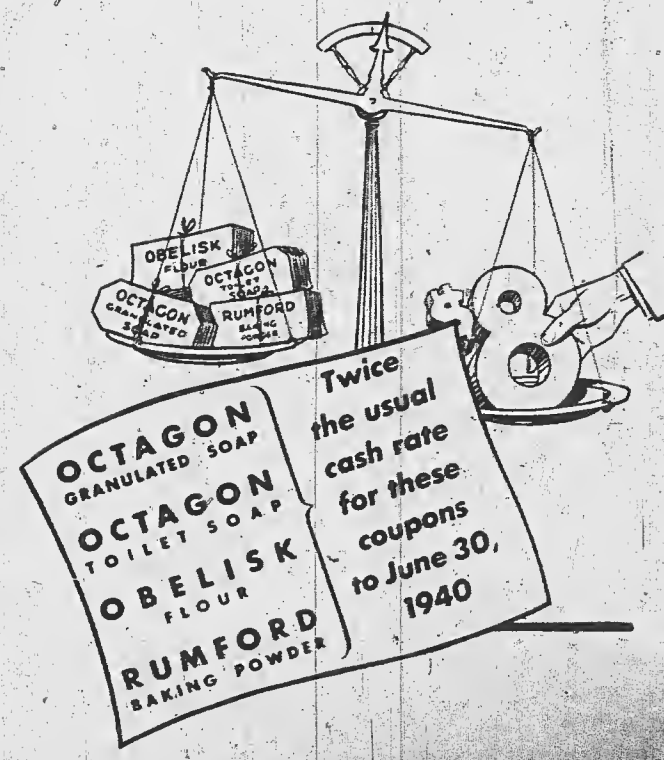
A WONDERFUL OPPORTUNITY

THIS OFFER WILL GREATLY INCREASE OUR INCOME FROM COUPONS

Save and send us the coupons from these particular products—

OCTAGON GRANULATED SOAP
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The manufacturers will pay us twice the usual rate, or $8.00 per 1,000, for all of the specified coupons received before June 30, 1940.



Continue to send us all other coupons you receive with your purchases of Octagon Soap Products and Luzianne Coffee and Tea.

—BUT PLEASE—

note especially those listed above for which we will receive double payment. Send coupons before June 30, 1940. Please help us take the fullest possible advantage of this liberal offer.

MEMORIAL MERCY HOME-HOSPITAL
815 Washington Ave., New Orleans, La.

MISSISSIPPI METHODIST ORPHANAGE
Jackson, Miss.

THE CHURCH PEW

A LAYMAN'S CREED

By Edward J. Perry

GOD IS

The ever widening stream of human knowledge and experience points to even greater things beyond our sight or even our imagination, suggesting a greater Personality than we have ever known. The greater our telescopes, the more extensive our universe. Who shall say how far it reaches? How can anyone imagine any end to it? How could any limit be placed upon it? Our imagination fails to grasp its vastness and we stand in awe before the Creation.

Whose creation? Could such ordered immensity exist without a plan? Could it just happen by accident of evolution? Cosmic ray to cosmic dust, gas to liquid, liquid to solid, action and reaction? Physically it might have happened that way, but who am I who sit here and wonder about it all? Is my thought only the result of what I eat? Will my conclusion depend upon my digestion? I think not. Perhaps my digestion may depend somewhat upon my conclusions.

More important than how it happened, to me, is why it happened. I cannot imagine anything so vast without a purpose; hence my desire to know that purpose. To know that, I must learn the will of the creator of it all, whom I call God. How shall I learn His will? It should be apparent in His conduct of the universe, but all our research shows that while the physical world obeys laws which we are beginning to understand, so that we may predict in advance what will happen, or even cause it to happen, the world of men is often unpredictable. This raises the question, Can God rule the lives of men?

God could rule. To be God is to be all-powerful, Master of earth and man. Less would not be God. Then we should discover perfect harmony in the lives of all men as they conform to His will. But we find instead all kinds of strife and dissension. Those who lack take by force unless thwarted by the superior force of those who have. Greed flourishes like the green bay tree, and the only earth inherited by the meek is that which covers his bones when life has fled. The history of the world is written in the blood of the poor. Does God rule?

God does not rule. To dictate man's acts would reduce man to the state of matter; unthinking, unwilling, and unknowing. God reveals Himself to man through all the great minds of all time, each as his gifts permits, and he who cannot see the testimony of great lives is blind indeed.

One stands alone as revealer of God to man—earth's richest sharer in that Divinity we seek, leading where we have not the courage to follow. He would have us walk, and we have only learned to creep. We do progress, but we must look back half a century to see how much. We leave the highway for devious byways until only a loving Father would have patience to lead us back again.

God shall rule. Such law-abiding order as we observe in the physical universe will some day be attained in the moral and spiritual realms, when man will submit to religious and moral law as matter must submit to physical law.

Our duty then is clear. We who can see God's plan, ever so dimly, must do our part to bring it to fruition. Head, heart and hand must unite to tell the story for all the world to know that God lives in those who love Him, and through them may be found by those who need Him.

We shall do well to work with children, but woe unto us if we let them go when they reach maturity. An adult really conscious of the need can never sit idly by while others work, so we should spend much time with our young people, until they become fired with the will to do things to bring the kingdom nearer, here on earth.

—Zions Herald.

A RELIGIOUS PAPER

A Christian family, besides reading the Bible and a good hymn book, should read a good religious journal. Most people are influenced by what they hear and read. Last Thursday late afternoon our radio happened to be tuned in to a certain station. At 5:30 a program was introduced by a very effective gospel hymn. The hymn was followed by a gospel preacher. The burden of his message was to convince himself and his radio audience that denominationalism was a terrible sin. Oh, yes, he quoted many Bible passages which were designed to lead to this conviction. He finally concluded that denominationalism was the work of the devil and that all disciplines and books of church government should be summarily burned. He made a good case—for himself. But he did not tell himself and his audience that while he was urging people to leave their denominational connections and come into his "glory barn," he was assisting in what he called the work of the devil by forming another denomination. I have no doubt that many sincere Christians followed the logic of this preacher without analyzing the consequences into which his logic would lead them. A reliable religious journal in a Christian home saves the family from many religious confusions. It is like a hen who finds feed and calls her brood to it in fair weather; and in stormy weather gathers her chicks under her wings for shelter. A reliable religious journal in the Christian home is like a gyroscopic compass which steadies the ship in foul weather, and encourages its speed in fair. A reliable religious journal in the Christian home brings into that home the vaccine which makes rational the presence of God in this very irrational world.—S. R. Schieb, in Evangelican Messenger.

DISTRICT MISSIONARY INSTITUTES, MISSISSIPPI CONFERENCE, FEBRUARY 6th TO 14th, 1940

The District Missionary Institutes for the Mississippi Conference were held during February, at the following churches: Central, Meridian, Feb. 6; Galloway Memorial, Jackson, Feb. 7; Crawford Street, Vicksburg, Feb. 8; Centenary, McComb, Feb. 9; First Church, Laurel, Feb. 13, and concluded at First Church, Gulfport, on the 14th. Even though the weather was not so favorable or the roads so good, the attendance was very fine and the programs very helpful. Dr. G. M. Davenport, of Birmingham, brought very helpful messages at each meeting except at McComb, when he was called home for a funeral. Each district superintendent was in charge of his meeting, except Rev. J. F. Campbell, who was ill, and he asked Rev. J. W. Moore to preside. The Missionary Secretary and Executive Secretary of the Board of Education, were at each Institute, and the District Missionary Secretary was present at their Institutes. Four of the six district lay leaders were present.

The attendance by groups was very good considering that many were sick and some could not get to the meeting on account of the roads.

There were present 10 superannuate preachers, 124 pastors, 16 lay leaders, 7 stewards, 23 trustees, 97 members of the local Council of Missions and Church Extension, 261 officers and teachers of the Church School, 93 young people's workers, 506 members of the Woman's Missionary Society and 54 visitors. Fifty subscriptions to the World Outlook were secured.

Rev. J. L. Neill took Dr. Davenport's place at McComb, and rendered a real service. Everyone enjoyed the addresses of Dr. Davenport, and he will be gladly welcomed at any time that he can be with us again.

We wish to thank the district superintendents, the District Missionary secretaries for their splendid leadership, and all who had a part on the program, and those who attended. Finally, those who were absent and want me to renew their subscription to the World Outlook, will kindly send it to me at Box 543, Meridian.

W. D. HAWKINS,
Missionary Secretary.

A TELEGRAM

February 7, 1940.

Editor, Christian Century,
440 South Dearborn Street,
Chicago, Ill.

Your editorial headline of February Quote The Federal Council Approves President's Envoy to the Pope Unquote is unfair both in fact and in interpretation Stop The statement of the Federal Council's Executive Committee nowhere approves or commends the President's action Stop On the contrary the statement opposes diplomatic relations with the Vatican while keeping open but guarded mind as to the possibility that Mr. Taylor's mission may contribute to peace Stop The statement merely says Quote We can see ways in which it might help to bring peace Unquote which is markedly different from approving the appointment Stop We protest against your distortion which does grave injustice to the cause of united Protestantism Stop For the sake of the record and in justice to the facts will you kindly print this telegram prominently in your next issue Stop

GEORGE A. BUTTRICK,
President.

JOHN R. MOTT,
Vice-President.

SAMUEL McCREA CAVERT,
General Secretary.

It is the man rather than the sermon which makes the impression, and no matter what you say, you may be impotent in your work if the man behind the sermon is false or vain or insincere.

Men who preach must pray. The apostles were not mistaken when they put prayer before preaching.—Baptist Standard.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The Thirtieth Annual Session of the Woman's Missionary Council, will convene in First Church, New Orleans, March 6th through the 11th. The opening session will be on Wednesday afternoon at four o'clock, and will close at eleven o'clock on the following Monday morning. The following is the schedule for speakers: Wednesday, March 6, Dr. Paul Quillian; Thursday evening, March 7, Dr. John R. Mott; Friday, March 8, Dr. Umphrey Lee. Dean Lynn Harold Hough, of Drew University, will speak every day at 12:30, and will also be the preacher for the Sunday morning service. The Consecration Service for Missionaries and Deaconesses will take place on Sunday night, with Bishop A. Frank Smith in charge.

It is a keen disappointment to all that Bishop Arthur Moore will not return in time for the Council meeting.

Immediately upon the close of the Council session at eleven o'clock Monday, New Orleans women will form a motorcade to take the delegated body to Houma, to visit the MacDonell French Mission School. At this institution the Executive Committee of the Conference will be hostesses for an Evangeline luncheon. Miss Ella Hooper and Mrs. J. Hunter Thatcher are serving as co-chairmen for the luncheon, and Mrs. C. I. Jones is chairman of the motorcade.

On Monday night, March 11, the Thirtieth Annual Session of the Louisiana Conference Woman's Missionary Society will open in Wayne Memorial Church, at which time Miss Mary Cullen White, missionary to China, will be the speaker. Louisiana women remember with keen interest Miss White's visit to this Conference about six years ago at the Conference session in Monroe. On Tuesday there will be business sessions of the Conference, closing with a Memorial and Communion Service at four o'clock in the afternoon.

It is hoped that many auxiliaries will send their delegates to the Conference meeting a few days in advance, so that they might enjoy at least a part of the Council sessions.

* * *

The good news has just come to us from our capable Conference treasurer, Mrs. C. C. Carver, that the Louisiana Conference pledge to Council for 1939 has been overpaid. The pledge was $28,000, and the amount paid was $28,523.63. Isn't that fine? Again, the deep consecration and loyalty of Methodist women has been shown. Mrs. Carver feels that the influence of the Spiritual Life groups has had much to do with the increased giving.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Waynesboro, Miss.

Members of the Woman's Missionary Society,
Mississippi Conference.
Our Co-Workers:

My heart rejoices with each auxiliary when I think of the commendable record which you made last year in sharing the Gospel. Through better prayer life, improved study, doing the things around you, giving of your financial means—your stored personality—that the Better Way of Life might be made accessible to our brothers and sisters of other lands and races, you made the record of our conference the best for many years. No doubt you have likewise felt your own souls lifted and spirits renewed. The beautiful spirit of cooperation of each auxiliary is an inspiration to every conference officer.

Together we have much to anticipate this year. The interest which our women are manifesting in the new "set-up" is indicative of greater things. All the Provisional District Meetings were much better attended than we had expected. "We Are Able," seems to be echoing throughout Mississippi Methodism in response to the challenge coming through United Methodism. God grant it!

Council (our last one) is to convene in New Orleans March 6-11. We feel especially interested for two of our own daughters are to be consecrated. Mary Cameron will be consecrated for home work, and Sarah Bennett for foreign work. Sarah expects to sail for Brazil this summer. We are all happy over this event and the record our girls have made at Scarritt. A dinner in their honor is being planned for Sunday noon, March 10th, and all Mississippi women in New Orleans on that day are invited to attend. Mrs. Stanley Wilson is chairman of the committee on arrangements, so if you expect to attend, contact her not later than Saurday, March 9th. She will be at the St. Charles Hotel.

Our annual meeting will be held in Jackson, at Galloway Memorial Church, March 26, 27, 28. Each auxiliary is expected to send one official delegate, and each young woman's circle is to send a representative. All zone leaders and chairmen of standing committees are to attend. Please send these names stating their position, to Mrs. D. W. Bufkin, Fairview, Jackson, Miss., who is chairman of the hospitality committee. Instruct delegates to arrive for the opening session on the afternoon of the 26th and remain through the entire meeting, which will close at noon on the 28th.

Miss Noreen Dunn, of the Department of Education and Promotion of our Council, will be our guest for the meeting, and we hope to have an outstanding woman from the Methodist Protestant and Methodist Episcopal branches of the united church also.

The Provisional Conference, to which each district has elected nine delegates, will convene at 2 p. m., on March 28th, at Galloway Memorial Church, in Jackson.

Let us be much in prayer for the leadership of God and His wisdom in all things this year.

Meet us in New Orleans!!

BESSIE T. ARRINGTON.
(Mrs. Paul Arrington)

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore
Malvina, Mississippi

To the Secretaries of Children's Work: You have given me every reason to be glad that I accepted the joy and responsibility of Conference Secretary of Children's Work. Your reports are pouring in these days and Oh! what interesting and worthwhile things you have been doing. Unfortunately your report blanks were lost in the mail for about ten days, so they were late in reaching you. However, you are answering so promptly that my report to Miss Dunn will not be delayed. Some of you even reported with the blanks. I do appreciate this indication of your interest.

Let us adopt this objective for the year 1940: "A Secretary of Children's Work reporting in every church where there is an auxiliary." You who are already secretaries, encourage neighboring auxiliaries to elect secretaries. Be sure to send the names to me promptly. I am sure the district secretaries will be delighted to help us in achieving this objective.

There is another point to which we should give special emphasis. In sending in the fourth Sunday offering to Mr. Grisham, Grenada, be sure to designate the amount from each division — Children's, Youth, Adult.

In a recent letter Miss Dunn says:

"I want to take this opportunity to tell you that plans for next summer at both Junaluska and Mt. Sequoyah include a definite emphasis upon Children's Work, along with other phases of work of the missionary societies. I cannot give you these plans in detail, but I should like for each of you to be thinking in terms of going to Mt. Sequoyah July 12-23, or to Junaluska from July 24 to August 6.

"I wish I could tell you all that has taken place in the many committee meetings on Children's Work since the Uniting Conference last spring. As yet plans are not complete, but everything points toward a cooperative plan similar to that we have now. We are hoping, of course, to make it far better than our present plan and to eliminate many of the difficulties which we have experienced. In the meantime all of us want to do the best we can to make missionary education strong and effective in our church schools. You will receive the Spring Bulletin around the first of March, which will contain full information in regard to Spring and Summer missionary emphasis.

"I hope you secretaries will find time to tell some results of the Christmas studies, and that you can relay some of them to me, for I always find this part of your reports exceedingly interesting and helpful."

I am passing this on to you so that you may begin now to make plans for next summer.

Yours in the interest of the children,
MRS. MAURICE E. WOODSON.
Olive Branch, Miss.

* * *

Zone Number Two, Greenville District

Zone No. Two held their first quarter's meeting in Lyon, on February 7th. They had an attendance of six from Coahoma and Friars Point respectively, seven from Lyon, and one from Jonestown.

Mrs. Henry Williams, of Friars Point, was leader for the day. Her subject was: "What Does Allegiance to Jesus Christ Mean?"

The meeting was dismissed without a social hour, in keeping with the spirit of the beautiful program.

MRS. REUBEN SAWYER,
Secretary of Zone 2.

My wants are many, and if told, would muster many a score; and were each wish a mint of gold I still should long for more.
—John Quincy Adams.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
MARCH 3, 1940

By Rev. W. C. Newman

IN THE UPPER ROOM

Lesson Text: Matt. 26:17-30

Golden Text: 1 Cor. 11-24, This do in remembrance of me.

Two things concern us in the study of this lesson. One thing is to discover the meaning of the upper-room experience for Jesus and the disciples, and the other is to discover the purpose and meaning of the Lord's Supper for us.

It does not seem possible that it was a mere coincidence that Jesus' death occurred the day after the Feast of the Passover was to be eaten, nor that the announcement of His death should be made while He and His friends ate the Passover together in the upper room. It was altogether too appropriate to be accidental.

Commemoration

No good Jew ever forgot the significance of the Passover which commemorated the night when the Israelites had secured deliverance from the angel of death by sprinkling the blood of a lamb upon the door. I believe it quite reasonable to think that Jesus deliberately chose this time and this manner of revealing himself to be "the lamb of God that taketh away the sins of the world." Surely this thought must have stayed Him as He went to the cross next day. And He must have been eager that we, His spiritual descendants, should never forget that we, too, had been delivered by His death. So He said, "Do this often, and whenever you do it, remember me!"

Self-Examination

"Lord, is it I?" Much as this question does pierce us with its implications, it is good that as we kneel to receive the bread and wine, we face that question honestly. Morbid introspection is not good. But facing the facts about one's own sins is essential to the Christian life. There is no better place than the Lord's table in which to feel just guilt, and to cry out for forgiveness.

And where, better, can one feel forgiveness? Judas could not bear the thought of his disloyalty, and he ran away from the upper room. But he could not run away from himself nor from the thought of his sin. Far better that he had dropped at the feet of Jesus to cry "It is I, Lord! Forgive!" Who can doubt that he would have received it? It is not necessary that we wait for the observance of the Lord's Supper to receive forgiveness, but it is a good time and a good place to confess our sins to Him who is ever ready to make us clean.

Fellowship

In the Gospel stories of the Cross one element has always impressed the discerning reader. It is the element of loneliness. There were none to share fully in that experience. There were not even any who fully understood it. Jesus reached a point beyond which there was not one to go with Him. It was a lonely death.

And in that last week He sought out companionship. In the home of Mary and Martha and Lazarus at Bethany, and here in the upper room, He turned to His friends as one needs to do in times of crisis. They could not go to the cross with Him, but their love could help Him to go alone.

The Christian church has been described in various ways. The Bride of Jesus, the Family of God, the Redeemed of the Lord—all these are significant names given to the people who make up the Church of Christ. But for the purpose of understanding this lesson I like the name **"The Beloved Community."** For that, indeed, is what the church ought to be—a blessed fellowship of those who, loving Jesus, dwell also in love for each other. "In love and charity with your neighbors," is one of the qualifying clauses in the invitation to the Lord's Supper. As we kneel together there we ought to give ourselves completely to blessed communion with God and with all men. It is a good place to divest ourselves of petty jealousies, unChristian dislikes, and personal animosities of all kinds.

Strengthening

Bread is the staff of life. Without it none can live. Food is essential to strength. Without it no man can work. How strange if a man should starve in the midst of plenty! Yet this is what men do with their spirits. The table of the Lord is spread, but they do not eat of those spiritual foods from which come the strength for victorious living.

Come, ye disconsolate, where'r ye languish;
Come to the mercy seat, fervently kneel;
Here bring your wounded hearts,
Here tell your anguish,
Earth has no sorrow that Christ cannot heal.

Here see the Bread of Life; see waters flowing
Forth from the throne of God, pure from above.
Come to the feast of love;
Come ever knowing
Earth has no sorrow but Christ can remove.

METHODIST ADVANCE

Dear Brother Duren: Most enthusiastic reports have come to us from the Advance meetings held during the past week. Great crowds have filled the auditoriums and in many places there have been overflow meetings.

Dr. Morrill reports great meetings in the Northeastern and North Central Jurisdictions, with a total attendance to date of 85,178. From the South Central and Western Jurisdictions, Dr. Clark reports record-breaking attendance in many places, although we do not have the total figures for these meetings. In the Southeastern Jurisdiction there has been a total attendance to date of 61,037.

It has been my privilege to travel with the team in the South, where we are closing our second week of engagements today. Altogether in ten days, fifteen fully set-up meetings have been held. In five cities we held simultaneous meetings throughout the day. What an experience it has been—crowds packing the buildings, in many places loud speakers carrying the messages into other auditoriums, and enthusiasm on every hand!

Dr. Mott has been on our team for several days in the Southeastern Jurisdiction. Because he wrote our study book, "Methodists United for Action," he was asked by the Bishops' Committee to give some time to the movement. You will be interested in his estimate of our movement, which he wrote yesterday in a letter to Dr. Potts.

Pray for these teams as they proceed and take the challenge of the Advance down to the last person.

EDWIN H. HUGHES.

Dear Dr. Potts: As a layman who had the privilege of serving on the teams in connection with the gatherings of the Methodist Advance in a few cities in two of the Jurisdictions, I am constrained to write you to express my conviction as to the front-line importance of this undertaking.

I predict that its great significance will grow upon all discerning members of our great united Church. Some such plan was necessary to arrest the attention and appeal to the imagination of the entire Church and also to serve as an inspiring summons and an authentic lead for all the ministers and lay leaders, men and women, young and old.

So far as I can recall, there has never been anything like this movement in conception, scope and possibilities. There is positively no limit to what may be achieved if, drawing on the experiences of the centers already touched, you and all those collaborating in the preparations, as well as the actual leadership in the various conferences, press your advantage and go from strength to strength.

Coming at this most fateful time, a time of striking manifestation of divisive forces, this splendid initiative and truly prophetic action will be of untold value in lending reality to the unification movement of Methodism and, let us hope, exert a contagious influence on the world-wide mission of the Christian Church.

With deep appreciation of the fellowship and uplift of these memorable days,

JOHN R. MOTT.

"DAVY JONES"

Of course you have heard of Davy Jones, but who was he?

"Davy Jones's locker" is still a prominent phrase in seafaring speech. How did the saying come into use, and what exactly does it mean?

According to one authority, "Davy Jones" is the sailors' name for the supposed evil spirit of the sea. The old Cornish proverb, still surviving, "As old as the flood Dava," suggests that the sea, once upon a time, was regarded as a devouring and overwhelming monster. One can readily understand why.

Some maintain that "Jones" is a corruption of "Jonah," the prophet who was cast into the sea. "Locker" in seaman's speech means a receptable for private stores.

Thus "Davy Jones's locker" is the bottom of the sea; and a sailor who is said to have "gone to Davy Jones's locker" has died and been buried at sea.—Methodist Record.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THERE'S ALWAYS GOD

Heredity is a powerful factor in character. We begin life with a bias. We are not wholly free. We inherit certain shackles that bind us. We bear not only our progenitors' physical likeness, but follow their mental and moral mores as well. We are what we are pretty much because of what those whose blood is in our veins were or are. But there's always God.



Mr. Jones

Environment is powerful, too. So much so that if it be bad, it may offset the good tendencies bequeathed to us by noble ancestors. Evil surroundings, low companions, bad housing, the scars made by the slums—how slow they are to heal! But there's always God.

God is always breaking in upon us, calling us to new departures, bidding us make a fresh start, opening doors which we thought were closed to us forever. To disbelieve this is to doubt history, ignore biography, be blind to changed lives that are round and about us. Something in us, or back of us, or above, registers in the depths of our beings for the good, the true, and the beautiful. Deep calleth unto deep, and in deep within us answers, and lo, a new day dawns.

There's an old saying that "There's nothing certain but death and taxes." Oh, but here is—there's always God.

And the instruments God uses to wake us up and start us all over again on the road to victory—these instruments are myriad, often humble, even trivial. As for instance, a red, red rose; the fragrance of apple blossoms; the laugh of a little child; the light in a woman's eyes; the strain of a forgotten melody; a fierce, startling, upsetting experience.

Yes, there's always God!

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PRAISE FOR SAM

By Rev. Vivian T. Pomeroy, D. D.

For a good many years I had an alarm clock called Sam.

Sam was an honest, ugly fellow; quite the homeliest you ever saw; but he was marvelously faithful. Half way through his life somebody gilded his fat body, hoping thus to improve his appearance. It was a great mistake, for he then looked worse than ever.

Sam had the harshest, most insistent voice you ever heard. He seemed to take a positive delight in telling the truth; and there are times when one does not want to hear the truth, and five o'clock in the morning is one of the times. But—CLANG, CLANG, CLANG—Sam always won the battle with sleep. Up I would bounce, hating Sam. I often had moments when I wanted to break Sam; but I never quite dared to break with him, for he did his job.

And Sam did his job unfailingly for ten years; and then he got wheezy and wheezier. His spirit was willing, but his voice was failing, and I could tell that I must replace him by a younger fellow. I was not altogether sorry. I thought that I would get a better looking clock; and I did.

Sam's successor was charming. He had a smooth, neat face. He had a gentle, melodious voice. It was a voice which almost apologized for calling me so early in the day. I named him Ethelbert. You can tell from **that** what manner of chap he was.

It took me exactly two weeks to despise Ethelbert; for he had no heart in his job. He was polite; he was genteel; but he had no perseverance and no enthusiasm for life. TING, TING, TING—"Five o'clock," he would say in his soft, musical voice, "but it isn't really important. Don't bother, if you don't feel like it. Please yourself. After all, what is there to get up for? Nothing is worth all that effort."

After two weeks I was mourning for Sam. How I missed his earnest, homely face! How I missed his fierce: "Get up, get up, GET UP!" How I missed his grim determination and his devotion to the truth. I soon gave Ethelbert away, and replaced him by another. But I cannot replace Sam. I feel that there will never be another Sam.

Now understand me well. I am not saying that a stern voice is always the sign of an honest heart; but I **am** saying that a fellow who tries to know what is true and sticks to it, who sees his duty and does it, is the fellow on whom God Almighty Himself depends; for he is whom God uses to wake the slumbering world—**Reprinted by special permission of the author and the Christian Register (Unitarian).**

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumbaine," "Enchanted Children," and others. These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. $1.00

THE BEACON PRESS
Beacon Street Boston

PUTTING HER FAITH IN A PAPER COW

By Allan Reoch

Everywhere one goes, even among professing Christians, you hear the familiar words: "Why should we bother sending missionaries and money to convert the heathen? They have a religion of their own, and it's good enough for them."

Yes, they have a religion of their own, but it is not good enough for them and can't save them.

One afternoon while preaching in a village a few miles out of the city of Szepingkai, I called at the home of the Hsing family.

"Why, who's dead?" I exclaimed on entering the room.

"Oh, no one is dead, but our old mother-in-law is dying," one of the two daughters-in-law replied.

Mrs. Hsing was lying on the kang (the Chinese brick bed) and was very ill. Standing on the earthen floor beside the kang and near her head was a paper cow.

The young people of the house were leaning toward Christianity, and the old woman was so fearful that they wouldn't buy and burn a paper cow for her after she died that, the night before, she swore at them so furiously they walked the three miles into the city, despite the darkness, and bought the cow in order to appease her. Now, much to her relief, it was there waiting to be burned.

The framework of the cow was made of dried kaoliang stalks (a species of sorghum) and was covered over with yellow paper. There was a saddle on the cow's back and a paper vase standing on top of it.

"But why was she so terrified lest you wouldn't burn a paper cow for her?" I asked in amazement.

It was then I was told about this superstition so prevalent in these parts. The women believe that after death, before they can reach paradise, they must cross over a river which is composed of all the dirty sloppy water thrown out by them during their lifetime. The belief is that each one must drink out of the river an amount equal to that which they have thrown away before they can reach the other side. But they hold to the idea that, if the paper cow is burned, their spirit will cross over the river on the cow's back, and the cow will drink their portion of the dirty water, while they partake of the clean water from the vase standing on the saddle.

In the face of such a superstition, how can anyone say there is no need to bring these people the Gospel with its saving and comforting message?

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psa. 23:4).

Szepingkai, Manchuria.

—The Sunday School Times.

We shall deal with our economic system as it is and as it may be modified, and as it might be if we had a clean sheet of paper to write upon, and shall step by step make it what it should be.—Woodrow Wilson's First Inaugural Address.

Will it not be a lot of consolation when the maker of excuses "lifts up his eyes in hell" to be able to say, "I am here because there were hypocrites in the church?"

—Luther Blackmon.



PARKER RECOGNITION FUND

With solicitation of ministers already begun in four Conferences and scheduled to begin in other areas throughout the Southeastern Jurisdiction and in Louisiana during March and April, the campaign to honor Dr. Franklin N. Parker and to provide additional funds for the training of young ministers at the Candler School of Theology is well under way, according to Dr. Edward G. Mackay, pastor of the Atlanta First Methodist Church and general chairman of the campaign. Partial preliminary reports total in excess of $6,000.

A sum of $100,000 is being sought to endow a chair of Christian Doctrine, thereby releasing funds to be used in aiding needy ministerial students. Money raised will be counted as a part of the sum necessary to match a conditional grant of $2,000,000, by the General Education Board to Emory University, of which the Candler School of Theology is a part. The grant was made for the development of a great university center in the South. Other cooperating institutions are Agnes Scott College, University of Georgia, Georgia School of Technology, Columbia Theological Seminary, and the Atlanta Art Association.

Four Conferences, North Georgia, South Carolina, Upper South Carolina and Virginia, have begun their campaigns and report an enthusiastic response. North Carolina and Louisiana, home Conference of Dr. Parker, will begin solicitation March 1. Mississippi, North Mississippi, South Georgia, Tennessee and Western North Carolina, will make their appeal beginning April 1.

Subscription "bonds" already reported in the initial stages of the campaign show a generous participation, according to Dr. Mackay. The average of pledges made to date is $130. Present students at the Candler School of Theology are taking a part in the campaign, and with less than 50 per cent of their solicitation complete, have contributed $700.

Nearly 200 theology alumni outside the Southeastern Jurisdiction, many of them in foreign fields, are being given an opportunity to contribute to the Parker Recognition Fund by mail. Dr. N. C. McPherson, Jr., is chairman of this extra-jurisdictional phase of the campaign.

The entire appeal is being confined to ministers, Dr. Mackay pointed out. Some laymen will contribute as friends of Dr. Parker, who for a quarter of a century has been an outstanding member of the Candler School of Theology faculty and was for 18 years its dean. Laymen will be given an opportunity to contribute in a later campaign for support of the theology program, but first it was the wish of the ministers to do their share in providing for the education of young ministers.

Bonds as they are paid will be bound in a "Book of Remembrance" for Dr. Parker, and will be placed on display in the theology library at Emory.—From Campaign Headquarters.

SHREVEPORT YOUNG PEOPLE'S TRAINING CONFERENCE

Plans have been announced for the staging of the annual Shreveport District Young People's Training Conference, which will be conducted Feb. 25-March 1, at the First Methodist Church, in conjunction with the Adult Conference. Deans for the two schools will be R. H. Nelson and Rev. Jolly B. Harper. Courses in the youth's division will be "Guiding Young People In Worship," and "Christian Home-Making." Instructors will be the Rev. J. E. Cooper and Rev. W. Neill Hart, former presiding elder and the present district superintendent of the Pine Bluff, Arkansas, District. Instructors for the adult division are: Mrs. Faye McRae, Mrs. J. W. Hannum, of Huntington College; Mrs. Clay E. Smith, Mrs. L. C. Poindexter, Mrs. Lucy Foreman, Rev. Bentley Sloane, Rev. Charles T. Thrift and one who remains to be announced. Devotional periods will feature the two conferences with the youth also presenting a recreational program each session. The new youth building of the First Church is nearing completion, and it is planned to be in use for the schools. Expectations are for one of the largest schools ever conducted in the district, with the period of "Mehodist Advance" in progress.

At the February meeting of the Shreveport City-wide Union, a special devotional was presented by the Colored young people of the C. M. E. Temple. Plans have been announced for the staging of a district youth banquet at an early date.

The union of the charges of Grand Cane, Keatchie, Logansport and Mansfield, met recently for re-organization, with the district director, James Stovall, present for the meeting at Keatchie.

JAMES BULLOCK.

OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: Please publish this for me. The Oxford-Holly Springs Young People's Union met in Oxford University Church, Feb. 15, with thirty-seven present. The program opened by singing the hymn: "Help Somebody Today," after which Bro. Seamon Rhea, of Holly Springs, led in prayer. Bro. J. A. George, pastor-host, introduced the speaker for the evening. The young people of this Union were very fortunate to have Dr. Henry David Grey, of Boston, Mass., who is the Director of Young People's Work of the Christian and Congregational Churches, speak to them. Dr. Grey spoke of the spiritual side of life, bringing out the fact that there are two predominant things in this world that lie back of the changes in history. These two things are men and ideas. The questions he gave the young people to think about were: What idea is going to dominate each of us? What leader are we going to believe? What do we stand for? There are three convictions a Christian has, namely: That this is God's world, God cares for all men, and God speaks through us. God left his disciples and a great Word. It is our privilege and duty to carry on His work. May I, as a young adult, challenge the young people to this great opportunity. The program closed with the singing of the hymn: "Higher Ground." Dr. Grey pronounced the benediction. After the worship service the Oxford young people served a delicious plate lunch. Many contests were enjoyed by all.

The next meeting will be in Holly Springs, March 21.

Sincerely,
(MISS) RUBYE SIGMAN.

LOUISIANA CONFERENCE

Baton Rouge District—Third Round

Istrouma, March 3, a.m.; Q. C. April 3, p.m.
Loranger, March 3, pm., Q. C. following service.
St. Francisville, at New Hope, March 10, a.m.; Q. C. 1:15 p.m.
Jackson, at Ethel, March 10, p.m., Q. C. following service.
Greensburg, at Center, March 17, a.m., Q. C. 1:15 p.m.
Clinton, at Clinton, March 17, p.m., Q. C. following service.
Baker, at Baker, March 24, a.m., Q. C. 2 p.m.
Denham Springs, at Denham Springs, March 24 p.m., Q. C. following service.
Natalbany, at Tangipahoa, March 31, a.m., Q. C. p.m.
Hammond, March 31, p.m., Q. C. following service.
Blackwater, at Blackwater, April 7, a.m., Q. C. 1:15 p.m.
Zachary, at Zachary, April 7, p.m., Q. C. following service.
Walker, at Mangum, April 14, a.m., Q. C. 1:15 p.m.
Baton Rouge, First Church, April 14, p.m.; Q. C. April 17, p.m.
Gonzales, at Meadow's Chapel, April 21, a.m., Q. C. 1:15 p.m.
Pine Grove, at Pipkin's, April 28, a.m., Q. C. 1:15 p.m.
Ponchatoula, April 28, p.m., Q. C. following service.
Angie, at Angie, May 5, a.m., Q. C. 1:15 p.m.
Franklinton, May 5, p.m., Q. C. following service.
Amite, May 12, a.m., Q. C. following service.
Springfield, at Lee's Landing, May 12, 3 p.m., Q. C. following service.
Kentwood, May 12, p.m., Q. C. following service.
Lottie, at Rosedale, May 19, a.m., Q. C. following service.
Plaquemine, May 19, p.m., Q. C. following service.
Bogalusa, May 26, a.m., Q. C. following service.
Bogalusa Circuit, at Columbia Road, May 26, p.m., Q. C. following service.

The Baton Rouge District Conference will convene in the Istrouma Church at 10 a. m., May 30, 1940, and will adjourn 3 p. m., May 31, 1940.

J. HENRY BOWDON, D. S.

MISSISSIPPI CONFERENCE

Jackson District—Second Round

Flora, at Flora, Feb. 25, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Feb. 25, 4 and 7:30 p.m.
Camden, at Camden, March 3, 11 a.m. and 1:30 p.m.
Grace Church, Jackson, March 3; 7:30 p.m.
Walnut Grove, at Mt. Horeb, March 10, 11 a.m. and 1:30 p.m.
Bessie Shands Mission, March 10, 7 p.m.
Canton, First Church, March 13, 7:30 p.m.
Sharon, at Lone Pine, March 17, 11 a.m.
Clinton and Ridgeland, at Clinton, March 17, 2 p.m.
Canton, North Side, March 20, 7:30 p.m.
Lena, at Good Hope, March 21, 11 a.m. and 1:30 p.m.
Fannin, at Drakes Chapel, March 24, 11 a.m. and 1:30 p.m.
Millsaps Memorial, Jackson, March 24, 7:30 p.m.
Carthage Circuit, at Wiggins, March 31, 11 a.m. and 1:30 p.m.
Carthage Station, March 31, 4 and 7 p.m.
Greenfield and Richland, at Greenfield, April 7, 2 p.m.
Madison, at Pocahontas, April 7, 11 a.m. and 2 p.m.
Benton, at Benton, April 7, 4 and 7 p.m.
Raleigh, at Unity, April 11, 11 a.m. and 1:30 p.m.
Lake, at Lake, April 14, 11 a.m. and 1:30 p.m.
Harperville, at Hillsboro, April 14, 4:30 and 7 p.m.
Mendenhall, at D'Lo, April 21, 11 a.m. and 1:30 p.m.
Florence, at Florence, April 21, 4 and 7 p.m.
Forest, at Forest, April 24, 7 p.m.
Capitol Street Church, Jackson, April 28, 11 a.m.
Vaughan, at Vaughan, April 28, 4 and 7 p.m.
Morton, at Pulaski, May 5, 11 a.m. and 1:30 p.m.
Galloway Memorial, Jackson, May 5, 7:30 p.m.
Bolton, at Bolton, May 7, 7:30 p.m.
Terry, at Terry, May 8, 7 p.m.
Homewood, at Gasque Chapel, May 12, 11 a.m. 1:30 p.m.
Glendale Church, Jackson, May 12, 7 p.m.
Shiloh Quarterly Conference to be announced.
District Conference at Carthage, May 14 and
Let the pastors elect their delegates as early convenient and send their names to me.

T. M. BROWNLEE, P. E.

Meridian District—Second Round

Collinsville Circuit, at Antioch, March 7, 11
Scooba and Electric Mills, at Electric Mills, 10, 11 a.m. and 1 p.m.
Binnsville, at Binnsville, March 10, 3:30 and 7:30
Meridian Circuit, at Pine Springs, March 17, 11 and 1:30 p.m.
Enterprise and Stonewall, at Stonewall, March 3:30 and 7:30 p.m.
Chunky, at Meehan, March 24, 11 a.m. and
East End, Meridian, March 24, 7:30 p.m.; April 7:30 p.m.
Fifth Street, Meridian, March 31, 11 a.m. and 7:30 p.m.
Marion, at Marion, March 31, 3 p.m.
Central, Meridian, March 31, 7:30 p.m.; May 1 p.m.
Poplar Springs, Meridian, April 7, 11 a.m.; April 7:30 p.m.
Porterville, at Chapel Hill, April 7, 3 p.m.
Wesley, Meridian, April 7, 7:30 p.m.; April 14 p.m.
Quitman, April 14, 11 a.m. and 1:30 p.m.
De Soto, at Crandall, April 14, 3 and 7:30 p.m.
Philadelphia Circuit, at Cook's Chapel, April 21 a.m. and 1:30 p.m.
Philadelphia, First Church, April 19, 7:30 April 21, 11 a.m.
Harmanuel, at Harmanuel, April 21, 3 p.m.
Hawkins Memorial, Meridian, April 21, 7:30 April 26, 7:30 p.m.
Matherville, at Salem, April 28, 11 a.m. and 1:30
Shubuta, April 28, 3:30 and 7:30 p.m.
Pachuta, at Salem, May 5, 11 a.m. and 1 p.m.
Vimville, at ....., May 5, 3:30 and 7:30
Hope, at Edinburg, May 12, 11 a.m.
Decatur and Hickory, at Hickory, May 12, 7:30 p.m.
Lauderdale-Daleville, at Soule's Chapel, May a.m. and 1 p.m.
Newton, May 19, 3:30 and 7:30 p.m.
De Kalb, at New Hope, May 25, 11 a.m.
Cleveland, at Clark's Chapel, May 26, 1:30 p.m.
Union, at Union, May 26, 4 and 7:30 p.m.
Rose Hill, at ....., June 2, 11 a.m.

W. B. JONES, P. E.

MRS. WILMER REED

Death, the grim reaper of physical life, has visited one of our good homes and removed from the circle of friends and loved ones, a most beloved and noble young Christian woman, namely: Mrs. Wilmer Reed (nee Bertie Rosella Houston), of the Black Jack community, in Allen Parish, where our Hopewell Methodist Church is located. Mrs. Reed (Bertie as she was usually called) was born October 4, 1910, made her profession of faith in Christ, and joined the church when she was about 10 years old. She was happily united in marriage to Wilmer Reed, March 14, 1936. Her death occurred January 4, 1940. In her normal aspiration and hope of motherhood, a state which is the natural ambition of all true womanhood, she was to be blessed with the experience of becoming the mother of twins. Unfortunately, the bringing forth of life to the twins was premature and the mortal proved too much. Her physical strength and death was the victorious enemy at that most noble moment of her life. The twins also became the victims of this grim reaper.

Bertie served her community as a school teacher for seven years, and was a leader in the young people's work of the church and the Epworth League, up to the time of and even after her marriage. She was largely instrumental in keeping the League alive and functioning at the time. She leaves a shocking absence in her home, in the church, and in the entire community. She was a loyal, devoted daughter and wife, and a thoroughly consistent Christian.

Besides her husband she leaves to mourn her loss, her parents, Mr. and Mrs. Henry Houston; two sisters, Mrs. Minnie Beard, and Miss Vicie Houston, who is a teacher in the Kinder High School.

JAS. A. KNIGHT,
Pastor.

MRS. CLYDE H. WARNER

In sincere appreciation of faithful service efficiently rendered, we, the Board of Stewards of the First Methodist Church, of Monroe, La., offer this simple tribute to the memory of our late secretary, Mrs. Clyde H. Warner.

Mrs. Warner came to us several years ago, and whatever doubts any of us may have had as to her qualifications for the position to which she was elected, they were quickly dispelled by the winning charm of her personality, and the energy and efficiency that she brought to bear in performing the arduous duties of the office.

With an unswerving faith in God, and undying devotion and loyalty to her church, and an unbounded love for humanity, she brought to her work a radiant cheerfulness that was a constant source of inspiration to those with whom she was associated.

She did not confine her labors to the tasks incident to her official position, but was always ready to do anything within her power for the advancement of the church she loved, and the Kingdom of God.

In her passing, the church, its pastor, the official Board, and each and every worker and member has sustained a great loss, and while our hearts are grieved because of this, we feel that we were singularly blessed in having had the privilege of working with her, and associating with her during these years.

In cooperation with the Finance Committee, she was largely responsible for the good, financial condition of the church, for while she was always kind, courteous, diplomatic and considerate, she was constantly on the alert to stimulate the discharge of our financial obligations to the church.

A devoted mother, by her energy and sacrificial economy, she was enabled to see both her daughters properly prepared for the duties and responsibilities of life, but more than this, to leave to them the priceless heritage of the example of a Christian character, a treasure laid up where the "Rust corrupteth not, neither do thieves break in and steal."

And so we mourn, not for her, but for ourselves, for, while the loss is ours, her's is the victory, and when the portals of Heaven opened wide to receive her spirit, we believe that she was received by the Master Himself, who placed upon her brow the well earned crown, and pronounced that blessed encomium, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The above was unanimously adopted by the Board of Stewards, of the First Methodist Church, at a regular meeting held on February 12, 1940.

E. P. GIBSON,
Chairman.

MRS. DORA EUGENA HALE PASSES AT FLORENCE, MISSISSIPPI

Mrs. Dora Eugena Hale, native of Rankin County, and a resident of Florence for the past thirty-six years, passed away at her home, at the age of eighty-three years, on January 22, 1940.

The funeral services were held from the Methodist Church, by her pastor, Rev. A. B. Barry. Mrs. Hale was the oldest member of her church, holding a membership for the past fifty-eight years. She was also one of the few Gold Star Mothers. She loved the works of her church, and especially the missionary work.

The fruits of her wonderful life and the blessings of her influence will live on.

The contact made with friends and communicants of the church, with family and loved ones, produces a monument to her memory that will be imperishable.

The children who mourn her passing can take comfort in the thought that their mother so lived and wrought in this world as to be called "blessed."

Survivors include one son, E. R. Hale, Louisville, Miss.; four daughters, Mrs. Era McAllister, Jackson, Miss.; Miss Mittie Hale, Florence, Miss.; Mrs. C. H. Hamilton, Pearson, Miss.; Mrs. J. J. Knight, Hickory, Miss.; nine grandchildren and four great grandchildren.

THE SPIRIT OF FORGIVENESS

(Continued from page 6)

spirit of forgiveness. In Luke 7:41, 42, Jesus is reported to have said: "There was a creditor who had two debtors. And when they had nothing to pay, he frankly forgave them both." And so must we do, if we are to follow the example and exhibit the spirit of our Lord.

2. How Often Must We Forgive?

In Matt. 18:21, 22, there is this record: Then came Peter to Him, and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times seven? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." Since the Jews of that day taught that three times was the extent of one's obligation in the matter of forgiveness, Peter thought that he was being exceedingly generous and magnanimous when he suggested an additional four times; but Jesus quickly and emphatically showed him his mistake, and taught him that there is absolutely no limit whatsoever to the obligation to forgive. Thus, for all time, Jesus settled forever the question of how often a disciple of his should exercise the spirit of forgiveness.

3. The Measure of God's Forgiveness

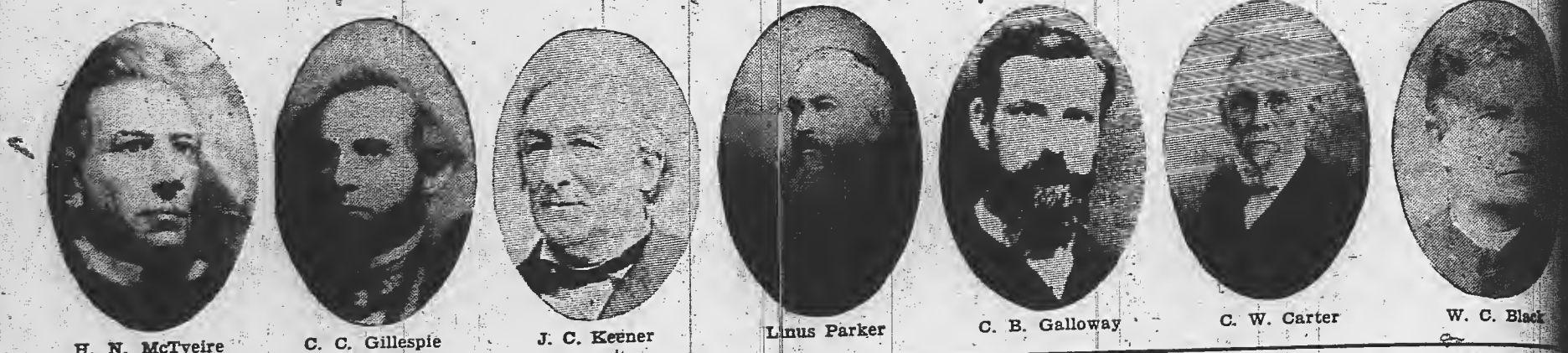
Our forgiveness of others is the measure of God's forgiveness of us. In other words, when in prayer we ask God to forgive us, we put in God's hand the measuring rod by which He measures His forgiveness toward us. That is, when we ask God to forgive us as we forgive others, just to the extent that we forgive, He will forgive us; and if we forgive not, neither will He forgive.

In that model prayer, usually called the Lord's Prayer, Jesus inserted this petition: "Forgive us our trespasses as we forgive those who trespass against us." At the close of this prayer, Jesus went back to this particular petition, the only petition to which He returned, and commented upon it thus: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Then again in Mark 11:25, Jesus said: "And when ye stand praying, forgive, if ye have ought against any; that your Father also, which is in heaven, may forgive ye your trespasses." If in all His teachings, Jesus ever made anything clear and definite, it is the truth that He declared with all possible emphasis that God's forgiveness of us is based upon our forgiveness of others. So I reach the inevitable conclusion that our forgiveness of others is the measuring rod which we place in the hand of God by which He will measure His forgiveness of us.

My own experience teaches me that it is hard and difficult always to exercise a forgiving spirit toward the wrongdoer; nevertheless, this is the standard which Jesus has set up for all his disciples. So He said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." He forgives, so must we forgive. But some one may ask if God does not require us to repent before He forgives us. Yes, but He is God and has the right to make His own conditions; besides, He makes the requirement for our own benefit. We are not in a state of mind to receive His forgiveness unless we first repent. The Christian should not wait for the wrongdoer to repent and search him out to ask forgiveness, but he should remember that Jesus said: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

In closing, let me sum up: (1) Christians should not wait for the repentance of the wrongdoer before forgiving; (2) Forgiveness is an attitude of the spirit; (3) There is no limit to the obligation to forgive; (4) Our forgiveness of others is the measure of God's forgiveness of us.

Stonewall Jackson once remarked that there was no man yet born who was strong enough to tamper with whisky and keep his brains, his morals, and his money intact. Such observation is rather hard on those who love so much to prate about the use of liquor "in moderation," isn't it?—Signs of the Times.—Religious Telescope.



H. N. McTyeire | C. C. Gillespie | J. C. Keener | Linus Parker | C. B. Galloway | C. W. Carter | W. C. Black

The New Orleans Christian Advocate

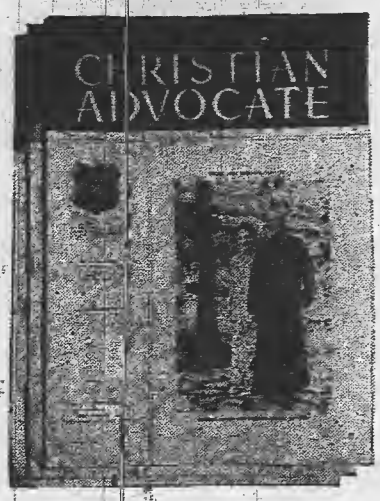
Congratulations on the years of progress of the Advocate. Each issue gets better and better is my critic opinion; especially the last issue which I believe is the best I have read. . . . Your Every Steward Campaign. Why st there? Aren't the teachers and superintendents as important? (A Young Layman). Will you accept his challeng

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham	14	21

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....W. J. Cunningham, Pastor
Zachary, La.....J. E. Hearn, Pastor

(Reserved for your Church)

"Next September, if I am living, I will be ninety-five years of age and for about seventy years, have b a subscriber and reader of the Advocate. With best wishes and a prayer for continued success." (A Layma

"Honest-to-goodness, cross my heart, you are getting out a paper any man would be proud of. It is tre dously interesting, well arranged and, it seems to me, grows better and better. I congratulate you with all my h The New Orleans Christian Advocate should continue serving the same territory despite Jurisdictions. I tru may be so arranged. (Minister).

Three opinions out of a clear sky, all received in one week and two of them in the same mail last Satur We do not know the young man whose statement is quoted.)



J. W. Boswell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Decell | D. B. Raulins | W. L. Duru

New Orleans
CHRISTIAN ADVOCATE



"... opportunity of declar- ... to all men that the Methodists ... are people in all the world, ... that it is their full determina- ... on to continue."—John Wes- ..., letter to Ezekiel Cooper, Feb. ... 1791.

THE LIVING CHURCH

... is our Lenten task—the utterance ...tence and the opening of doors to ... must be very sacred; not formal, ...ve and glorified with motive. . . . ... be very reasonable; not unfitting ... for any good work, but making ...ter and more perfect instrument ...soul.

—Phillips Brooks.

... PRAYER-ROOM TODAY

...y blessing be upon us, Heavenly ... as we pass through these holy ... which we remember the sufferings ...th of our dear Lord; and grant ... holy Example being ever before ... may follow Him in willing obedi- ...rn His gracious humility and, be- ... with His love and spirit of self- ... learn the lessons of a life pleas- ...Thee and helpful to our fellow ...rough Him Who loved us and gave ... for us, even Jesus Christ, our ...men.

—Light for Today.

No. 10.

...EW ORLEANS, LA.
...RSDAY, MARCH 7, 1940.

FIRST METHODIST CHURCH



In this building, on St. Charles Avenue at Lee Circle in New Orleans, the thirtieth and last session of the Woman's Missionary Council is being held.

WALLET OF THE WEEK

THE SIZE OF A MAN'S HAT is no longer evidence of a high order of intelligence. According to statistics said to have been collected by scientists, the size of a man's head has no necessary relation to mentality. It is said that some of the largest brains ever known have been the brains of idiots and some of the brilliant people of the world have had relatively small heads. However, statistics themselves do not always settle issues and they are certainly not infallible.

* * *

A DOCUMENT OF UNUSUAL INTEREST, executed in Palestine thirteen hundred and fifty-six years ago, was recently translated by Professor Casper J. Kraemer, Jr., and Dr. Naphtali Lewis. The document is a divorce contract and is said to be the oldest known record of the kind. It discloses the fact that a mother-in-law was the cause of the trouble. The find may explain little else, but it at least shows that human nature and human relations have been much the same for more than thirteen hundred years.

* * *

INCREASED TOBACCO CONSUMPTION, as revealed by the records of the industry, is one of the startling disclosures of business. In the past forty years, the population of the United States has increased approximately seventy-five per cent and during the same period, tobacco consumption has increased one hundred and thirty-six per cent. It is said that the gain in consumption represents an increase in the number of individual smokers as well as increased consumption on the part of individual users.

* * *

RELIGION MAY BE AN OUTLAW in communistic and godless Russia, but not so in Scandinavia. It is said that when the kings of Norway, Denmark and Sweden and the President of Finland met in Stockholm not long ago to discuss the present war in Europe, they first attended a service of worship and prayer in the royal church while the massed throngs outside sang Martin Luther's great hymn: "A mighty fortress is our God." In the bitter days which have followed, the soldiers of Russia have found the task of storming the fortress of believing soldiers no easy one.

* * *

A NEW BOMBING PLANE, with more than two hundred feet wing spread and a range of six or seven thousand miles, is nearing completion by the Douglas Aircraft Company, in Santa Monica, California. The huge plane will weigh about seventy tons, and the first tests are expected to be made next summer. The largest bomber at present weighs thirty-two tons, and is in service on an experimental basis. The largest regular service craft weighs seventeen tons. The Atlantic Clipper ships weigh forty-one and one-half tons and carry forty-five passengers. Two new pursuit planes of the Army have a cruising speed of more than three hundred miles per hour.

ALEXANDER MACKAY, of Uganda, Africa, was d scribed by Henry M. Stanley as being the greatest mi sionary since Livingstone. He was a son of a minister the Church of Scotland, was trained as an engineer, a when he offered himself for missionary service in Ugan he was holding an important engineering post in Ge many. He spent nearly fourteen years in Central Afri without once going home on furlough. It was Mackay w really laid the foundation of missionary achievement Central Africa.

* * *

THE UNIVERSITY OF SOUTHERN CALIFORNI says an exchange, has decided to give college credit any student who will study his own church and its bac ground on a college level. The course initiated for th purpose is known as, "The Church and Its Program." charge of the course will be a professor chosen from ea denomination and approved by the church officials a by the university. It would be difficult to appraise t value of such a course until one has had an opportuni to observe its operation.

* * *

THE DISCONTINUANCE OF THE SWASTIKA pottery, rug and other designs of the Navajo Indians Arizona, is one of the severest rebukes of racial into ance and persecution which has come to our attention solemn ceremonial, four tribes vowed to discontinue after it had been in use for decorative purposes from cient times. It was renounced because of its abuse those who, having adopted the emblem, resorted to bit race hatreds and persecutions which even the conscie of the American Indian refuses to tolerate.

* * *

ROMAN CATHOLIC SCHOOLS maintained by Church in Ontario, Canada, constitute eleven and tenths of the number of schools and eighteen and t tenths of the total enrollment. The ordinary grants to public schools in that province show that for the cal year 1939, the Catholic schools received twenty- and twenty-seven tenths of the total. During the last years Catholic school grants have increased ninety-e per cent and public school grants have decreased e per cent. Does one need to ask about the signs of times?

* * *

THE VALUE OF MANUFACTURES in the U States are said to come largely from certain center production. Eight of the three thousand and sev counties in the nation are credited with twenty-five cent of the total value of our manufactures. The counties in the order of their importance are: Cook C ty, Illinois; Wayne County, Michigan; New York Co New York; Philadelphia County, Pennsylvania; Los geles County, California; Allegheny County, Pen vania; Cuyahoga County, Ohio; and Erie County, York.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

THE WOMAN'S MISSIONARY COUNCIL

As this issue of the Advocate comes from the press, the thirtieth and last session of the Woman's Missionary Council, of what was the Methodist Episcopal Church, South, opens in First Methodist Church, New Orleans. The program for the session is of unusual interest because of a list of speakers of very remarkable ability. It is interesting also for the brief resume of the missionary history of the Southern Church, presented in the likenesses and the years of service of the various presidents of the constituent missionary organizations merged in the Woman's Missionary Council; and the likenesses of the three Presidents and their years of service in directing the affairs of the new organization. Miss Belle H. Bennett, the first President, served for twelve years. She was then succeeded by Mrs. F. F. Stephens, who was in turn succeeded by Mrs. J. W. Perry, each of these two Presidents serving nine years. The program, somewhat condensed, appears elsewhere in this issue.

THOUGHTS FOR LENT

In the early years of Methodism a theme of paramount interest was "The evidences of Christianity." It may have been that the marks of a Christian were somewhat otherworldly in their nature, and to the uninitiated they may have been more theoretical than real and practical. But if such were true, it does not subtract from the credit for the interest in spiritual things—the Methodists of those days were concerned to know the marks by which Christian experience might be authenticated. If, however, the interpretations of a generation ago were a little abstract and ethereal, it was something which we have now effectually overcome. We seem to have gotten our feet on the ground, perhaps by withdrawing our heads from the stars. At the present time the tests of Christian experience are formal and mechanical—experiences which have become solid and of a nature which speak to sense consciousness.

Ours is too much a time when men are moved by programs and processions rather than by the glow and the thrill of the warmed heart. But we often wonder if our more real anchorage enables us to sing with the confidence of the great Methodist hymn writer: "Where shall my wondering soul begin?" Our inclination to pageantry moves us to look for mass demonstrations rather than to seek spiritual humiliation and heart-searching. No militant host is invincible for its numbers, but only for the conscious enlistment with an omnipotent God.

It would be great gain spiritually if during this hallowed season, we should shake ourselves free from the delusive trust in the mechanical and the material and come face to face with God. If we lack the Spirit of God, the pageantry of millions can but reveal the impotence of hosts out of step with Him. We shall be courageous, powerful and effective, as He shall make us representatives of the cross and evangels of its sacrificial message. The very atmosphere and the associations of these days should turn us toward penitence and contrition that the love and the lift of the thorn-crowned Christ may become real experiences to us again.

CHANGE OF POLITICAL TIDES

In answer to the questions, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" the psalmist replies: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully." In line with this very searching prescription we are minded to say that in the hour of victory as well as in the hour of defeat, men meet the real tests of character.

It is easy enough to assume that political housecleaning is complete even when one crowd has been traded in and another traded out. The most damaging influence upon public and individual morals is experienced in what amounts to trading convictions for place and securing gratuities from public monies which were collected for entirely different purposes. If we remember correctly, two of Caesar's embarrassments in his wars of conquest were the "impedimenta" (baggage) and the "camp followers." The baggage may be necessary but the camp followers are a liability and often a nuisance.

Men who aspire to stand in the holy place must have clean hands. It is a great temptation to accept a small contribution and to observe the courtesy of not looking the "gift horse in the mouth." But if the rehabilitation of your house of worship or even the walk leading from the curb to your church bears the fingerprints of graft, how can you stand at the altar and chant praise to God, whose holiness is as "a consuming fire?" No political victory is even half won if it ends with simply driving thieves from power and nothing more. There can be no exaltation of the standard of democracy until we have conquered dishonesty in our own hearts. In the hour of triumph every citizen should resolve before God to make a definite and a positive contribution by seeing to it that no smell of corruption which he has condemned shall be found on his own garments—to have "clean hands and a pure heart."

A REQUEST

The Advocate issue of January 18 has been completely exhausted except our permanent files. A friend desires a few copies for an article in which she is specially interested. If any of our readers happen to have this issue and will send it to us we will pass it on to the interested party. We ask this solely for the accommodation of a good friend of the Advocate.

MAGNIFYING THE LAYMAN IN UNITED METHODISM

Last week we spoke of the Church as a cooperative enterprise. We stated briefly the historical background, we pointed out a way for bringing our laymen into fuller cooperation, but left the elaboration of our thought for later consideration.

The mention of this subject is usually met with a gesture of discouragement: "It is the age old problem." There is no use to try to dismiss it as a forlorn hope. We have come to a time when we must draw the lay and clerical forces into a closer fellowship if we are to get forward in our great task. Whatever may be said of the ministry in the past, there must be no justification for saying in the future that our preachers reserve to themselves the control and direction of this vast army of Methodists. It seems to us that Episcopal Methodism has been more tardy than unwilling in the development and use of its laymen. Before 1870, there was not a layman in the General Conference, North or South, and equal representation came still later. All the General Boards have had preachers as their executive officers. No layman was ever senior Publishing Agent in the Southern Church until D. M. Smith was elected, and we have no reason to be ashamed of the record which laymen have made in that relation. It might be remarked also that the successful operation of the Woman's Missionary Council is an accepted fact. The Presbyterian Church had the wisdom to capitalize the gifts and the consecration of Robert E. Speer, whose peerless leadership was a tower of missionary strength for a generation. Episcopal Methodism lost to the Y. M. C. A. the services of that great inter-national missionary leader, John R. Mott. We must find the way to discover and use our laymen in wider fields of service.

A less tactful answer assumes that our Methodist system does not lend itself to the full application of a democratic policy. That answers nothing. The fact is we have made steady progress in widening the activities of our laymen. This is as it should be, but we have not gone far enough. It is our feeling that our laymen should share in the executive responsibilities of every General Board—not only as board members, but as executive officers also. We can think of no better way to initiate this than to place laymen as far as possible at the head of Jurisdictional phases of our work. It seems to us that there is little inspiration for a layman in the reflection that his grandchildren, in after years, may have to look for his relation to the Church in some yellowed and musty tome lying abandoned in some church basement rather than in the records of a large consecration to noble endeavor in a wide field of service.

A DOG'S LIFE

By Dr. H. T. Carley

(A letter from "Pat," a Boston terrier getting along in years, to his nephew, "Senator," just entering the prime of life.)

Dear Senator: I've just had a nice nap on the rug in front of the fire, finished eating a delicious dog biscuit and taken a few laps of fresh water from my red pan that they keep filled for me under the book table in the corner of the room. I'm feeling pretty good, and the notion has struck me to write you a few lines before I go out in the back lot to see if I can find me a cat and run him up a tree. If I can't find a cat, I'll go out to the barn and see if any rats are stirring.

I have come through the winter pretty well, and I hope this finds you enjoying the same great blessing. It has been pretty cold over here, with plenty of ice and snow, but I managed to keep fairly comfortable. There is a good deal in knowing how to manage. A dog's life is not so bad if you learn to use your head.

If you don't mind, I'll give you a few hints out of my long experience that may be helpful to you. You are a smart dog and would learn these things anyway; but maybe I can help you over some rough places.

It doesn't take much to make us dogs happy. All we want is plenty to eat, a good place to sleep, fresh water, regular exercise, a little fun, and a good deal of affection from our masters. If we manage it right, we can practically have all these things.

I like my victuals—but I don't want just anything. Some folks just rake some scraps together, throw them out in the yard, and say, "Here, pup!" Scraps are all right for chickens, but not for high-class dogs like you and me. I let my folks know pretty soon how I felt about it. When they started to feed me scraps, I'd walk up to 'em, give 'em a sniff or two, and turn and walk away. They smelled mighty good sometimes, and I'd dribble at the mouth—but I wasn't going to eat scraps. So the folks would say I must be sick—and they'd fix a real nice plate for me and beg me to eat it. So I have 'em trained now. They got me a plate of my own—and I don't have to feed the chickens for what I get. Sometimes I won't eat what they give me because I don't like it; but I'm nice about it, and they always find something that suits me.

One thing I've learned—never to beg for something when they are at the table. When they have something that I am especially fond of, I may go and stand by each of them without saying anything—just stand there. The chances are that one of them will hand me a few tasty morsels. But mostly I just lie down and wait till they fix my plate. If you want your folks to be nice to you, you must be a nice dog.

It's funny how much we talk together—my folks and I—though we don't speak the same language. I use my eyes and whines, and make signs with my ears and paws and with what little tail I have; they use funny sounds of some kind. But they know what I mean, and I know what they mean. For example, every night after supper I say, in my own way, "It's time to take a drive." They sometimes pretend not to notice me; but pretty soon one of them will say, "All right—let's go." And then we all go out and get in the car and ride around awhile.

But this letter is getting too long. I believe I'll go look for that cat. I may write you again some of these days.

UNCLE PAT.

COUNCIL PROGRAM

WEDNESDAY, MARCH 6

Afternoon—
2:00 to 5:30—Preliminary Meetings of Boards and Memorial Service.

Evening—
7:30—Address by Dr. Paul W. Quillian, First Methodist Church, Houston, Tex.

THURSDAY, MARCH 7

Morning—
8:30—Worship, followed by organization, reports and messages from missionaries.
12:00 to 12:45—Message by Dr. Lynn Harold Hough, Drew University, Madison, N. J.

Afternoon—
2:00 to 4:00—Business session, with messages from missionaries.

Evening—
7:30—Address by Dr. John R. Mott, New York.

FRIDAY, MARCH 8

Morning—
8:30 to 12:00—Business session and addresses.
12:00 to 12:45—Address by Dr. Lynn Harold Hough.

Afternoon—
2:00 to 4:00—Business session and addresses.

Evening—
7:30—Address by Dr. Umphrey Lee, President S. M. U.

SATURDAY, MARCH 9

Morning—
8:30 to 12:00—Business session and addresses.
12:00 to 12:45—Address by Dr. Lynn Harold Hough.

Afternoon—
2:00 to 4:00—Business session and addresses.

SUNDAY, MARCH 10

Morning—
11:00—Sermon by Dr. Lynn Harold Hough.



DR. JOHN R. MOTT

Evening—
8:00—Messages from candidates, followed by consecration of candidates by Bishop A. Frank Smith.

MONDAY, MARCH 11

Morning—
8:30 to 10:15—Business session.
10:15 to 11:00—Address by Dr. Lynn Harold Hough.

WOMAN'S MISSIONARY COUNCIL

The thirtieth annual session of the Woman's Missionary Council, of the (former) Methodist Episcopal Church, South, will be held in New Orleans, March 6-11, bringing to this city approximately 200 official members, program speakers, missionaries and deaconesses. In addition a large attendance from nearby Louisiana cities is expected. A daily attendance of 1,500 to 2,000 is forecast.

Officers and official members will arrive Monday and a round of executive and standing committee meetings will be held Monday afternoon and all day Tuesday at the St. Charles Hotel.

Another group in the vanguard will be 100 or more deaconesses who will hold their annual Deaconess Conference at First Methodist Church, Tuesday preceding the Council session.

Program highlights include the daily noonday devotional addresses by Dr. Lynn

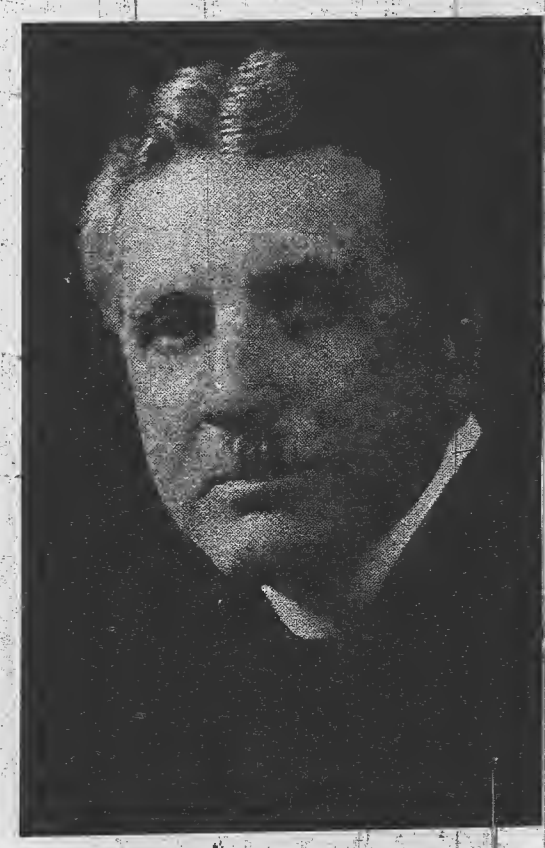


MRS. J. W. PERRY

Harold Hough, dean of Drew Theological Seminary, Madison, N. J.; the morning services at 8:30, by Miss Estelle Haskin, of Nashville, Tenn., editorial secretary of the Council; Missionary addresses by Dr. Paul W. Quillian, pastor of First Methodist Church, Houston, Texas; by Dr. John R. Mott, president of the International Missionary Council, New York City; President M. S. Davage, Clark University, Atlanta, Ga.; Dr. James W. Workman, pastor, First Methodist Church, Fayetteville, Ark.; and talks by missionaries and deaconesses.

Bishop A. Frank Smith, general superintendent of Methodism in Louisiana, will officiate at the consecration of twelve young women to the service of deaconesses and foreign missionaries, Sunday night. This promises to be an impressive service. More than 100 furlough missionaries and deaconesses will be in the processional. Brief addresses will be made by members of the incoming class and by representatives of the active and retired missionaries and deaconesses.

All of the sessions of the Council will be at First Methodist Church. The general public is invited to attend. The first meeting will be at 4 o'clck Wednesday afternoon, when Mrs. George S. Sexton, Jr., of Shreveport, La., will conduct a memorial vesper service in honor of members who have died during the year, and the Rev. E. C. Gunn, District Superintendent, New Orleans, assisted by Methodist pastors of the city,



DR. LYNN HAROLD HOUGH

will officiate at the Holy Communion service.

The first public meeting will be at half past 7 o'clock Wednesday evening. The Rev. W. H. Wallace, pastor-host, will conduct the worship service, and the Rev. Dr. Paul W. Quillian will be the platform speaker.

The first business session will be convened by Mrs. J. W. Perry, of Abingdon, Va., president, at 9 o'cock Thursday morning, following a thirty-minute devotional service led by Miss Haskin.

The message of the president, report of the recording secretary, Mrs. A. R. Walker, of St. Louis, Mo.; of Mrs. J. W. Mills, Tyler, Texas, vice-president; and Mrs. Ina D. Fulton, of Nashville, Tennessee, will be highlights of the opening business session.

Administrative secretaries and superintendents scheduled for reports during the session include: Miss Sallie Lou MacKinnon, Secretary of Foreign Missions; Mrs. J. W. Downs, Secretary of Home Missions; Mrs. Helen B. Bourne, Secretary of Education and Promotion; Miss Estelle Haskin, Editorial Secretary; Miss Noreen Dunn, Secretary of Children's Work; Miss Thelma Stevens, Superintendent of the Bureau of Christian Social Relations; all from missionary headquarters at Nashville, Tenn.

The Woman's Missionary Council is the major woman's organization in the former Methodist Episcopal Church, South. It conducts educational, social, medical and evangelistic lines of work throughout the United States and in eight foreign countries, namely, Africa, Brazil, China, Cuba, Korea, Japan, Mexico and Poland. To carry on its enterprises the Council raises and expends annually approximately one million dollars. It enjoys the reputation of never being in debt and always having a surplus. Its work is maintained by free-will pledges made annually by the representatives at the annual Council meetings on behalf of their respective Conference Woman's Missionary Societies.

Unusual interest is attached to the approaching meeting, for it will be the last

(Continued on page 16)

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

PRAYER AND OBEDIENCE

By Rev. B. M. Hunt

"And He went a little farther, and fell on His face, and prayed, saying. O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."—Matt. 26:39.

Naturally we turn to Christ as we study the theme, "Prayer and Obedience." Jesus spent much time in prayer. The following quotations illustrate His habit of prayer: "He went, as He was wont, to the Mount of Olives; and His disciples also followed Him. And when He was at the place, He said unto them, 'Pray' . . ." (Luke 22:39, 40).

"In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." (Mark 1:35).

He "constrained His disciples to get into a ship . . . and when He had sent the multitudes away, He went up into a mountain apart to pray." (Matt. 14:22, 23).

In Matt. 26:38, 39, we read: "Then saith He unto them, 'My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.' And He went a little farther, and fell on His face, and prayed, saying, 'O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."

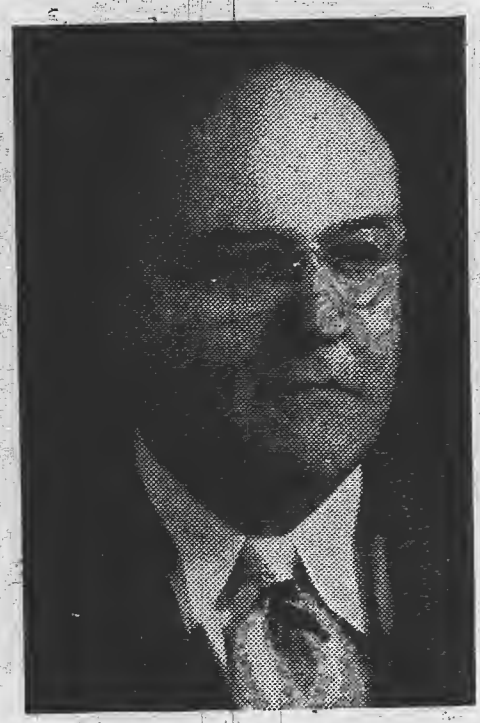
The text is a window through which we reverently look into the very heart of Jesus. In thus looking we must not forget that while He was very God, He was also man, subject to all the limitations of mankind. In Hebrews 5:7, 8, we read: "Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared. Though He were a Son, yet He learned obedience by the things which He suffered." The author of Hebrews recognizes Christ's divinity in the beginning of his epistle, yet in this passage he also clearly teaches the humanity of Jesus. He was limited to human powers, sympathies and affections. The Word had become flesh.

Was it possible for God to save Him from death? Jesus was at the threshold of the Cross with all of its agony and suffering. After the supper with His disciples in the upper room, He had taken the eleven to Gethsemane. Having entered the Garden, He left eight of His disciples, and carried Peter, James and John a little farther and then unfolded the burden of His heart, saying, "My soul is exceeding sorrowful unto death." His heart craved sympathy and consolation. How intensely human! Yet how miserably the disciples failed their Master.

The cry of His heart was that the cup might pass. This was the natural shrinking of a sensitive soul. He does not raise the question of God's power. But He seeks to do the Father's will. Real prayer seeks nothing that is not in harmony with the Father's will. The cup did not pass. That for which He asked was not granted.

I.

The perfect obedience of Christ was an essential element in the atonement. As a Son, He had rights, but He had emptied Himself and had become a servant. Through the Incarnation, He had completely identified Himself with humanity. "Though He were a Son, yet learned He obedience by the things which He suffered." (Heb. 5:8). Obedience carries with it the idea of conformity of another's will. Jesus became obedient unto death, even the death of the



DR. W. G. CRAM

cross. And in so doing He became the author of eternal salvation unto all that obey Him. Prayer and obedience are possible to us because Christ prayed and obeyed. The Saviour conquered on His knees. Think of the far-reaching consequences of that victory of Jesus.

In obedience to the Father's will. Jesus went the way of the cross, and died for the sins of the world. If obedience was necessary to the completeness of His redeeming act, how can His obedience avail for those who do not obey Him? Prayer is not prayer without the spirit of obedience. Obedience and prayer are illustrated in this prayer of Jesus, "Not My will, but Thine be done."

II.

The trouble with the world from the beginning has been that man's will has been at variance with God's will. Ever since the sin of Adam and Eve we find illustrations of the fact that disaster follows disobedience.

It has not always been easy to do the will of God. It was not easy for Abraham. It was hard for Jacob. It meant cross-bearing and self-crucixion for Paul. It is very hard to bring the human will into subjection to the Divine will.

What a price men pay for living outside the will of God! King Saul committed suicide and wrecked himself for two worlds. Many men and women fail because they miss the will of God. Sin is disobedience. Sin is disharmony. Sin raises barriers between ourselves and God. We cannot tolerate sin in our lives and expect God's presence. Nor can we neglect duty and expect Him to be with us.

Bishop Ralph S. Cushman in his book "Practicing the Presence," has written: "Sometimes we are defeated because we have rested too much on our own will power and not enough in the strength of the Presence. We must always remember that when stalwart Christians like Paul say, 'I can do all things,' they are quick to add, 'through Christ which strengtheneth me.'" (Phil. 4:13.)

III.

God's gift of the Holy Spirit is conditioned upon man's obedience. In Acts 5:32 we read, "Thy Holy Ghost, Whom God hath given to them that obey Him." Through Christ's cross salvation is made possible for all men. But the gift of the Holy Spirit is essential, for He takes the things of Christ and reveals them unto men.

The Lord has said, "Be ye holy for I am holy," (1 Peter 1:16). That is the price of fellowship with God. Jesus taught that fellowship with God is made possible only through obedience. In Christ's farewell address to His disciples, He said, "If a man love me, he will keep My words: and My Father will love him, and we will come to him, and make our abode with him" (John 14:23); "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments and abide in His love," (John 15:10); "Ye are My friends, if ye do whatsoever I command you," (John 15:14). Obedience is the fruit of faith. Jesus had just said, "He that believeth on me, the works that I do, shall he do also," (14:12). His first word in the message was, "Ye believe in God, believe also in me," (14:1). Neither did He put their obedience in the place of His own obedience, which was the only ground of their acceptance with the Father. No gift of the Spirit can be substituted for Christ on the cross; and the Christian, beholding by faith our crucified Saviour, the Lamb of God, will always say, with Charles Wesley, "Hangs my helpless soul on Thee." But the Lord stated a fact in Christian experience that love and obedience are inseparable and emphasized obedience as a test of discipleship. Obedience is the evidence of love.

The risen Lord coupled the Great Commission with the promise of His presence. Obedience and fellowship go together. The daring Christian adventure is real life.

Many blame God for their troubles, but He is not responsible for what happens outside of His will. Nor does He promise immunity from trouble to His disciples, but He does promise His sustaining presence. The three Hebrews were thrown into the fiery furnace, heated seven times more than it was wont to be heated, but One was with them "like unto the Son of God" (Dan. 3:25).

Then let us advance in our prayer life. Let us advance in the life of absolute harmony with the will of God. Let us trust and obey. Then we have the promise of God's presence. This is the victorious life. Inside of God's will there is security, peace, fellowship and power for service. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "He that doeth the will of God abideth forever" (1 John 2:17).

CONFERENCE NEWS AND PERSONALS

Rev. R. C. Nanney enters his fourth year n the Ashland, Miss., charge, with an uspicious outlook. The work begins well nd the people are cordial and responsive.

Rev. Andrew J. Boyles, Bay St. Louis, liss., reports that while he has been hin- ered some by the weather, his work and is workers are maintaining the fine stand- rd set in other years.

Rev. E. P. Drake, recently transferred to ouisiana from the South Georgia Confer- nce and stationed at Columbia, La., mani- ests a fine spirit and indicates a loyalty orthy of his task and his people.

Miss Connie Milton writes us from Walk- , La., in reply to our steward-subscriber ppeal, that the paper has been coming to er home for fifty years, but not in her ame. We are glad to know they have been long readers of the Advocate.

Mrs. Dan B. Brummitt, from Evanston, ll., widow of the late Dan B. Brummitt, ill deliver a series of lectures at Gammon heological Seminary on March 12-15, ac- ording to announcement of President Wil- s J. King.

Mrs. A. J. McIntire, of Midland, La., adds very much appreciated commendation to business letter sent to the office. We rust that she may find the Advocate more nd more a source of help in the days head.

We regret to learn, through Mr. J. H. ohnson, of the continued illness of Mr. R. Myers. His condition shows no improve- ent and his loved ones are necessarily nder a great strain on account of his criti- l illness.

Rev. Hilary S. Westbrook, pastor at Rose ill, Miss., charge, reports enthusiastically the prospect and progress being made his work. He says that the days ahead e hopeful and encouraging and that he happy and pressing on.

Dr. G. F. Winfield, pastor at Court Street, attiesburg, has been named by the Federal ouncil of the Churches of Christ in Amer- , to deliver several radio addresses over ation WFOR, Hattiesburg, on the subject Racial Understanding and Christian Fel- wship.

Rev. H. B. Hilburn, of the New Augusta, ss., charge, is leading in a program of cial betterment in that locality. He is eaching and working against institutions evil and crime, and his efforts have re- ted in the elimination of some evils and e creation of sentiment against others.

Despite the bad weather, congregations Main Street, Hattiesburg, and of First urch, Laurel, have filled the auditoriums capacity. Rev. I. E. Williams and Rev. W. Leggett, Jr., are the pastors. Both con- gations have taken forward steps under leadership of their new pastors.

Rev. R. C. Mayo, pastor at Vardaman, ss., writes that winter and muddy roads, gether with sickness, have greatly inter- ed with his work, but he hopes, with coming of brighter days and redoubled orts, to be able to report a good year en Conference meets at Columbus.

Rev. Frank A. Matthews, recently as- ned to Vinton, La., reports that things moving well in his new charge. He is nning a program of church and parson- age improvement which he hopes to get started within a few weeks. He has found his new people very lovely and pleasant to work with.

Miss Christel Hale makes an inquiry of the Advocate office concerning a matter in which she is entirely correct and then adds a splendid message regarding the Advocate itself: "I enjoy it very much. I think it is one of the finest little papers that can come into a home. We want to get more subscriptions this year than ever before."

Dr. Elmer T. Clark, of Nashville, was compelled to cancel his engagement with the Missionary Advance in the West on account of the critical condition of his brother, who was recently injured in an automobile accident. No later news of the condition of Dr. Clark's brother has been received, but we trust that the tide has turned in his favor before this time.

Rev. W. D. Kleinschmidt, pastor at Park Avenue, Shreveport, says that he has been graciously received and that he has in cash and pledges the amount of his Conference benevolences, superannuate fund, district work and General and Jurisdictional Conference askings. Bro. Kleinschmidt adds that Rev. R. T. Ware is doing a fine work as chaplain at Charity Hospital.

Rev. Ruth Nuttall, of Loranger, La., as secretary of the Tangipahoa Parish Ministerial Association, reports a good meeting and program of helpful addresses. For her own church she reports that the program of work is being harmonized with the new schedule, good young people's cooperation, and a good program of work ahead. The next meeting of the Ministerial Association will be held in the Episcopal Church, at Hammond, on March 4.

Rev. W. B. Alsworth, district superintendent, Hattiesburg, is pressing the program of the Church along all lines. The district missionary institute was a decided success and a good representation from the district was present for the Methodist Advance meeting in Jackson. A program of the Youth Crusade rally in Hattiesburg, on Feb. 29, featured Rev. Paul Worley as the principal speaker. The spiritual outlook of the district is good, and the financial program promises a better record for 1940 than was attained in 1939.

A MESSAGE FROM REV. W. W. WOOLLARD

Dear Bro. Duren: Believing that my many friends throughout the Church desire to know of my condition, and knowing that you, an old-time friend, would welcome information, I am writing to inform you of my situation. I am at the Baptist Hospital, in Memphis, with my old friend, Epps Jennings, than whom a more princely gentleman never lived. I have been under the immediate care of two special nurses for eight days now and will probably remain here for that much longer at least.

All of my children, and of course my dear wife, are with me.

I have been greatly cheered by the many tokens of love and regard which come to me and strengthen me in my unfaltering faith in God and Jesus Christ the Lord.

(Note: This brief message was dictated by Bro. Woollard who, according to the assurance of his son, is now gaining ground, but necessarily the gain is slow.—Editor.)

TO THE DISTRICT SUPERINTENDENTS AND PASTORS OF THE NORTH MISSISSIPPI CONFERENCE

Dear Brethren: You have been hearing and reading about the Parker Recognition Fund. It is a movement to raise $100,000.00 to endow a Chair of Christian Doctrine at Emory University, and to do this in recognition of Dr. F. N. Parker, who has given so many years of faithful service in the Candler School of Theology.

It is a tragedy for young preachers to go out on poor circuits and have big debts to pay out of small salaries. Yet our church is demanding a more highly educated ministry. Now this Parker Recognition Fund will help this situation. When this $100,000.00 is raised and the income from it supports the Chair of Christian Doctrine, then the salary now paid to that Chair will be released to help young preachers so that they may go to their charges with less debt.

Some have thought that this fund was to be given by Emory men only. But the idea is that all the ministers in the Southeastern Jurisdiction contribute to this fund just the amount they are able to give. Your contribution is a bond bearing 5 per cent interest.

Here is how easy it is: Suppose you buy a $100 bond. If you pay the interest until May, 1944, which would be $22.50, and 25 per cent of the principal, which would be $25, then you may renew the other $75 for five years more. In other words a hundred dollar bond for four and one-half years would cost $47.50, or $10.55 per year. A fifty dollar bond would be half of that, and a twenty-five dollar one would be one-fourth of that and so on.

We hope to give each minister a chance to buy a bond of some amount during the first half of March. We are sure that the district superintendents and pastors will do what they can. A Special Delivery letter from Bishop Watkins expresses his keen interest in this fund, and a hope that we will support it loyally. Hoping that you will all give this your hearty support, I am,

Fraternally yours,
J. D. WROTEN,
Conf. Chairman of Fund.

METHODIST HOSPITAL, HATTIESBURG

The Methodist Hospital in Hattiesburg has been serving the ministry of the church most admirably this winter. During their last illness, Rev. J. W. Thompson and Rev. L. L. Roberts spent many days in the Hospital. Dr. J. T. Leggett was cared for by the Hospital for several weeks. Other preachers and their wives have been in the Hospital for treatment and observation during this winter. For the first time in the history of the institution, patients were turned away because of lack of room in the Hospital. There is a most efficient corps of nurses and staff of physicians and surgeons at this hospital. The manager of the Hospital, Mr. H. Ogden, is having a splendid administration and is doing a great Christian service. Some day the Methodist

Church will honor the leadership of the great layman, Mr. W. S. F. Tatum, who has made the operation of the Hospital possible under the present financial difficulties. The Hospital is admirably serving its constituency.

JAMES W. SELLS.

HATTIESBURG DISTRICT

Under the leadership of the district superintendent the Methodist preachers of the Hattiesburg area have formed a Methodist Ministerial Association, which meets twice a month for fellowship and inspiration.

Rev. W. B. Alsworth, district superintendent, is president of the group; Dr. G. F. Winfield, vice-president; and James W. Sells, secretary. These form the program committee. The group meets on the Monday after the first and third Sundays of each month, at the Main St. Methodist Church, in Hattiesburg, of which Rev. I. E. Williams is pastor.

Two meetings have been held with attendance varying from thirteen to fifteen. Rev. W. B. Alsworth, Dr. G. F. Winfield, Rev. J. S. Noblin, and Rev. E. A. Kelly have led in various discussions and addresses.

The district superintendent is challenging the pastors of the association to promote effective and worth-while schools of missions. Definite plans and ideas have been presented by him which should eventuate in well conducted schools.

As a result of forming of this association, the men of the conference in and around Hattiesburg are becoming closely knit together in program and plan, and tied by the knot of fellowship. Men of the conference passing through Hattiesburg have an invitation to meet for program and lunch with the association.

JAMES W. SELLS,
Secretary.

FROM THE MISSISSIPPI CONFERENCE HISTORIAN

My dear Dr. Duren: So many friends have written kind words about "Methodism in the Mississippi Conference, 1846-70,"



DR. PAUL W. QUILLIAN

that I take this method of acknowledging their kindness, lest too much time should elapse before I could answer them personally. It has been a pleasant surprise that no criticisms have arrived and very few have mentioned the one or two instances of transposing certain lines in the account of William Winans life and death. The publishers have very graciously offered to correct this in all copies and we have agreed that they do so in the copies still in Nashville at the time of agreement. They have been most courteous in every way and helpful at all times.

I have discovered one or two mistakes made by the writer; one in connection with Methodism in Hazlehurst, of all places! If anybody finds an error you will do the cause of historical accuracy a favor by reporting it. There are some omissions that I very greatly regret. An account of Enoch M. Marvin's stay in Mississippi during the War between the States came into my hands too late to get into the hands of the publishers. I discover on reading the book that very little space is given to the life and character of Honorable Edward McGeehee. Too much cannot be said in his honor. He was probably the outstanding Methodist layman in this Conference before the War and for several years afterward.

The book does not make it clear about the Chinese students who came to America with the Lambuths. There were three of



BISHOP A. F. SMITH

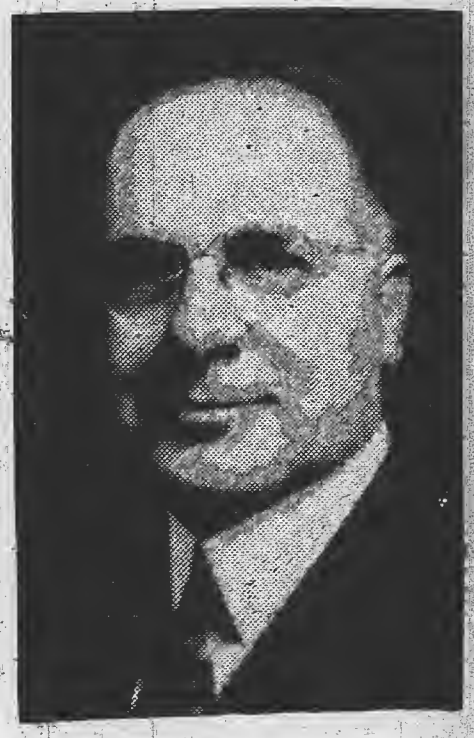
them: Nee Bau and Sier Whoa came over with Mrs. J. W. Lambuth in 1860. The third Chinese boy, Dzau Tsz Zeh, came with J. W. Lambuth in 1861.

J. B. CAIN.

THE ROSE HILL CHARGE

Dear Dr. Duren: This historic charge has experienced a number of worthwhile things since the beginning of the conference year of 1940. We have had two wonderful stewards meetings for the whole charge, and every church in the charge has gotten off to a good start.

The stewards of the Rose Hill church met on Friday evening before the first Sunday



DR. UMPHREY LEE

of each month. Our last stewards meeting for the charge was held at the parsonage at the call of Rev. Hilary S. Westbrook, our faithful pastor, Thursday morning, at ten o'clock, February 22, 1940. Bro. Westbrook read Romans, chapter twelve, and made a helpful devotional address thereon, after which our charge lay leader, Bro. C. [illegible] Davis, took charge of the meeting. The roll was called, and then several very interesting talks were made. The stewards then proceeded with the fixing of the budget for the charge, and then proportioned same out to every church, according to the direction of the Annual Conference.

The financial askings by the different boards and the specials for the various causes of our great church, are quite essential to the efficient carrying on of the work that must be done, if our church fills her place in Christ's Kingdom. These financial askings vary from year to year, according to the various needs which are presented to us by these different boards at our conferences.

However, this summarized sketch of the askings for this church will show every member how vastly important his contribution is in the fulfillment of the whole program of the church.

We are indeed glad to have Bro. Westbrook with us, because he ministers to our spiritual needs as he leads us through the services to a sense of praise, thus bring



as a natural result a deep conviction of sin and a re-dedication or consecration of ourselves to a better life. And as he leads us on as the pastor or shepherd of his flock by his consecrated daily living, he also leads us to a better understanding of the Father heart of God.

The ladies of the Rose Hill Woman's Missionary Society, with the help of Mrs. Westbrook, served a bountiful, appetizing dinner to the officials of the charge in the dining room of the parsonage at the midday hour, which was greatly appreciated and enjoyed by all who were present, and at the close of the sumptuous midday repast, Bro. W. A. Lewis was called upon to make a speech. He made an address which was suitable to the occasion, and it was enjoyed by all to the fullest.

Let me say that if there is to be a spiritual advance in the church, there must be a spiritual advance in the life of every official in every church. Therefore, every member must come up to the help of the Lord and give systematically, prayerfully, and as the Lord has prospered him, so the church work can be fully accomplished in the year which lies ahead of us.

Yours in Christ,
MRS. T. F. GRAHAM,
Secretary.

REGIONAL CONFERENCE W. C. T. U.

A Tri-State Regional W. C. T. U. Conference has been called at Meridian, Miss., on March 28 and 29, by the National Women's Christian Temperance Union. This region includes the states: Alabama, Mississippi and Louisiana. Mrs. Ida B. Wise Smith, President of the National W. C. T. U., will preside. The Youth Division will be under Miss Lenadell Wiggins, National Secretary of the Loyal Temperance Legion. The three state presidents: Mrs. Cora McAdor, Alabama; Mrs. Cora Mayo, Louisiana; and Miss Susie V. Powell, Mississippi, will assist the National president and bring their



MISS ESTELLE HASKIN

delegations of officers, directors and members to participate. Many distinguished speakers will be heard on timely topics. The Lamar Hotel is headquarters for the conference, which opens at 1:30 p.m., Thursday, March 28, and closes Friday evening, March 29. This is one of twenty-five conferences being held throughout the country to plan strategy for an intensive campaign for protection of the American home. The general strategy call for implementing and strengthening of factors believed favorable, and a campaign against social forces inimical to the American home. Among other forces the part alcohol plays will be examined closely as one factor affecting public health, safety, an the economic welfare. The general plan has two fronts, education and stimulation of community action.

All Christian women, members of the Methodist Missionary Societies in Louisiana and Mississippi, and organizations concerned with the protection of the home from subversive agencies, are cordially invited to attend and participate in the discussions.

SUSIE V. POWELL,
Program Chairman.



MISS SALLIE LOU McKINNON

ADDITIONAL SUBSCRIPTIONS SINCE LAST ISSUE

Louisiana

G. L. Shadow, Ruston	9
Rev. Carl Lueg, Hammond	2
Rev. D. W. Poole, Tallulah	4
Mrs. J. O. McMullen, Monroe	2
Rev. A. M. Wynne, Oak Ridge	4
Rev. W. H. Bengtson, New Orleans	1
Rev. J. L. Lay, Campti	1

Mississippi

John Paul Nix, Seminary	2
Mrs. H. B. Perritt, Wessons	3
Rev. R. C. Nanney, Ashland	2
Rev. A. S. Brisco, Vaiden	2
Rev. A. Y. Brown, Okolona	1
Rev. J. L. Carter, McComb	2
Rev. W. W. Bruner, Macon	3
Rev. A. M. Ellison, Brooklyn	2
Mrs. N. E. Cunningham, Vicksburg	4
Rev. W. J. Dawson, Houston	5
Rev. G. C. Gregory, Pickens	2
Mrs. J. A. Ewing, Canton	2
Rev. Frank E. Dement, Gallman	1
Rev. O. S. Lewis, Philadelphia	2
Rev. R. G. Moore, Water Valley	2
J. A. Lindsey, Pelahatchie	1
Rev. L. E. Alford, Summit	1
Rev. J. H. Grice, Vaughan	2
Rev. A. J. Boyles, Bay St. Louis	2
Rev. S. B. Potts, Sallis	2
Rev. Wesley Ezell, Silver City	3
Individual subscriptions	52

ADDITIONAL PERSONALS

Friends of Rev. J. M. Bradley, pastor at Macon, Miss., will be sorry to learn that his health is somewhat under par. He has been ordered to rest and relax from a too strenuous schedule. He is expected to be completely restored in a little while.



MRS. HELEN BOURNE

Friends of Bishop W. T. Watkins, of Atlanta, Ga., will regret to learn that he is unable to accept any appointments for a period of six weeks. Dr. Cochran, his physician, writes: "His general condition is good and he has no physical ailments to cause any alarm. Extreme overwork, together with a toxic condition, brought about by his tonsils, has done for him what overwork will do for anyone."

It is with sincere regret that we have to report the serious illness of Rev. J. O. Bennett, eighty-three years old, and a retired member of the Louisiana Conference. At present Bro. Bennett is with his daughter, Mrs. W. H. Kaufman, 704 East Fifth Street, Seymour, Ind. His health has been failing for some time and he is now confined to his bed, suffering from diabetes with serious complications.

A letter written from the bedside of Rev. W. W. Woollard on Sunday afternoon states that his condition continues critical. He received his fifth blood transfusion on Saturday and all nourishment is being taken intravenously. On Sunday he appeared to be somewhat weaker with some recurrence of congestion in his lung, but his strength was holding up surprisingly well, his heart action was good, and everything possible is being done for him as the fight continues.

Tuesday morning—We regret to say that the report from Bro. Woollard is still not favorable.

He who has lost the sense of the mystery of the eternal, has ceased to live.—Albert Einstein.

Those gifts are ever the most acceptable which the giver makes precious.—Ovid.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

THE CHURCH PEW

THE GREAT EXODUS

By Oscar J. Weberg

The last three Sundays I have not attended Sunday school. Instead, I have parked outside of the various Protestant churches in our town, to observe what goes on during the interlude between the Sunday school session and the church service.

Cars have started double-parking until the strange procession reaches back two and three blocks. The drivers are young mothers and fathers, one to a car, waiting rather impatiently to whisk their children away before the church service begins. This is the first half of the Great Exodus, and it clears out quickly.

Then follows the second half. In these cars are mothers and fathers who have brought their children to Sunday school and have actually gone into classes themselves. As soon as the Sunday school session is over, they quickly gather their offspring together and away they go, too.

I enter the church. The morning worship service is about to begin. Here is a gathering of stalwart old saints, a sprinkling of middle-aged, and a few—very few—children.

We have a new minister at our church. He has been highly trained for his work and he is a splendid chap besides. There is none better in the Conference. He has sensed the Great Exodus. His heart is almost broken. Those who need the services so very much have left. Just when will they be back? He wonders!

That great institution of Protestantism, the Sunday school, was intended as a feeder for the church, not a substitute for it. Its teachers are, as a class, well meaning, but with little training to administer the spiritual to our children. Our ministers are well trained, but the system doesn't give them a chance.

Some day some church somewhere is going to get up enough nerve to dispense with Sunday school for three months and hold church services during the Sunday school hour. The minister is going to teach a congregation, made up of parents sitting with their children, in the simple words of the Master, simple enough to hold the attention of the children and profound enough to challenge the adults. Then when the proper perspective has been established, Sunday school will be resumed in this church in its proper place, a feeder for the church service and not a substitute for it.

—The Christian Advocate, N. Y.

A LAYMAN WANTS TO KNOW

In the letter from Mr. Don M. Douglass, of Des Moines, a part of which is quoted on the Laymen's Fellowship page, he says, "If the conclusions in regard to religious publications expressed in general in Bishop Oxnam's article apply to **Advance**, every reader of **Advance**, it seems to me, is entitled to know the facts." The conclusions do apply to **Advance**, and to practically every Protestant paper of similar type. There is not a single Protestant paper today that is receiving the support that it ought to receive, or even that it would receive if it could be fairly and effectually brought to the attention of large numbers of people in our churches who would be as much interested and helped by it as are the laymen and laywomen who read it regularly and find it as interesting and necessary as Mr. Douglass has found it. This paper is, and has always been, predominantly a layman's paper. There has been no time in its long history at which laymen were not greatly in the majority among its readers. This is so at present, and in normal, pre-depression years the proportion of lay to ministerial readers was more than four to one. How can this paper gain wider attention and circulation among laymen? Mr. Douglass has the right idea. He is troubled that in his own church a large percentage of the members do not subscribe to, or read, **Advance**. He wonders whether all the facilities in the individual church that are available are being used to stimulate the reading of the paper, and he states that he is thinking of laymen's organizations. "Every church," he says, "has a Board of Deacons and a Board of Trustees, and every Board of Deacons and every Board of Trustees should be vitally interested in securing the largest possible circulation of **Advance**, as a stimulant for the growth of intelligent congregationalism in their own organization." Naturally, **Advance** approves these sentiments, and they suggest the only way in which the goal that Mr. Douglass proposes, and that is so near to our own hearts, could be attained. The religious paper of today has not the financial resources or the means for adequate promotion. It depends almost wholly upon the good will of its readers and upon church organizations to make it known and to promote it. The paper is not in any sense a personal organ or a sectional enterprise. It belongs to the whole fellowship of Congregational and Christian churches. There was a time when **The Congregationalist** was a private and a very profitable enterprise. That was before the rise of the secular magazines—when advertising was a profitable source of income in all religious papers, but when such papers accepted and published a large amount of advertising of a sort that would not be accepted today. A distinguished man in our fellowship once told the present editor that he had lost his entire life savings through dealings with a firm which for years had advertised in **The Congregationalist**. The paper, no doubt, had carried that advertisement in good faith, but such an experience indicates why the religious press should not accept many forms of advertising, even if they were available. A denominational paper is not, and should not be, a profit-making enterprise. But if it can attain a sufficiently wide circulation to pay its own way, the subsidies which usually have been found necessary for its maintenance in all denominations can be used for other benevolent purposes. Zeal and interest, such as Mr. Douglass has manifested, in every church and in every denomination, could soon make the religious press a power in the land. It is the Protestant constituency that, in the main, is failing. The Roman Catholics of this country have built up an able and powerful press with wide ramifications. Instead of merging and eliminating papers, as the Protestants have done, they are constantly extending the range and number of their publications. Editors cannot solve the problems of religious journalism, nor can boards and committees. Our churches need an adequate religious press today more than they ever needed it before, and it can be built up and maintained only by the wide and active interest of laymen. Will laymen everywhere, and particularly Boards of Deacons and Boards of Trustees, accept their responsibility in response to a layman's appeal.—Editorial in Advance.

WHAT NOW, FELLOW-TRAVELLER?

By Bishop Francis J. McConnell

Among the most interesting features of the present world mess is the plight of many high-minded liberals who, until just a few weeks ago, were looking upon Russian communism as the type of social organization which all nations, including the United States, should take as a model.

The Hitler-Stalin pact was a terrific jolt to these liberals, but that was accepted more or less as a necessary political move on Russia's part. Then came the invasion of Finland, and the revelation of much going on in Russia that could not be fitted into any decent scheme of things at all.

We had all known of the Russian purges, the Russian reign of terror, the denial of political rights, and much besides, but we were told by the liberals that all these were mere secondary incidents which would be "lopped off" when communism once got well established. At least that was the way more than one communist fellow-traveller explained it.

Now that the disillusioned are getting over their bewilderment, they are asking: What can we now do for a social ideal to look forward which to aim? It is to the credit of the fellow-travellers that they do not think of Fascism or Nazism as holding out any hope for a better social order, but with Russian communism so terribly self-revealed, they do not know whither to turn. Probably some will just sink down into being disgruntled soreheads, but not many. Most of them are too earnest and too vital for that.

Why Not Try Democracy?

Why should they not try Democracy as a social ideal? Our political procedures here in the United States are not much to boast of, but we don't have "lop off" purges or sentences of exile to Siberia, or the use of professional liars.

The holder of the communist ideal rightly says that the inadequacy of American Democracy is in its undemocratic economic aspect. He admits that, politically speaking, we have a measure of democracy.

Suppose we concede the largest justifiable measure of fault in our Democracy even on its political side; suppose that we admit that masses of voters are politically indifferent and that because of this indifference industrial despots capture and use politically democratic means for oligarchic purposes. Nevertheless, it is significant that industrial despots do realize that they have to use political means, and that they know that at any moment an aroused public opinion may, by political means, put any dictatorship out of business.

Make the defects of political method as numerous and as large as any critic of American institutions pleases, is not a political method better than the use of physical force to bring about social change? Is there anything worse at the present hour than the reliance on force as a means of social change? Is it possible to fit the doctrine that spiritual ideals can be advanced by war methods into any program of true democracy?—Michigan Christian Advocate.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

Mrs. G. W. Dameron, Conference Superintendent of Bible and Mission Study, sends the following instructions which she has received from Mrs. Helen Bourne, of the Council:

"Right now, we want to begin our promotion of the church-wide study: **Methodists United for Action,** by John R. Mott. The book and the **Suggestions to Leaders** are off the press, and may be ordered from the Education and Promotion Department, General Section, Board of Missions, Doctors' Building, Nashville, Tenn., for 25 cents.

"The plan for this study will be as heretofore: The pastor is responsible for a School of Missions, or a church-wide class, and the members of the Woman's Missionary Society, along with other groups, will take a part and cooperate in any way requested by the pastor. If the Society wishes this class to count as one of the two mission study classes receiving **recognition on the Efficiency Aim,** the members must read the text, participate in class discussion and assignments as called on by the teacher. One of you may even be asked to teach the class. The pastor does not have to teach every class in his School of Missions, and he may need the women. The thing to remember is that it is not a woman's class, but a church class under the direction of the pastor, and the Woman's Missionary Society counts it as one of their classes when taken **with the church** as they would in the Society.

"We do not particularly encourage seeking Special Council Recognition for these church-wide classes. This may be done **only when the pastor wishes to have such a class and when he sees that our requirements** are met. If he and the members of the class are interested in having that kind of class, they will need the application blank **ahead of time to see what is expected.**

"If such a class is attempted, Miss Hastin's **Suggestions to Leaders** and the extra materials referred to must be used, assignments and activities must be done, correct methods used, and the time element observed just as in our regular Special Council Classes."

* * *

The hearts of Methodist women have been saddened over the death of Mrs. D. B. Carre, for many years a leader in the Woman's Work of this Conference. She was Conference Secretary for eight years, and was an active and prominent member of the Woman's Missionary Council.

At the time of her death, she was a member of the boards of Scarritt College, St. Marks Community Center, and MacDonell French Mission School. Most of her time was spent in work for these Institutions.

She was looking forward with keen interest to the coming of the Woman's Missionary Council to her church and her city, and it was her earnest hope that she might live until this did take place. Our deepest sympathy goes out to her children and loved ones.

* * *

The sympathy of the women of Louisiana also goes to our Conference President, Mrs. George Sexton, Jr., in the loss of her brother, Mr. Bernard Baldwin, of Lynchburg, Virginia. Mr. Baldwin was an outstanding layman of the Virginia Conference, and was a delegate to the General Conferences in Jackson and in Birmingham. Mrs. Sexton has recently returned from a trip to Virginia, where she spent a number of days at the bedside of her beloved brother.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

We quote the following from a letter issued by Mr. O. B. Taylor, director-counsel of the state committee "Friends of Temperance":

"1. The legislative situation grows more tense. Vigorous efforts will be made to secure additional revenue by legalizing the sale of hard liquor. Gov. Johnson, in a courageous statement, has stated he will not sign a hard liquor bill, and in this position he deserves support. Please get many citizens of your county to, through personal contact and letters, request your Senator and Representatives to affirm the attitude taken by the Governor; to assure him they will support his position on the liquor question, and that there will be no wavering whereby hard liquor will be legalized to secure revenue.



MRS. GEO. S. SEXTON, JR.

"2. It is vitally important that full county committees be organized in every county, in order to conduct an educational campaign for temperance observance and law enforcement. Your county cannot be organized from Jackson, but you or someone you will interest can easily assemble a group and organize the county with less than one hour of work. Our boys and girls are worth this effort.

"3. H. B. 280, which would legalize the sale of hard liquor in counties having National Cemeteries and National Parks (applicable to only two counties), is a bill which should be killed.

"With a united, state-wide organization, we can break the strong-hold the liquor traffic is gradually getting on this state."

For any information address Mr. Taylor, 211 Deposit Guaranty Bank Building, Jackson, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

World Outlook

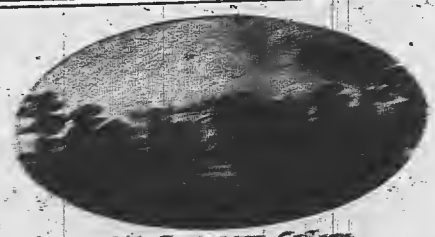
A recent report from World Outlook, Nashville, Tenn., brings encouraging news about World Outlook subscriptions in the North Mississippi Conference. It is evident from this report that women are beginning to realize how they have neglected to direct their attention to some phases of missionary education. In one district ninety-nine women decided to join those most interested in learning of world needs and in studying of our broader fields of service in the Methodist Church. Can we measure the result of inspiration received in this district alone? The possibilities for growth can only be measured by the amount of knowledge and inspiration received in ninety-nine homes of North Mississippi. This number is sufficient to start a far-reaching revival that might spread to the uttermost ends of the earth.

Growth in World Outlook subscriptions has been slow since the beginning of the depression, when missionary women cut their official missionary magazine from the list of those coming into the home. In 1924 the North Mississippi Woman's Missionary Society had 4,814 members, with 1,356 reading the Missionary Voice. In 1938 the W. M. S., of the North Mississippi Conference, had 6,484 members with 1,446 members subscribing to World Outlook, an increase of 90 subscriptions in 15 years, with an increase of 1,670 members. When we consider that this represents one Outlook to every 18 and five-ninths people, can we wonder that our growth has been no faster. Many members of the Missionary Society do not attend all of the program meetings, and an even greater number are never at the Mission Study classes. So, unless they have the Outlook from which to receive inspiration and information, they cannot be very missionary-minded.

Now that we are assured of the continuation of the World Outlook as our official magazine, will you not become one of those church members who are determined to make our great church one of the strongest missionary agencies in the world? May we seek the knowledge, power and inspiration that comes from information, and pledge ourselves to a greater service throughout the coming year? If you do not wish to be one of God's heralds yourself, and if you are financially able to do so, will you not look about you and find someone who would make a better worker if she had the best of missionary material to help in promoting missionary education? My slogan for the year 1940 is, "Each one win one." I am urging all to become interested to this extent in promoting God's Kingdom. It can be done. Let us do it now.

MRS. C. A. PILKINTON,
Conf. Chairman, World Outlook.

The parson had been preaching an hour and a half on the immortality of the soul. "I looked at the mountains," he said, "and I thought, 'Mighty as you are, you will be destroyed, but my soul will not.' I gazed at the ocean and cried, 'Vast as you are, you will eventually dry up, but not I.'" And then he wondered why a titter ran through the congregation.—Advance.



Old Centenary College

CHRISTIAN EDUCATION

These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.

CHURCH SCHOOL LESSON
MARCH 10, 1940

By Rev. W. C. Newman

TRIUMPH THROUGH SURRENDER

Lesson Text, Matt. 26:30-56

Golden Text: Not as I will, but as thou will.

The mystery of the cross is not greater than the mystery of Christ's agony in the garden of Gethsemane. The pain of the nails in his hands and feet on Good Friday was not more real than the anguish of His soul on this night before His death, when He was so "exceeding sorrowful," that his sweat became, as it were, "great drops of blood."

The disciples could not fully understand that, nor enter into it with Him. Neither can we. We are not good enough. But we must try. For to the extent that we strive to understand, and to the degree that we share that anguish, we shall become His. No more, no less.

The Conquest of Human Desire

First of all we must understand that it was always within His power to escape the cross. There was no compulsion laid upon Him except the compulsion of His own inner life. Even as late as this He might have turned away from crucifixion. The very thought is intolerable to us now. But it is true.

As a human being the desire to live, the desire to be loved and understood, the desire to succeed, the desire to avoid pain must have been very strong in Him. As a Jew His desire for His people must have been passionate. A sensitive soul, the desire to avoid cruelties must have moved Him.

Short days before He had said to the disciples, "Be of good cheer, I have overcome the world." It was true. But had He overcome Himself? Early in His ministry He had met and vanquished temptation in the wilderness. Often He had renounced honor and power for the sake of the Kingdom. But here was the crucial fight, the decisive battle of His soul. How would He come out in that?

The Conquest of Doubt

Must He not have doubted that night? Is it not often more difficult to believe when darkness surrounds us? He had based His whole life on the doctrine of love, but now love seemed altogether too weak a weapon with which to face His enemies. He had lived in rapturous intimacy with God, but was that faith justified? He had calmly announced Himself to be the Christ, the Savior of the world. Had He been presumptuous in this? What would happen to His disciples if He died? What would become of the Kingdom if He died? Who would carry on if He died?

Surely all of these questions, and more that we cannot understand, must have crowded in upon Him. He had done no wrong. Yet He was about to be crucified. Small wonder if a part of His battle was against doubt.

The Conquest of Loneliness

Who can imagine His feelings as He looked upon the sleeping disciples? He had met the temptation alone. Alone He would meet the cross. It was not that He feared to die. If that were all He were less than Socrates bravely drinking the hemlock. But it was that intolerable sense of having no one to share His Christhood, into which entered all the suffering and sin of all humanity, who in turn could find no comfort for sorrow, no salvation from sin, if He failed in that Christhood. There was none to be Christ with Him. He was utterly alone in that.

Victory Through Submission

In such war as we humans are best acquainted with, the spoils go to the victor, the shame and suffering to him who surrenders. The "surrender" was a term that was often spoken most sorrowfully by our Southern fathers. It was the symbol of defeat. It described a "lost cause."

But in Gethsemane it was surrender that brought victory. For desire and doubt and loneliness are not vanquished by hand-to-hand conflict. When conquered only by strong wills they return again and again to plague us. They are mastered only by surrender to something far higher than they.

Jesus surrendered to the Highest Person and to the Highest Cause in the universe. He surrendered completely to God. That need is very great in us. Preachers, laymen, all—the way to victory is the way of surrender.

Absolutism has had a rebirth, it is again in the ascendant; and it is more vigorous, powerful and cruel than at any time since Europe emerged from the savage state.

—Judge W. M. Cox.

THE CROSS

The cross is the symbol of Christian religion, and the only refuge for the penitent sinner. For there Christ shed his life-blood to redeem a fallen world.

Jesus said: If any man will come after me, let him deny himself and take up his cross daily, and follow me. (Luke 9:23.)

There are innumerable sins that curse the world, but the root of them all is self. Self caused Peter to deny the Lord, and has caused myriads to lose their souls. Thus it behooves those who are Heaven-ward bound, to deny themselves and follow on to Calvary, where the selfish nature is put to death.

One's cross may be heavy to bear, but picture the pale, weary Saviour sinking under the heavy cross. Yet He went on and bore it all, that we might have eternal life.

How many times the Christian will resolve to crucify the selfish nature, but anon, self appears. But we should press on, regardless of the heavy burden, so we may be able to proclaim as did St. Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." (Gal. 2:20.) In Gal. 5, we find "And they that are Christ's have crucified the flesh with the affections and lusts."

Isaac Watts' hymn should inspire us to press on:

"Must Jesus bear the cross alone,
And all the world go free,
No; there's a cross for every one,
And there's a cross for me.

"The consecrated cross I'll bear,
Till death shall set me free,
And then, go on, my crown to wear,
For there's a crown for me."

E. W. S.

The seemingly useless or trivial observation made by one worker leads on to a fruitful observation by another: and so science advances, "creeping on from point to point."

—Prof. Sylvanus P. Thompson.



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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar Dewitt Jones

AS FOUR MEN SAW HIM

A reader keeps asking me to inform him why only one of the four Gospels contains the account of the raising of Lazarus. I cannot answer that question. Nobody can. It is but one of several events chronicled in only one of the Gospel narratives.



Mr. Jones

That we should have the person of Jesus as seen through the eyes of four instead of one chronicler seems wise. Each of the four emphasizes a quality in Jesus' character which most impressed him. The composite picture resulting is all the more arresting.

Matthew, the former tax collector, presents Jesus as a teacher. A phrase often used by him is "He opened his mouth and taught them." There are fifteen parables recorded by him and the Sermon on the Mount in what appears to be its entirety. In this, the first Gospel, the reader is continually in the school of the greatest of teachers and the teaching function of the Christian religion is to the foreground.

Mark, a young man of parts, and evidently rather highly placed, presents vividly Jesus as a doer of mighty acts. In a series of swift, bold strokes, he paints an heroic figure, doing titantic deeds. A favorite word with this writer is "straightway" or "immediately." There is action in the second Gospel from beginning to end.

Luke, the beloved physician, stresses the compassion of Jesus, his sympathy for the ailing, the poor, and the disinherited. There is an exquisite tenderness in the third Gospel and one sees broken and ailing humanity through the eyes of the Great Physician. And it is in this narrative that there occurs the greatest short story in the world, better known as the Parable of the Prodigal Son.

The Fourth Gospel, ascribed to John the Beloved, written much later than the others, is an intimate close-up view of Jesus. John outstrips the other biographers. He presents the Nazarene as Savior. And it is well. For the time comes when we are too tired to listen to teachers; too troubled to be interested in glorious deeds; too deeply sick for compassion to cure; and we long to be lifted out of ourselves, and committed to One who is able to save to the uttermost.

(c) 1940 by Religious News Service.

UH, UH

By Rev. Vivian T. Pomeroy, D. D.

Josephus Jones is twelve years old. He is a worker. I don't mean by this that he is the hope of the school, but he is full of energy. He is a capital fellow at practical things—sweeping the yard, cleaning the cellar, tinkering with the car; and this kind of help is not to be despised, I can tell you. These are things that any parent likes.

But, to his mother's great annoyance, Josephus Jones picked up a most ugly habit. It was the constant use of the expression: Uh, Uh. This habit is a very common one, because it saves people the trouble of using words. But words help to make men civilized, and the mother of Josephus Jones wanted him to be civilized.

Mother would say: "The stores are really fascinating just now," and she would wait for Josephus Jones to reply: "I know. Isn't it marvelous how everybody likes shopping?" but instead he would say: "Uh, Uh."

Father would come home with a most thrilling story of a narrow escape he had in the car; and Mother would say: "Oh! How careless people are! What a blessing you always keep your head." But Josephus would only say: Uh, Uh."

Sister Sue would come rushing in, crying: "Jo, Jo; we're asked to the movies and we may go. Isn't it marvelous?" "Uh, Uh," Josephus would reply.

One day Father said: "Josephus, what would you say if I decided to buy that boat we hired last summer? It seems quite a good scheme to get it now."

"Uh, Uh," said Josephus.

"Then that settles it," said Father. "I won't get it. I certainly can't run the boat without a competent sailor; and a sailor who, when I say Hard-a-lee replied Uh, Uh, is no good to me."

"O Daddy!" cried Sister Sue. "But Jo will work so hard."

"Only with his hands," said Father. "I want a guy who uses his head and now and then his heart, and in that Josephus is becoming idle. If you don't use your arm, it gets weak; likewise head and heart; so goodby, boat."

Josephus went very red. He was a really good chap, and he said slowly and with some difficulty: "I wish we could have that boat, Father. I guess I could quit saying . . . er, well, you know. Will you get it, Father? Please?"

Father looked at Mother; and Mother smiled at Josephus in the way mothers have so that one feels like a hero; and she said: "I do believe Father will get that boat. Why! Josephus has made quite a long speech, and it made me think of something lovely in the Bible."

"In the Bible!" said Father. "Mercy, what?"

"Out of the abundance of the heart the mouth speaketh," said Mother.—Reprinted by special permission of the author and the Christian Register (Unitarian).

No, Mr. Preacher, you don't expound the Scriptures by pounding the pulpit.—Ex.

Someone observes that wild oats are sown in the dark. But it is well to remember that they are not harvested in the dark.—Ex.

Don't make tomorrow harder for yourself by turning over to it the duties that should be done today.—Exchange.

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FIRST CHURCH, BATON ROUGE, LOUISIANA

As part of the pre-Easter evangelistic program of the Church, First Church enjoyed special preaching services during the week of February 25-March 3. The visiting preacher this year was Dr. John L. Horton, pastor of the First Methodist Church of Memphis, Tenn. Dr. Horton brought inspiring and challenging messages each morning and evening to unusually large congregations.

The evangelistic committee did a fine piece of work in preparation for the meeting and in cooperation with Dr. Horton and the pastor, Dr. J. Richard Spann, during the meeting. Letters were written to prospective church members by business men; telephone committees functioned splendidly; cards announcing the meeting were given out in Sunday School and mailed out to the entire membership; write-ups of the night sermons appeared the following day in the morning paper. Special music was furnished by the choir under the direction of Professor David H. Pillar. A nursery was operated both morning and evening for accommodating parents of small children.

This program will continue through Easter, with follow-ups of prospect lists, visiting, classes for children wishing to join the church, Decision Day, and reception of children into the church.

First Church feels most fortunate in having had Dr. Horton for one week at least, and many of the members feel newly impelled to do personal work in winning souls for Christ.

MARY SEARLES.

THE METHODIST ADVANCE

By Bishop Edgar Blake

"The Methodists are on the people." Those of us who were present in the closing session of the Uniting Conference will never forget the spiritual thrill of that occasion. It has been my good fortune to attend many great religious gatherings in my forty-five years in the Methodist ministry, but never was I in one that had the spiritual life of that last night at Kansas City, when ten



MRS. INA DAVIS FULTON

thousand Methodists from North and South, East and West, across the Atlantic and the Pacific, pledged their allegiance to God and dedicated themselves anew to the task of establishing Christ's kingdom on earth among men.

Out of that Conference came the inspiration for the Methodist Advance now moving across our continent. Many times ten thousand have caught the thrilling vision of the Church's world task and are dedicating their lives to its achievement.

Methodism is on the march for God.

The world is desperately ill. America is ill, desperately ill, with the rest of the world.

Some months ago the "Free Press" summarized the situation in one of the most powerful editorials I have read in the press in a dozen years:

"A good many people who ought to know better are sneering at Governor Dickinson's efforts to draw attention to the religious and moral deterioration and danger of the times.

"Those who have the wit to understand what has been happening to civilization in the last decade, and particularly in the last half dozen years, and who have been watching the dizzy spin away from reason, sanity, soundness and decency, take a different attitude. They are inclined to clench their hands and pray, rather than smile.

"Both religiously and morally the modern world is very sick. There is even reason



DR. J. W. WORKMAN

to fear that it may be fatally ill and that the end of the era of humanitarianism, enlightenment, probity, freedom of thought and life, which seemed so real at the opening of the century, may be uncomfortably close.

"It may be a touch and go whether the world is to escape a new dark age.

"There must be a revival of spiritual consciousness, of ordinary social decency, and of every-day honesty in human relations—political, industrial, economic and personal; or all the progress we boast of, all our knowledge, all our great inventions will combine shortly to take us into a hell worse than any the race has ever experienced."

The situation is critical, but it is not hopeless. Human strength may be powerless to meet it, but "the Lord's hand is not shortened, that He cannot save." The power that shook the empire of the Caesars is still available. God's resources are at our disposal as in olden times. Pentecost is possible even to our day, provided we are willing to undertake a task great enough to require Pentecost for its achievement, and provided further we are willing to dedicate our powers—body, mind, and spirit—to His work as the early disciples did.

"Give me one hundred men," said Wesley, "who fear nothing but sin, and who desire nothing but God (and I care not a feather whether they be preachers or laymen), and they will shake the foundations



MRS. J. W. DOWNS

of hell and establish the kingdom of God on earth."

The Methodist Advance meetings at Flint, March 6th, and at Grand Rapids March 7th, will determine Michigan Methodism's readiness to enter the army of God to save America and the world. Drop your duties for a day, my brethren and my sisters, and come apart with the rest of us to the mount of God.

REV. L. L. ROBERTS—AN APPRECIATION

Luther Lee Roberts was born in Amite County, 1873, and died in the Methodist Hospital, Hattiesburg, Miss., February 1, 1940. Thus he lived to be sixty-seven years old.

He was married to Miss Mary Louder and to this union there were born nine children, four of whom preceded him to the great beyond, two in infancy and two in early childhood. Also Bro. Roberts and companion adopted twin girls, who are now seniors in high school.

He gave his life to the Lord and His service while he was a young person. He was a preacher of the gospel in the Methodist Episcopal Church, South, for forty-three years. I have been told that he was licensed to preach at Zachary, Louisiana, and probably preached his first sermon in the church at that place immediately afterwards.

He was a local preacher three years before joining the Conference. He served as pastor (supply) one year, and then joined the Louisiana Conference in 1899, according to Mrs. Roberts' statement to me. He was transferred to the Mississippi Conference in the latter part of 1906. During his entire ministry he served the following charges: Pineville, 1900-1902; Lecompte, 1903,1904; Jena, 1905-1906; Rankin Station, Jackson, 1907; Braxton, 1908; Flora, 1909-1912; Wesson 1913; Gibson Memorial, Vicksburg, 1914-1916; Hazlehurst, 1917-1918; Laurel, First Church, 1919-1920; Columbia, 1921-1923; presiding elder of Seashore District, 1924-1926; Canton, 1927-1928; Centenary, McComb, 1929-1930; Central Street, Hattiesburg, 1931-1932; Philadelphia

1933-1935; Prentiss, 1936-1939; Union, 1940.

It was when I was pastor at West Laurel, that I began to hear of and know about Bro. Roberts; for some of the people I served there had been members of the church where he was pastor early in his ministerial life. No praise was too great for him, was their estimation of him and his service rendered to them and their people.

He was a man who never shrank from a task assigned him. How our heart did burn within, as we listened to him tell of his experience as he asked the presiding elder for an opportunity to serve the first work he ever had, then a supply. The presiding elder told him there wasn't anything on the charge, no people scarcely, no pay, or anything. But this man of God said, there is a place to serve, is there not? Then will you allow me that privilege? And he did.

Luther Roberts made a contribution to his church and conference. He gave unstintedly of his time and sacrificially of his means to further the interests of the church where he served, also the churches of his conference. He studied to know what was best for the spirit of the conference, never forgetting any man who was capable of any trust or task worth-while, regardless how small.

For a number of years he was a member of the Board of Trustees of Whitworth College, and gave much thought and energy for the welfare of that institution, as he saw it best to do. He was loyal to Millsaps College, always lending a moral support to the school, and giving of his means in a large way, comparatively speaking.

He was a material builder. The building at Gibson Memorial Church, Vicksburg, was an achievement that he always looked upon with pride. At other places he was always on the alert that the buildings be kept in good repair. On the Prentiss charge he built a church at Bassfield, which is commodious and a credit to that small community. At Prentiss he remodeled and added to the old building that will take care of the people who will attend the Methodist church there for years to come. The buildings on that charge will stand as a monument to his ministry through the years to come.

Bro. Roberts was a very energetic man. He believed that people should work with head and hands, and this he practiced to the extent of his ability. Many days did he spend working with his hands at the task of building the churches on the Prentiss charge. He thought the plans through and how to finance the same. He left the buildings with practically no debts at all (just a small amount at Bassfield).

He was a man of strong convictions. It did not matter whom it affected, or how, if he felt that a certain thing or idea was right, he would fight for what he believed to be right, regardless of what others thought or said. Many times have I said in these last four years that if Luther Roberts was weighed and thrown into the smeltery, and then taken out, he would weigh the same. He was pure gold.

He was a man of faith. Faith in God, faith in Christ as his personal Saviour. Then faith in his brethren, which, of course, caused a bond of friendship. On the day he was released from his charge, in conversation about where he would live, he said: "I do not want to go too far from my brethren of the conference; I want to see them once in a while; I love them." More than once have I heard him say, "When God and men agree on a thing, men had better get out of the way—something is going to happen." Then we all know he was outspoken in his relations. When he was trusted with a matter confidentially, you could rest assured that it would be all right. But everybody knew where he stood on matters, for he did not mince words about it.

A shepherd's heart was his. How he did love his people and they in return loved him. When a resolution was presented at the fourth quarterly conference last year, just before Annual Conference, asking for his return, one of the men said: I need him, I cannot give him up; he means more to me than any one.

He was a faithful husband and father. Always considerate of his companion, asking Mamie what she thought about things. He educated all of his children. Then with the twins seniors in high school, he said the day before his going: If I had the twins cared for and their college training provided for, I would have no worries. One of his daughters and her husband, being present, said, we will take them and see to it. She told me the day of the interment of his body about the conversation, and added, they will go ahead with their school work.

He is with the redeemed in that place of rest and happiness that await the saints of God. Peace be to his ashes. He shall see his brethren again, as he said he desired to do.

R. H. CLEGG.

You can put it down for a fact that the mind stops growing when the head starts swelling.—Exchange.

An American negro asked his sweetheart: "Does yo' really love me, baby, or does yo' jes 'think yo' does?" "Yes, indeed, honey," she made answer. "Ah really loves yo'. Ah ain't done no thinkin' yet."—Selected.

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in the

April-May-June

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By DONALD M. MAYNARD

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WOMAN'S MISSIONARY COUNCIL

(Continued from page 5)

to be held under the present Methodist regime. After Methodist unification is consummated at the first General Conference, Atlantic City, N. J., April 24, the missionary activities of the women in the three merging denominations, Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church, will be incorporated in a Woman's Division of Christian Service as part of the Board of Missions of the united Methodist Church.

The devil does not tempt people whom he finds suitably employed.—Jeremy Taylor.



ARTHUR J. MOORE
BISHOP
METHODIST CHURCH
2146 W. GRAMERCY
SAN ANTONIO, TEXAS

November 28, 1939

Dr. Grover C. Emmons,
Editor, The Upper Room,
Doctors' Building,
Nashville, Tennessee

My dear Dr. Emmons:

My work, as you know, takes me to many of the nations of the world. Everywhere I go I discover "The Upper Room". It is really having a worldwide ministry. I have been using it as a guide for my own devotions since the first copy appeared. Recently I made a long trip on an African train, had a fifteen day ocean voyage with the possibility of submarine attack, and travelled seven thousand miles by air. Throughout all these experiences "The Upper Room" has been my companion and I cannot tell you the help it has rendered in times of loneliness and need.

You are rendering the church a great service and I want to add my blessings to you and "The Upper Room".

Sincerely yours,
Arthur J. Moore

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...law an opportunity of declar-
...to all men that the Methodists
...are people in all the world,
...that it is their full determina-
...on to continue."—John Wes-
...letter to Ezekiel Cooper, Feb.
...781.

THE LIVING CHURCH

...tian education is a reverent at-
...to discover the divinely ordained
...by which individuals grow toward
...ness, and to work with that

—Harner.

...E PRAYER-ROOM TODAY

...y that Christian men and women
...er more deeply into the meaning
...'s redeeming purpose, and that
...rts purged of bitterness we may
...t in Him. Amen.

—Selected.

No. 11.

...EW ORLEANS, LA.
...SDAY, MARCH 14, 1940.

MISS SARAH BENNETT



Above we present a likeness of the new missionary who is the gift of the Mississippi Conference to Brazil, our great sister Republic in South America. She is the daughter of Judge and Mrs. R. E. Bennett of Meadville, Mississippi.

WALLET OF THE WEEK

THE PLANET, EARTH, according to Dr. Kirtley F. Mather, of Harvard University, has been gaining weight at the rate of fifty thousand tons a day for two billion years, off of nothing but cosmic scraps—falling meteors and meteoric dust. Two observations are seemingly in order. The earth needs to take a course in reducing, and the other celestial bodies, who have been wasting, need to consult our soil erosion committee. It might help them to grow moss on their rolling stones.

* * *

FORMER ASSOCIATE JUSTICE LOUIS D. BRANDEIS is in many respects a real romance of law and court procedure. For twenty years he has schooled himself to be oblivious of time. He resolved that he would not be "a slave of time," and he put away the watch which he was wearing at the time the resolution was made, and to Mrs. Brandeis he committed the responsibility of reminding him of his engagements. At eighty-four years of age, it is said that the hours do not register with him.

* * *

THE DRAGONFLY is a recently constructed air plane whose tests were recently made at San Diego, California. It is a very small plane which can take off with little more than a fifty-foot run and can land in the same manner. It is planned for use with infantry units of the Army and is styled the "motorcycle of the air." They are to be used as liaison craft, for spotting artillery and for quick and effective communication with all parts of the Army, and especially where extensive landing fields are not possible.

* * *

IMMIGRATION REGISTRATIONS at United States consulates abroad are said to be far in excess of what is allowable under present regulations. The cause is alleged to be the disturbed condition in Europe. On June 30, 1939, more than six hundred and fifty thousand registrants were waiting their turn to enter this country. This was more than double the number registered a year earlier, and nearly half of the number were chargeable to the quota of Germany. If no more should register, it would require eleven years to receive those clamoring to be admitted. The number registered in Czechoslovakia was eighteen times the quota, and in Poland the number was seventeen times the quota.

* * *

THE SABBATH OF THE JEWS is an institution expressive of the highest and holiest ideals of the race. Its origin is obscure. Some have believed that it might have been connected with the Babylonian belief in the number seven as sacred, but the Babylonian multiples of seven were unlucky days and that eliminates it as the source of the Sabbath, which was a happy day in which there could be no funeral or mourning. It was the symbol of the perfect life of heaven, its feasting bearing the same implication, and the hospitality shown the stranger being a symbol of human brotherhood. The Jews kept this interpretation of the Sabbath until the beginning of the nineteenth century.

A YOUNG MEN'S CHRISTIAN ASSOCIATION f Negroes was recently dedicated in Greensboro, No Carolina, says an exchange. The building cost sixty-fi thousand dollars and was the gift of a Jew named Cae Cone II. It was given in honor of two Negro employe who had worked for Mr. Cone's family for thirty-eig years. One rarely finds such an example of generosi or a piece of philanthropy which has so many commen able angles as this—a Jew giving to Negroes a sixty-fi thousand dollar building dedicated to Christianity.

* * *

THE MEASURE OF AMERICAN PROGRESS is bei made impressive by radio dramatizations of the un corded romances of our early history. As one listens the swift-moving scenes from the story of the Americ spy, or meditates upon the daring and desperate explo of men who staked all upon the success of the most fo hardy ventures, it seems that such could not happen no They could not in just the same manner, but the pow that opened the channels of the air for the transmiss of truth has also the power to close or control them the interest of its own designs.

* * *

THE SIOUX INDIANS give more in proportion their means than any other churchgoers, according Bishop Roberts of South Dakota. The sons of the fie warriors, who wiped out Custer's cavalry, are now pea loving farmers, and the entire nation has been Christi ized. Nearly one-half of the twenty-five thousand Sio belong to the Protestant Episcopal Church. A few ye ago the grasshoppers devoured their crops and the continuance of the mission was discussed, but the Sio held a mass-meeting and increased their own gifts fi per cent despite their crop disaster.

* * *

CONGRESSMAN BRUCE BARTON, speaking rece before a great gathering of Episcopal laymen in Br lyn, described the country as, a nation grown weary political plans for the salvation of the individual and the country as a whole. He added: "People all across country are flocking back to the churches. What t want is spiritual food; the one thing we cannot get side the church, its great monopoly, its message of fa No matter how many bureaus we set up or how m legislation we have, the people will perish without church."

* * *

INTERNAL STRIFE IN INDIA, racial, religious, cial and political, is flaring up again. It appears to be effort to take advantage of the confusion incident to war to further the cause of Indian independence. Mau Abul Kalam Azad, a follower of Gandhi and the presid elect of the All-India Congress, predicts that the stru will take the line of "civil disobedience." Azad is the f Moslem representative to be elected president since 1 One of his chief difficulties is that the Moslems are cidedly outnumbered by the Hindus. The chaotic sit tion now existing is said to provide a wonderful op tunity for Christianity.

New Orleans
CHRISTIAN ADVOCATE

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L. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

MISS SARAH BENNETT

Among those consecrated for missionary service at the recent session of the Woman's Missionary Council, was Miss Sarah Bennett, of Meadville, Mississippi, who is the daughter of Judge and Mrs. R. E. Bennett. By tradition, temperament, training, and consecration, she is a young woman eminently fitted for the work to which she will devote her life. She comes from a section rich in Methodist history and tradition—the section around Woodville and Natchez, where Tobias Gibson, John Ford and their successors laid the foundation of the Methodism of the great Southwest. To the imperishable deeds of those Methodist pioneers, must be added the romance and fragrance of the beautiful soul of Miss Clara Christman, who fell on the outward journey to Brazil some fifty years ago. From this same section, devoted missionaries have gone out to many lands and, in a peculiar sense, the missionary fervor of this fine young woman is deepened by the noble example of her aunt, Miss Neva Newman, whose body sleeps at Kohola, on the Island of Hawaii, where she met the angels at the beginning of her missionary career. We confidently expect that in Brazil she will fully meet the high expectations of those by whom she is sent, and that her record will be in every way worthy of the best missionary traditions of her Church. Our prayers follow her for success and blessing in her unselfish task.

REV. W. W. WOOLLARD CALLED HOME

On last Thursday afternoon, in the Baptist Hospital in Memphis, Rev. W. W. Woollard answered the summons from the sky and went home to his Father's house. For more than two weeks he had been seriously ill from an attack of pneumonia with complications, which made the situation desperate from the very beginning. Brother Woollard was admitted on trial in the North Mississippi Conference, at West Point, in December, 1886, and his first appointment was Pine Mountain in the old Holly Springs District. He was received into full connection at Clarkville and was ordained deacon by Bishop Galloway in 1888, and he was ordained elder by Bishop Galloway in 1890. At the time of his death, he was serving as pastor at Rosedale, where he had served in that same relation exactly fifty years before.

Bro. Woollard was seventy-four years old, and for more than half a century he had rendered able and effective service in the Conference. He will be entitled to live in grateful remembrance for his painstaking devotion to every detail of his task. He was not only faithful in the execution of his task, but he was a student, and gave of his best for fifty-four years. He fell on the field where he toiled and he went home to receive a toiler's reward from the hand of Him whose call he had answered so long ago.

He leaves his wife, their two sons and a daughter. All the children are married and were at his bedside as he descended into the shadows of the night of death. His body was carried to Senatobia, Miss., for burial on Saturday, and there, in the company of those of his loved ones who have preceded him, the ashes of the tired Pilgrim rest.

A SQUIRT-GUN PRESS

It is very common in our section to hear the opinion expressed that the Church should have one great central organ. Occasionally we hear it said that other publicity should be confined to Conference "promotional sheets." We believe in one general paper for the whole Church and that it should be subsidized to such an extent as may be necessary to make it a journal worthy of united Methodism. We do not believe in subsidizing any other paper by the Church as a whole. Neither do we favor a Jurisdictional edition of the General Organ, nor a Jurisdictional paper as such. In our opinion it would militate against the success of our general paper and would tend to make permanent cleavage of the Church along Jurisdictional lines. We believe that we should have Conference or area organs with a constituency sufficiently large for adequate support and sufficiently small to be homogeneous in interest and for effective local coverage. We believe from experience that such an organ with a constituency of three hundred thousand Methodists, unhampered by unwise restrictions, can be made a great success financially and no less so as a journal for the interpretation of Methodism for its own area.

The suggestion of a "promotional sheet" for a conference reminds us of a time when we made a crude squirt gun out of a joint of cane. One Sunday afternoon at our home that little squirt gun promoted a rousing time for all the kids in the neighborhood, but all that we did was to empty the rain barrel and bedraggle the Sunday duds of all the youngsters who participated. Perhaps the most permanent impression was the long-remembered and stinging recollection of the chap whose "prentice han" had fashioned the harmless promotional instrument.

We look upon the suggestion of a "promotional sheet" as a squirt-gun enterprise—an instrument for bedraggling the Sunday clothes of Methodists to as little purpose as that which figured in our own childhood escapade. It is not unimportant to get before our people the program of the Church, but a purely promotional sheet will fail of that aim. It must be reinforced by the inspirational element. Conference patter from week to week would

evoke an general enthusiasm and the blueprinting of missions and movements would certainly not cause the rank and file of Methodists to crash the church doors for front seats on Sunday morning. Frankly, we do not think that we would read such speeches and we could not blame others for failing to do so. The organ closest to the living and the thinking of the local community will be read much more generally than one further removed and it should be a paper of a kind to make a real contribution to the spiritual life of the people—not a spirit-less organ to belittle their Sunday spirit and dampen the ardor of those whose faces turn toward our Methodist altars.

SPECIAL NOTICE

We desire to call attention to the fact that the offer which we made to send the Advocate to stewards not subscribing, for a trial period of five weeks, was on condition that one dollar and fifty cents be sent with the order. At the end of five weeks the steward might cancel his subscription, if he so desired, and his dollar and fifty cents would be refunded to him. We must insist upon that condition being met.

THE WOMAN'S MISSIONARY COUNCIL ENDS

On Monday the last session of the Missionary Council was brought to a close. It appears to have been a very satisfactory session. The addresses were of a high order and the outlook for the future is encouraging.

A few items were particularly interesting to us. First was that every deaconess and missionary had a very definite experience and a clear understanding of her task. We have not heard anywhere, nor at any time, statements of work and purpose more definitely related to the text or the spirit of Scripture than came from the lips of the missionaries who addressed the Council. They were all teachers in a very real sense. A second item was the splendid financial report which was made—not a cent lost on any investment of Council funds and a comfortable balance to stabilize the work in the days ahead. Think of that for a church organization!

Another disclosure which was not so comforting was the decline in missionary interest as shown by the fact that the number offering for consecration is now less than half the number offering a few years ago. One speaker interpreted this to be due, not to hostility, but to church-wide indifference. We think that this very situation should call our church people to their knees. A drive for missions will not take the place of individual and collective consecration to missions.

A COSMIC DENT

A "cosmic dent" in a star system has been discovered by an American astronomer, who says that it may have been caused by a collision which happened a hundred million years ago. Looks as if the stars may have to be equipped with non-skid apparatus or a major catastrophe may occur some day. We appreciate the belated news brought by the far-sighted professor, but he seems not to have discovered the wart on his own nose. The depression put a crimp in the earth that can be seen without a telescope and it isn't ancient history either.

Editorial Miscellany

By Dr. H. T. Carley

THE REMARKABLE RADIO

A period of more or less enforced leisure, due to i element weather and continued slight physical indispo tion, has given us the opportunity during the past f days—and nights—to listen more than usual to the c tinuous broadcasts with which the air is freighted. T experience has confirmed us in the conviction that t radio is indeed a most remarkable invention. Consid for example, some of the things it does for us:

1. It tells us about hair tonics. This is, naturally, interesting subject, for everybody has hair or has no For those who have hair, the information is specifica emphatically, and in full detail given as to how said h may be retained, beautified, and even glorified. Oh, t twenty-five years ago such knowledge had been ava able! For those who have no hair, the information likewise specific, definite, emphatic and in full detail as how to regain it. After all the radio has done for us, w are there so many bald-headed people in the world?

2. It tells us about cigarettes, tobacco and pipes. D after day, and night after night, in quip, song, story drama, the virtues of this, that, and the other brand proclaimed as if they are essential to the health, ha ness and prosperity of this and future generations. spite of the altruistic motives professed, we are alm inclined to believe that commercial propaganda is mi up with it all.

3. It tells us about pills, tablets, tonics and various sundry other indispensable aids to health and physi well-being in general. We knew that human flesh is h to many ills—but we did not know, before we listen to the radio, that a specific for every one of them available for a few cents at every store—or direct mail. Why does anybody ever die?

4. It tells us about soups, cereals, and a thousand one other good things to eat. How it makes our mo water! A half-hour by the radio is equal to a tablesp ful three times a day of a first-class tonic for jaded petites.

5. It brings to us the concatenated melodies of thousand orchestras—more or less—scattered from end of the land to the other, mostly in hotel dining ro and ballrooms. There may be a scarcity of money collateral and jobs and big men, and all that—but th is no scarcity of orchestras. The Department of Agri ture seems to be concerned about surplus crops; it mi be well for some agency to look into the surplus of chestras.

And so on. We could sit all day—and night, too, if were so minded—and listen to the programs that tel so much about things of vital importance—well, at l vital to those who have these things to sell.

But it is not all soup and symphony. Sometimes jump a rabbit out of a brier-patch—you don't care the briers, but the rabbit may be the difference betw feasting and fasting.

The most remarkable feature of the radio is the tur out device—if you don't like what you are getting, can turn the dial and hunt a rabbit.

If you are not satisfied with what you have, look something better.

WOMAN'S MISSIONARY COUNCIL

By Mrs. C. W. Turpin

The 30th annual session of the Woman's Missionary Council, of the formen Methodist Episcopal Church, South, was held at First Methodist Church, in New Orleans, March 6-11. As this was the last meeting under the present regime, the session was regarded as of unusual significance and importance. The attendance was good; there being a practically unanimous attendance of the official membership, and standing room was frequently at a premium for the night meetings.

In the well-balanced program, in the reports of officers, in the forward-looking plans formulated, it was apparent that a greater day for missions in the new united Methodist Church is about to dawn.

Although union of Methodism is to be consummated at an early date, the Council decreed that while making plans for the new set-up, the work as enterprised at present will continue normally, keeping all projects at the peak of efficiency and gradually making necessary changes and adjustments.

Advance along all lines was indicated in the reports. The pledge was not only paid in full, but many of the Conference societies overpaid their pledges. The total income from all sources for the past year was $1,143,414, as compared with $1,052,772 the previous year. Of this amount $893,726 was from the Conference Woman's Missionary Societies, an increase of $19,830 over the preceding year. Merged finances will not go into effect until 1941.

A membership increase of 8,205 members enrolled in 234 missionary societies, brought the total to 312,976 members in 8,912 societies.

Progress has been made on the fields. Both the home and foreign mission administrative secretaries emphasized the importance of personnel and stressed the need of recruiting additional workers to replace the depleted ranks and to serve in new lines of work.

Outstanding on the program were the daily noonday devotional addresses by Dr. Ivan Harold Hough, of Drew Theological Seminary, under the general theme, "Two Worlds Meet." Dr. Hough also delivered the annual sermon Sunday morning, speaking on "Good Signs of the Times."

Inspirational addresses attracted large crowds. The evening addresses centered around the place of the church in the present world situation, and some of the questions involved in the approaching unification of Methodism. Guest speakers and their themes were: Dr. Paul W. Quillian, of Houston, Texas, who had as his subject: "The Church—Its Mission in a Day of Opportunity"; Dr. John R. Mott, who spoke on "Missions in an Hour of Destiny"; Mrs. V. F. Winny, of St. Paul, Minn., corresponding secretary of the Woman's Home Mission Society of the former Methodist Episcopal Church, who talked on "Missions in the Home Field"; President M. S. Davage, of Clark University, Atlanta, had as his subject, "Living and Working Together"; President Umphrey Lee, of Southern Methodist University, Dallas, discussed "The Church—Its Mission in an Hour of Crisis"; Dr. James W. Workman, of Fayetteville, Ark., "Jesus' Word—the Mission Evangel"; and the Rev. H. W. Williams, of the Board of Christian Education, whose talk on "Inter-Board Cooperation," was illuminating and inspiring. Dr. W. G. Cram, general secretary of the Board of Missions, explained the set-up of the Board of Missions and Church Extension in the united Methodist Church, and President J. L. Cunninggim brought a report of Scarritt College, which revealed the past year as the best in the history of that institution.

Interspersing the reports and addresses of guest speakers were talks by missionaries and deaconesses, giving first hand accounts of their respective fields of service. Those delivering messages from the fields were: Misses Lillie F. Fox, Nell Dyer, Sue Stanford, Maria Gonzales, Nina Troy, Mary Lou White, Ola Callahan, foreign missionaries and the following deaconesses: Mary Lou Barnwell, Shiela Nuttall, Margaret Young, Mary Riddle, Lora Lee Pederson.

The Council opened its session Wednesday afternoon, with a memorial vesper service honoring members who had died during the past Council year. Mrs. George S. Sexton, of Shreveport, conducted the service. Leaders memorialized were: Dr. E. H. Rawlings, late editor of the World Outlook; Deaconess Elizabeth Billingsly, Deaconess Martha Lewis, and Mrs. Leila M. Carre, late of New Orleans.

Mrs. J. W. Perry, of Abingdon, Va., delivered the presidential message Thursday morning. Other officers who made reports or discharged other official duties were: Mrs. J. W. Mills, vice-president; Mrs. A. R. Walker, recording secretary; Mrs. A. M. Gates, Calendar Clerk, and Mrs. Ina Davis Fulton, treasurer. Secretaries reporting were: Miss Sallie Lou MacKinnon, foreign work; Mrs. J. W. Downs, home work; Mrs. Helen B. Bourne, education and promotion; Miss Estelle Haskin, publications; Miss Noreen Dunn, children's work; and Miss Thelma Stevens, superintendent of the Bureau of Christian Social Relations.

In an impressive pledge service the Council women pledged to raise $876,070 in 1940, an increase of $11,375 over the preceding year. The Council is also asking for its largest Week of Prayer offering during this year. The amount sought is $100,000, and on recommendation of home and foreign committees the Week of Prayer offering will go to establish and endow a chair of Christian Life and Thought at Scarritt College. The chair is to be called the Clara Tucker Perry Chair in honor of Mrs. Perry, the Council's president since 1932. The Council also launched the Carrie Parkes Johnson (Mrs. Luke) Memorial Fund, a project to provide training for rural Negro women. The fund will be raised by love gifts of friends of the late Mrs. Johnson, and those interested in this line of work. The Rev. Luke Johnson, husband of the late Mrs. Johnson, now a superannuated minister of the North Georgia Conference, made the initial gift of $300 for this fund. Another gift of $300 and some smaller gifts were reported during the session.

The Council appropriated for its work in 1941: $867,132. Adopting a report of the Status of Women committee, Methodist women will renew their plea for a larger place of service in the church, and a memorial will go to the General Conference asking for full clergy rights. Other resolutions were adopted asking President Roosevelt to stop the sale of war supplies to Japan, commending the President for his "exploratory peace moves," and commending Secretary of State Cordell Hull for his efforts "to establish a sound international economic system." Another resolution protested the "block booking" practice of the motion picture industry.

A resolution unanimously passed in the closing moments of the business session Monday, approved Nashville, Tennessee, as the location for the Board of Missions and Church Extension in the new united Methodist Church.

The consecration of ten young women, members of the June graduating class of Scarritt College, was the crown of the Council session. Consecration ceremonies at First Methodist Church brought the largest crowd of the session. Bishop A. Frank Smith, whose episcopal area includes Louisiana, officiated in the consecration ritual. Dr. J. L. Cunninggim read the Scripture and offered the prayer. Miss Mary Culler White, missionary in China for 39 years, and deaconesses Florence Blackwell and Eugenia Smith, with a service record of 34 years each, were given certificates according them the emeritus relation. The emeritus workers spoke briefly to the incoming class. Speakers from the active ranks were: Miss Annie Rodgers, representing the deaconesses, and Miss Rosa May Butler, representing the foreign missionaries. Misses Arthelia Hilleary and Eva Dean Kemp responded on behalf of the class of 1940. The group consecrated were: Deaconesses—Mary Cameron, Jackson, Miss.; Mattie Lula Cooper, Anniston, Ala.; Arthelia Hilleary, Mill Creak, W. Va.; Mabel Harrell, Bainbridge, Ga.; and Lena May Rust, Mangum, Okla. Firegn Missionaries—Sarah Bennett, Meadville, Miss., assigned to Brazil; Eva Dean Kemp, Louisville, Ky., to Japan; and Bernice Scarlett, Cleburne, Texas.; Leora Shanks, Weatherford, Okla.; and Eulalia Cook, Harleyville, S. C., all assigned to Cuba.

Following eleven o'clock adjournment Monday morning, the Council body went in motorcade to Houma, seat of the MacDonell School, where they were guests at an Evangeline Luncheon.

(Abstract of message of Mrs. J. W. Mills, of Tyler, Texas, vice-president of the Methodist Woman's Missionary Council.)

Mrs. J. W. Mills, of Tyler, Texas, vice-president of the Woman's Missionary Council of the Methodist Church, in session here March 6-11, speaking to that body Thursday morning, discussed processes, principles and problems of the unification of the Woman's Missionary organizations of the three branches of American Methodism, whose union will be consummated April 24, with the meeting of the first general conference of the merged denominations.

The women of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church,

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THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

WHAT THINK YE OF CHRIST?

By Dr. W. B. Selah

Some people do not think of Him at all. They simply ignore Him. They spend their lives as though He had never lived and taught and died on their behalf. How tragic it is! For tragedy is not always something that happens to us; often it is something that fails to happen to us. The tragedy of those who never think of Christ lies in what they miss. He offers them His gracious comradeship. But since they will not think of Him, they miss it. He offers them strength for their weakness, beauty for their ashes, peace for their distraction. But they never think of Him, so they miss all that. He would enter their lives not to rob, but to enrich, not to limit, but to liberate. "Behold, I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him, and will sup with him and he with me." He offers a spiritual banquet, but since they will not even think of Him, they condemn themselves to spiritual starvation. They drift on, all unconscious of the fact that they have missed the path of life. And that is tragic.

I.

What think ye of Christ? Some people think that He is a weakling. They have come under the spell of certain artists who have pictured Him as a pale and emaciated figure with a halo about His head. But the artists had no warrant for such a portrayal. There is not the slightest thread of evidence either in the New Testament or out of it, to show what Jesus looked like. The artists all dipped their brushes in their own unaided imaginations. Certainly there is no evidence for thinking that Jesus was a weakling. When we open the New Testament we find that the men who came in contact with Him were impressed not with His weakness but with His strength. John, the Baptist, was a forceful personality. He dared rebuke Herod for a public indecency, and he challenged the politicians of Jerusalem. What did John the Baptist think of Jesus? Pointing to Jesus he said, "There cometh one mightier than I." One day Jesus asked His disciples what men thought of Him. Peter, answering for the rest, said that some men thought that he resembled Elijah. Now Elijah was regarded as one of the mightiest prophets of ancient Israel. He was the prophet who defied Ahab, the king, when that monarch robbed a peasant of his farm. He was the prophet who single-handed routed the false prophets of Baal. The men of Jesus' day must have been impressed with His power else they would not have likened Him to the mighty Elijah. What impression did Jesus make on the rulers of Jerusalem? They were afraid of Him. Caiaphas and the high priests were so afraid of His mighty influence that they plotted His death. Pilate, clothed with all the power of the Roman Empire, trembled before Him. It is clear that the men who met Jesus were impressed with His strength.

When Jesus spoke men were deeply stirred. Some were stirred to hate Him; others were moved to love Him with an undying love. When He preached He created either a riot or a revival. His word was with power. It was not rose water; it was dynamite. It blew up old prejudices and traditions. It shook the social order of His day to its very foundations. Only a strong, dynamic personality can do that. And His words have become the moral standard of our day. True, we honor His teaching more in the breach than in the performance. Nevertheless, His words haunt us and make us feel uneasy. He has become the conscience of mankind. In our best moments we feel that we ought to order our lives and build our civilization upon His teaching. When we consider the storms that have swept across the world, when we think of all the empires that have come and gone since Jesus taught in that obscure corner of the Roman Empire nineteen centuries ago, it is amazing that men today should still be feeling the impact of His influence. Surely no weakling could cast such a spell upon the ages. Only a personality of titanic proportions could do that.

In a profound sense Jesus is the world's greatest conqueror. Alexander the Great changed the map of the world; Jesus has changed the motives of men. Caesar pushed back a frontier; Jesus has purified and enlarged the faith of mankind. Charlemagne carved out a kingdom for himself; Jesus laid the foundation of the Kingdom of God—a kingdom of justice and truth and brotherhood. Striding across the centuries like a mighty moral huntsman, Jesus prods men out of their little burrows of respectability and conventionality, and challenges their little moral codes with the splendor of His idealism. After nineteen centuries He is still converting stagnant swamps into fragrant gardens, and altering the moral climate of the world.

Forget the unwarranted pictures of the artists; forget the saccharine phrases of the sentimental evangelists; strip from Him the false robes woven by dry-as-dust dogmatists, and Jesus stands forth a regal and commanding figure.

II.

What think ye of Christ? There are people who consider Him a menace to life. Does that strike you as strange? It need not, for He was so considered by the ecclesiastical politicians of His day. Why did they crucify Him? Well, they did not crucify Him because He went about preaching on the goodness of God. They did not crucify Him for proclaiming the golden rule. They did not crucify Him because He held up sublime ideas of heaven. They crucified Him because He was a menace to their inhuman and unjust methods of making money and using power. He overturned the tables of the money changers. He challenged the temple graft. He rebuked the bigoted [illegible] riotism of his day. He ridiculed the str[illegible] laced creeds that the religious leaders t[illegible] to fasten upon men. He threatened the ve[illegible] interests of the ruling classes who were [illegible] ploiting the poor and seeking to make p[illegible] a substitute for justice. So they slew Him.

And Jesus is still a menace to many [illegible] our ways of making money and using pow[illegible] Think what a revolution would take p[illegible] if He really ruled our lives and domina[illegible] our civilization! If He ruled, man's [illegible] humanity to man would cease. If He ru[illegible] the war system, which is a barbar[illegible] method of settling disputes by slaughter[illegible] boys, would be discarded. If He ruled, t[illegible] narrow brand of nationalism which puts [illegible] economic welfare of one nation above [illegible] interests of the rest of mankind would h[illegible] to go. If He ruled, our racial prejudi[illegible] would be regarded as hideously immo[illegible] Yes, Jesus is a menace—to everything t[illegible] is inhuman and brutal, and unjust in [illegible] world. But if He is a menace to everythi[illegible] that blights life; He is, by the same to[illegible] the champion of everything that blesses [illegible] He inspires and reinforces those who [illegible] battle for a better world. He encoura[illegible] men to perform deeds of love and char[illegible] To every soul that seeks to lift the w[illegible] a little closer to right and brotherhood [illegible] says, "In as much as ye do it unto the l[illegible] of these ye do it unto me."

III.

In answer to the question, "What t[illegible] ye of Christ?" there are some who [illegible] say that He is out-of-date. His way d[illegible] and His teaching may have suited the f[illegible] century, they say, but He can have no h[illegible] ful word for the twentieth century wit[illegible] baffling and complicated problems. "T[illegible] have changed," they say. His civiliza[illegible] was pastoral; our is industrial. His civi[illegible] tion was oriental; ours is occidental. [illegible] civilization knew no science; this is [illegible] scientific age. Life was simple then; now [illegible] is complex. What has He to offer us? W[illegible] should we follow Him? Thus a great m[illegible] moderns are talking.

But after all only the external asp[illegible] of life have changed. Times have chan[illegible] but human nature has not changed. If J[illegible] had anything helpful to say to human [illegible] ture in the first century, it is still vali[illegible] the twentieth century. If He could help [illegible] to find God and to live for unselfish [illegible] poses in His day, He could do it now. [illegible] would order our lives by His spiritua[illegible] sights.

The laws by which men grow to ma[illegible] have not changed. Here is a mother [illegible] her baby boy, riding across the country [illegible] a transcontinental plane. Yonder in anc[illegible] Palestine a mother rides into Jerusalem [illegible] a donkey with her infant son in her a[illegible] What a difference! But the difference [illegible] only in external conditions. The mo[illegible] baby travels faster, but he does not [illegible] any faster. He will not reach maturity a[illegible] sooner than did the boy of the long [illegible] And he will arrive at maturity by the [illegible] processes and laws of growth, phy[illegible] mental, spiritual, that boys grew by in [illegible] cient Jerusalem. Times have changed, [illegible] the laws for growing men have not al[illegible] one whit. And here is my point. If Jesu[illegible] the first century, knew the laws by w[illegible] worthwhile development is achieved, [illegible] laws are still valid for the twentieth [illegible] tury.

Once more, times may have changed, [illegible] sin has not changed. It has changed [illegible] clothes, but not its character. Today, [illegible] the time of Pharoah, men follow a low [illegible]

(Continued in page 11)

CONFERENCE NEWS AND PERSONALS

We appreciate very much the response our request for copies of the Advocate January 18. The immediate response has pplied all our needs and this is to notify friends to that effect.

The Advocate appreciates the enthusiascommendation of Miss Bertha Guttzeit, Baton Rouge. Miss Guttzeit is an invalid dependent on her church paper for conct with her church.

Rev. J. E. Selfe, pastor at Elizabeth, La., s been well received and he thinks that work thus far is a little above the norl standard of the past. This is Bro. fe's first year in that charge.

Rev. Donald Risinger, pastor at Lutcher, , sends us a list of his stewards and inates his interest in securing a wider ading of our church literature among his ople, and in that we shall be only too ad to cooperate.

Rev. J. H. Grice, pastor at Vaughan, Miss., ites us that Bro. J. E. Bull, Route 2, ughan, has been ill in bed for more than month. We hope that he may soon be tirely recovered and able to resume his rk.

Rev. J. C. Wasson, pastor at Lambert, ss., reports progress, particularly by the tallation of a heating system for his urch. From reports reaching the office a od heating system was a necessity in that ction during the past winter.

t is with sincere regret that we record death of Mr. R. A. Myers, on March 6, Clarksdale, Miss. Bro. Myers was long a ward in the Clarksdale church and was a number of years chancery clerk of homa county.

Miss Nellie Mae Gunn, student at Newmb College, and daughter of Rev. and . E. C. Gunn, of New Orleans, received favorable commendation for her singin the dramatization of "Old New Orns," a feature of the Spring Fiesta now rogress.

We regret to learn of the illness of Rev. W. Dameron, Extension Secretary of the rd of Education, of the Louisiana Conence. Our report indicates, however, that is on the way to recovery, and we hope he may soon be entirely restored to lth.

We are glad to learn of the recovery of D. B. Raulins, district superintendent at ton, from a severe attack of flu. He ed some time from his work, but is seeking to re-establish the connections promote the progress of every interest is district.

Rev. G. A. Broadus, pastor of Philadelphia mit, says that his field offers a chaling opportunity, but that he has been ble to meet any of his appointments for time on account of the condition of roads. But despite his late start, he is ipating a rich harvest for the year.

The editor regrets to have missed the of Rev. F. J. McCoy, pastor at Lepte, La., who called while we were ab on last Friday. We appreciate his rebrance of the Advocate and we hope he will call another time and that we be fortunate enough to be in.

Our good friend, Rev. C. A. Schultz, pas at Tylertown, Miss., has had a spell of pneumonia from which he is about recovered. We are glad to know of his recovery, and we trust that better weather and brighter skies may help to make his restoration complete.

Friends of Bishop Hoyt M. Dobbs will be rejoiced to learn that he is back in Jackson, Miss., following his extended visit to Florida. Bishop Dobbs' progress toward the recovery of his accustomed vigor has been very gratifying indeed, and he is looking forward to taking up his work again at the end of his year's leave of absence.

Rev. C. W. Wesley, pastor at Canton, Miss., a loyal friend of the Advocate, reports enthusiastically concerning the outlook for this his fifth year as pastor of that church. He describes himself as a happy preacher among a devoted people, and is looking forward to great things this year.

Rev. H. L. Beasley, pastor of Sardis' circuit, reports that he has had a difficult time this winter on account of bad roads and numerous cases of illness, but that so far the parsonage has not been affected, and his work is going along in a satisfactory manner despite the handicaps under which he has worked.

In the death of Edwin Markham on last Friday, our country lost a beloved poet whose vision translated into the simple lines of "The Man with the Hoe," written many years ago, anticipated by at least a quarter of a century, a new age in human relations. He was eighty-seven years of age and he was something of a patriarchal figure among American men of letters.

We regret to learn that Rev. J. W. York, pastor at Sunflower, Miss., found it necessary to submit to an operation. We are glad, however, to note that he is making good recovery, and that the work on the Sunflower charge is making progress. Bro. York thinks that his is the best three-point charge in the Conference. He has a good number of consecrated men who make that a delightful charge to serve.

Dr. W. L. Doss, Jr., superintendent of Monroe, La., district, has followed the procession in yielding to an attack of flu. He has lost some time but is back again at his task. Bro. Doss says that a number of his charges, including Bastrop, West Monroe and Columbia, are doing particularly well in promoting the Methodist Advance and Church Loyalty campaign, and that everything has a promising outlook.

Many women from Mississippi and Louisiana, and also many preachers, attended the Woman's Missionary Council in New Orleans last week. We wish that we might list them all, but since we cannot do so we make this general acknowledgment of their presence. We are sure that they enjoyed the great addresses which were brought from time to time.

Rev. John W. Robertson, pastor at Senatobia, Miss., sends us a list of subscriptions, 33 1-3 per cent greater than the quota for his church, and, believe it or not, every single one on the list is a new subscriber. We believe that this makes a record for achievement in Advocate solicitation. Senatobia sent in its full superannuate apportionment before Christmas, and was the first charge of that Conference to do so.

NOTICE

We are planning to observe the fiftieth anniversary of the Holly Bluff church on March 31. All former pastors and presiding elders are cordially invited to be with us on this occasion. Rev. W. J. Ferguson is to speak at the 11 o'clock hour. Lunch will be served at the church. We are to have an informal service in p. m. This is an historic church, with three charter members living, and its first pastor, Rev. W. J. Ferguson, still leading a useful and active life. We are happy and optimistic in our work.

PAUL H. GRICE, P. C.

SUPERANNUATE SUPPORT

To the pastors of North Mississippi Conference:

Dear Brethren: The plan for the support of our worthy superannuates in our Conference for the present year, is familiar to all of us. As we know, the 7 per cent assessment (an amount equal to 7 per cent of the pastor's salary for last year) takes the place of any other assessment for this worthy cause. If 85 per cent of this assessment is paid it will mean a substantial increase for our Claimants, which increase, we all agree, is sorely needed. The minimum amount paid by our Conference this year is $210.00. This amount, as we all know, does not take care of the bare necessities, to say nothing of comforts of life.

This "seven per cent" assessment is not a special, but may I suggest that where this amount is not provided for in the budget, that each pastor observe "Veterans Day" at an early date, and take a special offering for this cause. (See 1939 Discipline, Par. 1313, Sec. 4.) This will get this claim out of the way of the regular Benevolences and, I believe, will yield more for our Claimants. Up to February 1st, only 51 charges had remitted anything on this assessment to the Conference Treasurer. Five charges—Greenwood, Hernando, Senatobia, Merigold and Sherard and Clarksdale—have paid the assessment in full.

A. T. McILWAIN,
Sec.-Treas., Board of Conference Claimants.

DISTRICT EDUCATIONAL INSTITUTES, MISSISSIPPI CONFERENCE

Brookhaven District—Hazlehurst Methodist Church, March 12, 10 a. m.

Hattiesburg District—Ellisville Methodist Church, March 13, 10 a. m.

Seashore District — First Methodist Church, Gulfport, March 14, 10 a. m.

Meridian District—East End Meridian Methodist Church, March 15, 10 a. m.

Vicksburg District—Port Gibson Methodist Church, March 20, 10 a. m.

For pastors, superintendents of Church Schools, chairmen of local Boards of Christian Education, workers with children, youth and adults.

When the preachers and leading citizens take the lockjaw in any prohibition campaign it will go wet. When men and women speak out fearlessly it will go dry. and if they continue courageous and outspoken the law will be enforced.—Baptist Standard.

WOMAN'S MISSIONARY COUNCIL

(Continued from page 3)

face on a larger scale the difficulties which Southern Methodist women faced when their home and foreign mission boards were merged. She counseled patience and explained that the unifying process must be continuous until the best organization possible is created out of the five missionary agencies in the merging denominations. In the new Board of Missions the work formerly done by the women of the uniting branches, will be known as the Woman's Division of Christian Service.

"This woman's organization," declared Mrs. Mills, "must be one with a united front, not five organizations nor three diverted interests, but one with autonomous divisions, with women administering who have specialized training and experience in directing the various phases of work at home and abroad. It must conserve the best values produced in the long years through former organizations; not bound by what has been done in the past and by traditions, but flexible, free to swing into harmony with the needs of the age in which the work is to be done. The new organization cannot spring forth into full grown perfection. At present all plans are tentative, subject to three vital channels of action: first to the General Conference for approval; second, to the new Board of Missions for interpretation; third, to each of us, as conferences, as auxiliaries, as individuals to make successful, or to muddle, in carrying them out.

"As the groups come together, we may expect a better informed church. We are justified in expecting a deepening of the sense of justice, a love for the whole cause, and for each group, a final disappearance of separate interests and an understanding of the meaning of a world community.

"The spiritual expectations are beyond the external union. They must be realized in an improved quality in Christian life. Will we be better Christians for being united? There is a divine goal ahead—that we may be united in Christ and in one another in a new quality of Christian living. Without this all outward acts are vain."

(Abstract of the presidential message of Mrs. J. W. Perry, of Abington, Va., president of the Woman's Missionary Council, Methodist Church, in annual session at New Orleans, La., March 6-11.

Delivering her presidential message at the first business session of the 30th annual meeting of the Woman's Missionary Council of the former Methodist Episcopal Church, South, in session at New Orleans, March 6-11, Mrs. J. W. Perry, of Abingdon, Va., spoke definitely to the representatives of a missionary clientele of 300,000 women, concerning the enlarged opportunities and the heavier responsibilities which Methodist women face in the consummation of Methodist union.

The Uniting Conference at Kansas City last May, which ratified the union of the former Methodist Episcopal Church, the former Methodist Episcopal Church, South, and the former Methodist Protestant Church, into a single denomination, which after the first general conference at Atlantic City, N. J., April 24, will begin to function as The Methodist Church, Mrs. Perry said simply "designed the pattern" for the new church, and its remains for the memberships of the three merged denominations to shape the plans and formulate the policies which are necessary to the creation of the new united church. She explained steps which had been taken, especially in the field of missions, and spoke with satisfaction of the enlarged sphere of woman's service in the new setup, and of the fact that youth will also have a voice in formulating new church legislation.

"The general outline of the Board of Missions and Church Extension, which will succeed some nine different boards and organizations in the three merged denominations, with three fairly autonomous divisions and a joint division of Education and Cultivation, has become familiar, and the Woman's Division of Christian Service is a term which will soon be as easy to use as 'The Woman's Missionary Council,'" Mrs. Perry said.

"The provision made for Woman's Work and woman's participation in the other divisions of the new Board of Missions and Church Extension are of no small moment. Other boards of the Methodist Church have also specified that women are to be included in their membership. Perhaps in no other denomination has so large a recognition been given to woman's ability to participate in administrative and legislative work. We are of the opinion that there are some signs of a changing attitude toward the desirability of men and women planning and working together. Every opportunity carries with it responsibility. Upon the women soon to be chosen as members of the Board of Missions, will rest tremendous responsibility. When one considers the vastness of the missionary enterprise of the Methodist Church, and that to women will be given approximately an equal share of responsibility for the creation and execution of the plans and policies, it is an obligation to be taken in all seriousness. The success of the new plans will depend largely upon the men and women who compose the board. The new relationship to each other and to the enterprise at home and abroad, the new methods to be put into execution, the vast amount of adjustments to be made, will require wise judgment, infinite patience, tact, creative ability and wisdom beyond human wisdom. Surely these men and women will covet the prayers of the church and should have the loyal cooperation of the entire membership.

"The Methodist Church is bringing into its councils another asset which has not been fully recognized in former days. Youth is being given a larger place in the legislative bodies and in the administrative organizations from the general boards down to the local church. We have faith to believe the young people are ready to accept this challenge and will respond to the call of a larger service.

"The union of Methodism has come at a time when the world is dangerously nearing the brink. International relations were never more disturbed; political affairs seem hopelessly entangled; industrial and economic problems grow more complex and obstinate. The forces in which men have trusted for safety and security have proved feeble and impotent. In such a situation the new united Methodist Church fares forth with a sense of immediacy and regnancy. Through the recent nation-wide Methodist Advance movement, united Methodism bears testimony to an awakened interest in the internal values of life, without which men cannot be satisfied.

"'Advance' will be the keynote of the reports which officers of the Woman's Missionary Council will present at this meeting. We record with gratitude the conviction that the women of the missionary societies have never been finer nor more loyal than during 1939. This bespeaks an interest deeper than loyalty to an organization and testifies to an allegiance to a cause born in the heart of God. Our deaconesses and missionaries have gone out as heralds of good tidings to the uttermost and to the outermost parts of the world. Through faith they have wrought righteousness, obtained promises, quenched the violence of fire, out of weakness have been made strong.

"We shall go into the new church with a deeper appreciation of our past heritage and with humble gratitude in that we have helped prepare the way for something greater and finer—the channels through which a richer and more expanded service may be rendered. There are certain essential qualities to be coveted as we face the future. We shall need courage to withstand criticisms, misunderstandings, failures and disappointments. We shall need imagination that can see that which does not yet exist—the future which may be built from this present."

(Abstract of devotional address by Lynn Harold Hough, Monday noon, March 11. Subject: Making Faith Authentic by Deeds. Text: I by my works will show my faith. James 2:18.)

The word faith is a three-faced word. It may mean the intellectual pattern which we accept. It may mean the belief by which we live. It may mean the most personal act by which we cast our past and present and future into the arms of God in utter dependence upon His grace. In either sense it is a word of far-reaching relationships and it is difficult to see how any person can speak lightly of the faith which is a mental pattern, or the

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which is the living conviction, or the faith which is vital trust.

On the other hand, deeds are tricky things. Sometimes our deeds contradict our ideals; sometimes they are too small to express the richness of our ideas; and too rarely do they succeed in being the complete and adequate expression of our deepest intentions.

Yet the wedlock between the creed and the deed is the central fact of life. When the deepest elements of our belief and the richest vitality of our personal trust in the God whose face we see in the face of Christ, find full outlet in deeds shot through by their very splendor, you have the supreme hours of life. The authenticity of our inner convictions is then nobly expressed in our later actions.

The principle is true even of God. It is the deeds of God which make God real to us. The quest for the vital and adequate creed is a constant matter in the life of the Christian. The cluster of evangelical deeds consists of all the Christian acts which together constitute a true and authentic offer of God's good gift to men. The missionary creed is Christianity itself in action.

METHODIST CRUSADERS

On Young People's Day, March 3rd, a Union Meeting was held at the Gueydan Methodist Church. This Union comprises a portion of the Lake Charles District. One hundred and thirty-five young people were present. As the guests arrived, they assembled in the Sunday School rooms and played two "Get Acquainted" games. Then refreshments were served. During the business session, the young people decided to call the Union "Crusaders." A piano solo was rendered by Mrs. Walton, of Ebenezer, La., and a vocal solo by Miss Ann Hoffpauir, of Crowley, La.

An installation of officers and a Candle Light service was held. The following officers were installed by Rev. J. P. Bonnecarrere, of Gueydan: Adult Counselor, Rev. J. Walton, of Ebenezer, La.; President, C. L. Little, of Ebenezer, La.; Vice-President, Heloise Adams, of Crowley, La.; Secretary, Jennye Harmon, Church Point, La.; Treasurer, William Wendt, Jennings, La.; Publicity Superintendent, Clara Hardie, Gueydan, La.

Our next Union Meeting will be held June 1, in Ebenezer, La.

Thanking you for your kindness to us.

Sincerely,
(Miss) CLARA HARDIE.

REV. WILLIAM WALLACE WOOLLARD

By Rev. James H. Felts

A student! A vigorous thinker. A man of definite convictions. Strong enough to stand alone, if need be, for what he believed to be right. Perhaps the best interpreter of the Pauline Epistles in his church. He followed no man servilely. Ripened by advancing years and experience in essential values, he was like a shock of wheat, ready for the harvest. He lived and served well. No smell of fire on his garments. Loved devotedly by his splendid family, honored by friends, he had a place in the heart-life of all who knew him well. He left a record of service and devotion unexcelled in the circle in which he lived and wrought. He lives in memory's storehouse as friend, coworker, devoted disciple of our Lord. May the grace of Him whom he served, and in whose service he grew rapidly as the shadows lengthened, abound in those he loved, holding them unfailingly in the days to follow.

Fulton, Kentucky.

HORNBECK CHURCH BURNS

Dear Dr. Duren: I do hate to report bad news. Our church here at Hornbeck was burned on February 10th. We had very little insurance.

This was the first church built in Hornbeck, in 1902. Rev. John Franklin was pastor.

The good news is we plan to rebuild, and everyone has such a fine spirit about it all.

Sincerely,
R. T. PICKETT,
Pastor.

MR. E. NASH BROYLES, JR., FOUND DEAD

The press reports announcing the tragic death of Mr. E. Nash Broyles, Jr., at Belle Chasse, La., brought a shock to a wide circle of friends throughout this section. He was a son of Dr. E. Nash Broyles, formerly a leader in the North Mississippi Conference, and now pastor at Park Street Church, Atlanta, Ga. He was a student in the senior class at Millsaps College, where he is said to have done good work and to have been active and popular in all student relations. At the time this was written no official report had been made and we know only that which appeared in the daily press. The body was taken to Greenville, Miss., for burial. Many friends throughout the Church will sympathize with the father and the family in their deep distress.

GOLDEN CROSS NOTICE TO THE PASTORS, NORTH MISSISSIPPI CONFERENCE

By the middle of March, samples of material and literature for emphasizing Hospital Week and making the Golden Cross enrollment, will be sent to every pastor. Please examine these samples, and in cooperation with your charge Golden Cross Director, order as much material and literature as you need for Golden Cross cultivation and enrollment.

Our Church has a challenging healing program. The Memphis Methodist Hospital is rendering a great work in the name of our Lord and our Church. Decide now to give your people an opportunity to take part in the charity work of our hospital. If I can help you, call on me.

TINSLEY B. THROWER,
Conference Director Golden Cross, North Mississippi Conference.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

The press has been giving some notice to the antics of the American Youth Congress which, it has been alleged, has in its membership a group of communists. This organization met in Washington, D. C., and some of them were so disrespectful as to boo the President and Mrs. Roosevelt and, while occupying the congressional galleries, discourteously treated the speakers on the floor in the same manner. There is a considerable amount of uneasiness in my mind about these modern youth movements, and I am seriously disturbed when I remember that Fascism is a youth movement. It seems that the youth of today is trying to take the front seat in church, state and nation. The older people, with the wisdom gleaned by experience through the passing years, are being set aside or ignored. The most serious aspect of this whole question is in the fact that our great church is involved in it. In an editorial in the New Orleans Christian Advocate, the editor sounds a timely alarm in these well-chosen words: "We have sensed the peril of such conferences in our Church." In my opinion, there is a large and imminent element of danger in these youth movements. I once saw two men driving along the highway in a two-horse wagon. The team took fright and began running away. The driver pulled back on the lines. The other man said, "Turn them loose and let them go." The result was the wagon was torn in pieces. In my judgment, that is precisely what will happen to all these youth groups and movements in church and state, unless the wisdom and experience of age holds them in check, and give them a restraining and guiding hand.

* * *

Dr. John W. Rustin, pastor of Mt. Vernon Methodist Church, in a public address, stated as a fact that while there is one divorce out of every six marriages contracted in this country, there is only one divorce out of every one hundred marriages when the couple maintains church connections. Perhaps it was these facts which inspired the author of the new divorce law which was enacted by the Unifying Conference. Did he and those who voted for it want to see the divorce rate of church people catch up with the divorce rate of those not related to the church? Sure, we of the church must keep step with the world, or we shall be left behind in the march of modern progress and our advancing civilization! At least, some church people seem to think so.

* * *

Dr. Iago Galston, of New York, says: "In many ways, the pig more closely resembles man's anatomical structure than does any other animal. Like man, the pig is found in all parts of the world, its body is comparatively hairless, its skin may be white, black, red or yellow, and it has a tarsal plate in the eyelid, and a fully developed uvula in the throat. Even in its teeth the pig is closer to man than are the anthropoid apes." Now, let the evolutionists sit up, and take notice!

* * *

Some church members will leave their churches and drive to New Orleans or elsewhere on Sunday to see "Gone With the Wind"; others are enthusiastic attendants at the movies on "bank night." What the church needs is an old-fashioned revival of religion—one that will revive the memory of holy church vows which were voluntarily assumed at the altar of the church, especially the vow with the admonition that Christians should not take any sort of "diversions which cannot be used in the name of the Lord Jesus."

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THE CHURCH PEW

LET LAYMEN STRENGTHEN THE CHURCH!

By Robert Rockwood McCormick
(A Layman)

Pastor-layman cooperation can be found in as many degrees of effectiveness as there are mathematical probabilities in the number of persons involved. Experience in interviewing both pastors and laymen on the subject of local church finances would lead one to believe however, that fully one-half of our churches are missing an opportunity to strengthen their finances because they do not bring enough imagination into the local program for securing current support.

This seems to be true almost equally of new churches in towns of 1,500 population and in old conservative metropolitan churches with two or three pastors and a budget in four or five figures.

Inquire about the churches in any presbytery, however, and you may find here and there a church far more successful than the average in maintaining a strong program throughout the years. Persistent inquiry is likely to reveal the fact that the pastor is alive to the opportunity his field affords, and that he has given the ablest men in his congregation an imaginative push—and then has given them their heads in a way to bring out their own abilities.

If any generalization is possible, it is probably safe to say that on the whole pastors are too timid and laymen are too indifferent to secure the best support. The timidity strangely enough does not always appear where it would do the most good, namely, in preventing the church from undertaking an unreasonably large building debt. Too great a burden of debt and interest makes doubly difficult the problem of current support. The old members may become disheartened while newcomers frequently hesitate to join a debt-ridden church and thus they limit the maintenance or growth of the active membership needed to finance a vital program.

No matter how indifferent or busy the laymen, they are frequently capable of developing new interests; they have abilities which have never been developed or challenged, at least as far the church is concerned. The pastor's timidity or his natural and proper caution and tact may keep him from making a direct assault upon his members even when urgent needs confront him. He need not fear, however, any danger to his leadership to his tenure when he asks his men to use their sound judgment, their tact, their persuasiveness, their salesmanship, to solve the financial problems of their own church. He must know the problems of the church—he must know the abilities of his various members, even if he is so fortunate as to be in one of those churches which "relieve the pastor of all financial matters to free him for spiritual leadership." Otherwise he may fail to provide the leadership, the imagination and the spiritual incentive needed to develop a new leader at a specific time to take the place of an aging wheelhorse.

Pastors sometimes misjudge the financial ability of their members and over-urge willing supporters who have suffered losses. In many cases the laymen of the church are better informed than the pastor as to current ability.

Active cooperation on the part of laymen is no doubt best secured when the pastor and session combine their creative efforts and lend their leadership in spiritual interests to the Board of Trustees in the service of more material matters. For only as the constituency of the church recognizes a valid spiritual force at work in the community will it respond to the appeal for financial support.

For special campaigns and for bogged down churches the boards of the church provide various kinds of financial leadership, but it is the better use of potential leadership in the individual church that offers the greatest hope of improvement.

When that leadership is slow in responding there is one resource that many discouraged church leaders may well consider. In the next town or in a nearby church there are surely dynamic and devoted men, giving time and thought and energy to their own church, who would feel it a privilege to visit and tell your people of the ways they have dealt with problems like yours. A man who has solved similar problems will inspire your own workers. Your visitor will enjoy the experience with you "as a strong man who rejoiceth to run a race."

Creative imagination and the faith that moves mountains may be found in your own church.—The Presbyterian Trihune.

METHODISM NEEDS MORE, NOT FEWER PAPERS

By J. L. Verhoeff, Editor, Laymen's Forum

A comprehensive publications program of eight million Methodists has been suggested and one of the arguments offered against such a broad program is that it would be so expensive that it could not be financed.

A church-wide weekly newspaper has been proposed. It should be devoted to the whole program of the church. Edited with foresight, it would go into 300,000 or 500,000 homes. There also should be twenty-five or thirty smaller publications, each serving an area of one or more states. These smaller papers would serve their Annual Conferences, giving details about events within the Conferences, that a church-wide or a jurisdictional publication could not handle except when the events were of church-wide importance.

To get a complete picture of the church's local and general programs, Methodists should read both types of papers; and careful study of the situation, I believe, will reveal that both could be provided under a combination subscription rate, at a cost no greater than some of the papers now published are charging.

The General Conference should give an adequate publications program a quick start by providing funds to launch a church-wide weekly without further delay, and before the General Conference of the three united churches four years hence, it should be doing much more than paying its own way. It should actually be serving the needs of Methodists.

A subscription list of 300,000 or even 500,000 is not an impossible figure for a wide-awake church of 8,000,000 members. That many subscribers at a dollar-a-year rate for the church-wide paper, would bring in $300,000 or more annually. Add to this the substantial advertising revenues which a paper of general circulation has the right to expect, and those who today are saying "it cannot be done," will be seeking ways to spend the surplus.

A good way to spend some money wisely would be to encourage Annual Conferences or even larger units, to establish church papers fitted to their local needs. **There is room in the Methodist Church for many papers than it now has. None need be discontinued, unless it is because they have not made the most of the opportunities.**

There is reason to believe there are instances where opportunities have been neglected. The February 1st issue of The Christian Advocate, Pacific Edition, contains an article on publications captioned: "What Should the General Conference Do?" The author of the article answers his own question with these words: "Not much of anything."

The significant information contained in this article is a recitation of figures which show that six weekly newspapers of the former Methodist Episcopal Church in seventeen years saw their circulation decline twelve per cent, a loss of 29,500 subscribers.

During this same period, this writer stated that six papers of the Methodist Episcopal Church, South, lost 12,000 of their subscribers. He also referred to the loss of four denominational papers, published in Boston, of thirty-eight per cent of their subscribers during the period covered by the report. It is encouraging to know that some of the papers have shown large circulation gains during the past four years.

Even so, **I cannot understand the logic of this churchman's suggestion that "not much of anything" needs to be done by the General Conference next April. Something must be done to prevent a repetition of these losses in circulation, something to enable the church publications to make gains comparable to those enjoyed by other news distributing agencies.** I may not know how to stop circulation losses for religious journals, but I do know where publishers of the city dailies look for trouble when such conditions exist in their field. Publishers look to their editorial personnel, the men who write the news and edit the papers.

The General Conference should look carefully into this matter of what publications are needed; and after having provided a plan for operations, should look to the men in charge of the publications for results.

A church-wide weekly, augmented by twice as many Conference organs as the church now has, with the best men obtainable as editors, should provide a publications program which would be of value greater than it would cost.—Arkansas Methodist.

MISSIONARY DECLINE

The "Missionary Review of the World," 70-year-old missionary journal, has discontinued publication. The reason for writing finis to that remarkable paper is, according to one of its officers, "the lack of missionary interest." The modernism and atheism of our day are definitely taking their toll. Retrenchment in mission fields, smaller extension gifts, deceased missionary interests, all are the disastrous evidences of the spiritual decline that confronts us on various sides.—Christian Action.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Dear Dr. Duren: Please put this notice der the "Mississippi Conference" head: "Send names of delegates for Conference eeting in Jackson, March 26-28, to Mrs. W. Bufkin, 741 Fairview, Jackson, Miss. Thank you.

MRS. STANLEY WILSON.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

When you are reading this your repretatives will be in New Orleans attending e thirtieth session of the Council. At the esent those scheduled to attend are: Mrs. tliff, Mrs. Neblett, Mrs. Comfort, Mrs. all, Miss Carrie Brown, Mrs. Talbert and rs. Ernest Moore. This is the last Coun- meeting and for that reason alone may interesting to some of you. If you have ver visited New Orleans now is a splen- time to do so. Natchez is along the way n. Among the speakers at Council will Dr. Lynn Harold Hough, Bishop Arthur Moore, Bishop A. Frank Smith, Dr. John Mott, Mrs. V. F. DeVinney, Dr. Umphrey e and Mr. James Workman. The business ssion of the Council will be called to order 9 o'clock, on Thursday morning, March 7.

* * *

Zone Meeting—Greenwood District

The zone meeting for the first quarter s held in the ladies parlor of the First thodist Church, in Greenwood, February beginning at 10:45 a. m. Mrs. A. Y. Sturant, of Minter City, Greenwood District retary, presided in the absence of the irman, Mrs. J. E. Ross, of Minter City. The meeting was opened with the assem- singing the Doxology. Mrs. J. M. Wyatt ducted an impressive devotional service, g as her theme, "Go-Grow." During the rice the assembly sang two hymns. "On er Ground," and "I'll Go Where You m Me to Go." "Have Thy Own Way, d," was sung by Mrs. C. L. Lomax, of enwood, who played her own accompani- nt.

uring the brief business meeting Mrs. V. Porter, of Greenwood, was appointed retary for the year by Mrs. Sturdivant. roll call was answered by the delegates n Itta Bena, Phillip, Minter City, Glen- , Cruger and Greenwood.

message from the state president was n by Mrs. Sturdivant. Splendid plans the year were reported by each society resented.

talk on Scarritt College was given by Charles W. Smith, of Greenwood, and J. L. Miller, of Greenwood, described "Chain of Missions" she attended dura recent visit in Jacksonville, Florida.

noon, luncheon was served at the h to the thirty-two delegates.

he entire program during the afternoon devoted to the Spiritual Life Retreat ducted by Mrs. R. V. Porter, assisted by Sturdivant and Mrs. Lomax, with Mrs. er offering the prayer. The subject for Retreat was: "What Does Allegiance to s Christ Mean?"

he meeting was dismissed as quietly and rently as possible.

MRS. R. V. PORTER, Secretary.

WHAT THINK YE OF CHRIST?

(Continued from page 6)

when a higher is possible, and that is sin. Today, as in the day of Joseph, jealousy sells men into slavery. The apostle Paul said that the love of money is the root of all evil. He felt that greed was the curse of his day. Well, is it not the curse of our day, too? Behind most of the crime and graft and conflict of our time is the love of money. Greed still blinds men to the glory of God and the beauty of brotherhood.

One day Jesus met Zacchaeus, who on his own confession was a greedy and unjust man. When Jesus finished with Zaccheus he was saying, "Behold, Lord, the half of my goods I give to the poor; and if I have anything from any man by false accusation, I restore him fourfold." The greedy man became generous, the unjust man just. And Jesus did it. And this Jesus who broke the power of sin in men's lives in the long ago can do it now, if we will open our hearts to His cleansing grace.

No, Jesus is not out-of-date. He still marches ahead, and His challenge to us is, "Follow me."

IV.

What think ye of Christ? I think that He is our only hope of a better world. Unless we build upon His principles and spirit, we build in vain. As Lloyd George once said, "Now it is either Christ or chaos."

The exposition which was held in Chicago in 1932, was called "A Century of Progress." As someone has said, "The hundred years which came in in 1832 and went out in 1932, came in on horse back and went out in an airplane; it came in lighted by a tallow candle and went out illuminated by electricity; it came in with man pushing a quill pen and went out with man using a power press; it came in with man speaking as did his cave-man ancestors and went out with man standing before a microphone; it came in with man making things by hand (the word manufacture comes from the Latin word manus, by hand), and it went out with man making things en masse by power machinery." Truly that was a century of great progress in material achievements. But did we make any progress in the art of living together? We improved the means by which we live. Did we improve the ends for which we live? Well, that boasted century of progress witnessed the most savage and devastating war in the annals of mankind; a war in which we dug ten million graves and put into them the flower of Western civilization; a war that cost one hundred and eighty-six billion dollars; a war that left a trail of hate and despair and cynicism across the earth. Then swiftly following upon the heels of that war, like a Nemesis, came the worst depression our world has known; a depression that engulfed both victor and vanquished.

Obviously s o m e t h i n g was wrong! Thoughtful men are saying that our trouble was that our material progress had outstripped our moral and spiritual growth. Science had taught us how to get what we want in the realm of things, but we did not know what we ought to want in the realm of social well-being. Science had created plenty of horse power, but we lacked moral power to use it for constructive ends, so we used it to destroy. Science built tall buildings, but we did not have enough high-minded men to do business in them; so we fell into the depression.

And what of the future? Will the old savage wreck the new civilization as he almost wrecked it in 1914? That depends upon his moral guides. If he continues to follow pagan teachers, the future is dark indeed. If he listens to the apostles of force and bloody imperialism, he may pull down the pillars of civilization. Isn't it about time he tried the way of Christ? It may be as Charles Ellwood suggests, "A Christian world is not only practicable; in the long run it will be found that no other world is practicable." We have tried hate, and the result has been disaster. Why not try love? We have tried the pagan doctrine of every man for himself and the devil take the hindmost, and the devil has. Why not try cooperation and goodwill? Unless the old savage can be converted to the principles of Jesus, he will destroy the new civilization which scientific progress has created.

V.

What think ye of Christ? He is the highest revelation of the nature and will of God that we have.

One day the artist Rubens went to visit a friend in his office, but the friend was not in. After waiting awhile Rubens took a pencil and sketched a picture on a piece of paper, put the paper on his friend's desk, and left the office. When his friend came in, he picked up the sketch, studied it carefully a minute and said, "Ah, Rubens has been here. Nobody else could draw like that."

As I see Jesus Christ lifting men above pettiness and vanity and selfish purposes, as I see Him taking the poison of bitterness from those who have suffered great loss, as I see Him healing the broken-hearted and giving courage to those who must face death, as I see Him drawing men up to new levels of moral and spiritual achievement, I say, God is in Christ. Nobody else could draw like that. God is in Him, for He does God's work in the world.

"So to our wondering eyes subdued,
Flesh-veiled but not concealed:
We find in Christ the Fatherhood
And heart of God revealed."

St. John's Methodist Church.
Memphis, Tennessee.

WISE AND OTHERWISE

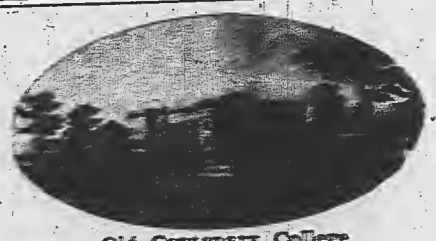
By Rev. James H. Felts

Johnson, the shoe man, says, "The richest man in the world is the healthy poor man." If he had said, "the healthy and happy," I would have known that he was talking about a superannuate I know fairly well.

"Ideology," according to one of our bishops, was incorrectly pronounced by an ex-president, and is improperly defined by a president. Socialism, Communism, Fascism, and the New Deal, to say nothing of cows, are involved. (See Feb. 2, Christian Advocate.)

If we are "dependent on our inheritance in the blood stream that is a reflection of a glorious past more than it is a matter of compelling experience," are we not like a decadent horse, "running on our impetus?"

Keep your temper, neighbor. It is not worth accepting as a gracious gift.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MARCH 17, 1940

By Rev. W. C. Newman

TRIUMPH THROUGH SACRIFICE

Lesson Text: Matt. 27:33-50

Golden Text: He was despised and rejected of men; a man of sorrows, and acquainted with grief. Isa. 53:3.

I approach the writing of this lesson with great trepidation. I know so little of either sacrifice or triumph. Like the rest of human beings, I have suffered. Like most men, I have known fleeting moments of fancied success. But of genuine sacrifice and of triumphant living I cannot speak from experience. My Christian faith has cost me nothing; my Christian living has been altogether inadequate. How, then, can I understand and interpret the sacrifice and triumph of the Son of God, who gave Himself completely for "such a worm as I?"

His Sacrifice Was Uncompelled

"My cross is heavy, but I will bear it patiently." So do we speak sometimes, meaning that we have some trouble or sorrow upon us. But trouble and sorrow are common to all men. Saint and sinner alike must meet them. That is the inevitable. It is just the price we pay for living in a world like ours. We could not escape that if we would.

But Jesus could have escaped the cross. That, to me, is the most wonderful thing I know. Knowing all the direful consequences to Himself, He "set His face steadfastly to go to Jerusalem," to become the sacrificial Lamb. I cannot ever forget that. He could have avoided that sacrifice, but He wouldn't.

He Would Not Compromise

The truth He taught, the life He lived, cut straight across the world's most sensitive spots. He soundly condemned the selfishness which has always lain at the bottom of economic systems as well as at the bottom of man's inordinate ambitions. As Tittle says, "the appearance of a prophet is always a threat to a profiteer." His parable in which a Samaritan was the hero, struck directly at the bitterest racial prejudice of His day, and was an affront to the Jews. His straightforward criticisms of the prevalent religionists and their ways brought on Him the hatred of the chief priests.

Here are three areas—money, race prejudice, and religion—in which the world requires its prophets to tread softly and to speak with caution. Into these three areas Jesus brought high standards and taught them boldly. So they tried to get Him to be more conservative. His family came once and begged Him to quit preaching such things and come home with them. Even Pilate tried to find some way to appease the mob by showing that Jesus was not as bad as they thought.

But Jesus would not compromise. Therefore, they killed Him! That troubles me, because no one ever tried to kill me. It might make some people happy to hear of my death, but my preaching, my life, have never cut to the conscience of the world so that I am persecuted. I have managed to make my preaching not too offensive to the world! Is it possible that there would be some modern martyrs if modern prophets refused to compromise?

Triumph—Not Success

Not many who witnessed His death were aware that it was a triumph. To all appearances He had failed. The electric chair, or a hangman's gallows, would not be considered a triumphant ending to a modern man's life. But we must not forget that, in Chirst's day, the cross was only the means of executing criminals.

The little gold crosses we wear today have no real relation to the cross of Jesus. They stand for respectability, His cross represented humiliation. They indicate at least some measure of affluence, His cross indicated complete sacrifice. He bore the cross; we simply wear it.

For we have confused triumph with success. Our ministry is valued by its effectiveness in satisfying our congregations. We never would think a Methodist preacher triumphant if his congregation cast him out, or threatened to lynch him. Above all things else we must succeed.

Jesus was not thus misled. Success often dies with a man. It may sometimes kill the real man. It may even be the proof of a man's selfishness rather than of his greatness. Success is not triumph. Between the two a great gulf is fixed. Jesus failed, but triumphed. We succeed, and die, leaving no eternal good as our gift to the world.

Our Cross

To grow tender at the thought of Christ's cross is good for the soul. To do nothing more is spiritual suicide. We, too, must find a cross if we would triumph. I speak not as one who has found his cross, but I am sure there is no other way to follow Jesus.

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HOW WOULD THIS DO FOR A GOAL?

By John Q. Schisler

No goal is worth much that does not represent the thoughtful choice of those who must attempt to achieve it. Therefore, in the effort which the General Board and Conference Boards of Christian Education have made to increase church school enrollment and attendance during the past few years no goals have been assigned to the churches by these Boards. The pastor and his workers in the local church school have been encouraged to study their own situation and to decide for themselves what their goal of increase during the year should be.

By all of us working together the total enrollment of our church schools has been increased by 185,000 in the last two years. We must continue this effort again this year. There are still multiplied thousands of our people in our two Southern Jurisdictions who are untouched by the teaching ministry of the Church and who never darken the door of any church. They must be reached for their own sakes and for the sake of the Church.

As a local Church Board of Christian Education or a Workers' Council faces the challenge of its own community to do something to build up its church school, it would like to have some suggestions as to a possible goal or aim of achievement. We offer as a suggestion, therefore, to be considered by each local church in the light of its own possibilities, we are proposing the following as a goal for this year:

Each church member a member of the church school. Each church school member a member of the church.

Why such a goal?

In the first place, every member of the church ought to be a member of the church school, either as an attending member or as a home member. In the second place, every member of the church school should be either an actual member of the church or a potential member of the church. Of course, the church school should not confine its efforts to increase its enrollment and attendance to persons who are not members of the church. It should reach after the multitudes who are not members of any church and it should aim at leading them into membership in the church from the beginning of their contact with the church school.

It will be easy for any church to discover what its goal is by finding what is the difference between its church membership and its church school enrollment. That difference would constitute its goal for increase in church school enrollment for the year.

How can this goal be attained?

It would seem that there are only two things necessary to be done in reaching the goal.

1. Enlist every member of the church as an attending member of the church school if possible.

(Continued on page 14)

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

DEFEATING GOD

Can the Eternal God be defeated? Temarily, yes; ultimately, no.

Judging by external things, God is often feated. As long as in- stice reigns, God is de- ted. Whenever individ- ls or institutions dis- minate unjustly against ce, class or creed, God defeated. As long as one le child hungers for ad, and there is no ad, God is defeated. long as men are willing work and can find no ployment, God is de- ted. As long as men ht to the death in the me of governments, parties, classes, God defeated. As long as poisonous gases and dly bombs are turned upon helpless men and children, God is defeated.



Mr. Jones

Contrariwise, where justice reigns, right- sness prevails, truth triumphs, brother- d becomes a reality, the Kingdom of is victorious. Little use to pray "Thy gdom come" unless we are willing to it come in our lives. It can only come that way. We have many nice theories the contrary, but the facts smash the ories to smithereens. There is a sense in ch the Word must become flesh in every an being before the hopes and dreams plans that came with the Great Nativity be realized.

here is the story of the Prophet Jere- h, who was directed to go down to the er's house and there learn a lesson of ost value. The prophet stood by while potter worked with the plastic clay. the first vessel that he made is marred he hand of the potter. There was some- g wrong with the clay. It crumbled. The r was defeated, but he tried again, and time he was successful. The clay stood test.

Then the word of the Lord came to miah saying . . . Behold, as the clay is e potter's hand, so are ye in my hand, ouse of Israel." It would seem that the nal Potter could take this faulty human and whether or not we would have it hape us into vessels fit for the Mas- use. Only it seems that the Creator not work that way. He respects the an will even when it opposes Him. But when that human will bows to His, then the Potter's art is victorious.

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KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for dren between the ages of five and by the author of "Legends of Lumb e," "Enchanted Children," and others. hese narratives reach idealistic heights ch may well prove decisive influences uiding the child mind to a better un- tanding of many worth-while things fe such as generosity, kindness, love, forbearance. $1.00

HE BEACON PRESS

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LOUD PEDAL

By Rev. Vivian T. Pomeroy, D. D.

She was a cousin of mine, and, believe it or not, her name was Ambrosina. A name like that is a handicap; but she got partly over it, for her friends called her Brosie.

When quite little, Ambrosina sang a good deal and shouted; and when anybody played the piano, Ambrosina showed signs of being pleased. She would stagger up to the piano and bang on it with her sturdy fists. So everybody said: "Ambrosina is going to be very musical."

As you may know, it is often just too bad when people decide things about us. It causes us endless trouble in our lives. If we look poetical, but really are not, or have a frame for a quarterback, but really are not interested—you know how it is.

So with Ambrosina. She was expected to be musical, but she really was not. Not specially. And that is the most difficult of roles—specially to be what specially you are not. Lots of people fall down on it. You can see them at any concert, their faces set to it, looking rapt. It is often a blow to discover that the really musical people look quite stubborn and offish—and not rapt at all. You just never can tell.

Well, Ambrosina at six was taking music lessons; at seven she had not made much progress; at ten she was definitely quite bad. But she was one of those children who decide to bluster through and cover their failures with a good deal of bluff. So whenever she went to the piano, it was a pain for those who heard her. For Ambrosina had the idea that if you make mistakes they never sounded so bad with the loud pedal firmly pushed down. Her chords crashed on to the shuddering air. In vain did her teacher protest; in vain did the suffering family complain. Ambrosina thumped and pedaled, causing acute pain to all.

So at ten years of age Ambrosina had convinced herself that she really could make quite a showing.

One day a visitor called at the house. Everybody was out but Ambrosina, who entertained him splendidly. Then she offered to play for him. He was delighted. So Ambrosina, the loud pedal down, crashed through her best piece.

When she had finished, she swung round and said: "Did you like that?"

He was a very suprising person, for he said: "No, not very much."

Ambrosina said: "Don't you like music?"

He said: "Well, I do rather; but you don't, do you?"

"Yes, I do. I'm musical," said Ambrosina stoutly.

"Oh!" said the visitor. "Really! What about drawing and painting now? Are you good at that?"

"I do like it, but I'm not very good at it." said Ambrosina.

"Magnificent!" said the stranger. "That sounds fine. I believe you'd be a success at painting. You have a go at that, and drop music."

Ambrosina was too surprised to be hurt. "But why?" she asked.

"Because," answered the visitor, smiling in the nicest possible way at Ambrosina, "the more one shouts the less anybody hears."

"Why?"

"Because the people who shout too much nearly always have nothing to say."

Before Ambrosina could ask any more, Mother came in. "What were you talking about?" she said.

"Oh!" said the visitor. "A very interesting conversation about how nobody is ever taken in for long by bluff."

"Really?" said Mother.

"Really," said the visitor.

Ambrosina did very well at her painting. People said it was "bold, but restrained."

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JOHN HOWARD

John Howard, the philanthropist and prison reformer, who died 150 years ago on Saturday, January 20, ranks high on our national roll of fame. As his memorial in St. Paul's Cathedral records, "He trod an open but unfrequented path to immortality in the ardent and unintermitted exercise of Christian charity." Free Churchmen can take special pride in him, for he was one of themselves. The Howard Congregational Church, at Bedford, is his Free Church memorial. He was one of its founders, and remained a member until his death, though, of course, it was not until after his death that the church was given its present name. He had previously been a member of Bunyan Meeting, from which with others he seceded when its minister adopted Baptist views which did not commend themselves to all its members. That Howard's action was not due to denominational bigotry, however, is shown by the fact that when on visits to London he usually worshipped in the Baptist church of which Dr. Stennett was minister. A personal experience in a French prison, following the capture by French privateers of the ship in which he was travelling, was the beginning of his campaign for prison reform. From the time of his release until his death 35 years later, he was indefatigable in the cause. He visited nearly all the prisons in the country, and his reports of the appalling conditions he found in them roused the public conscience and led to Parliamentary action to remedy the chief abuses. Howard was called to the Bar of the House of Commons and thanked by the Speaker for his self-sacrificing labours. His later years were given to foreign travel in the same cause, with the result that his name is held in as high honour in many European countries as in his own. It was while visiting the prisons of Russia that he caught the fever from which he died at Kherson, where "a small brick pyramid" marks his grave.

—Christian World.

The law is the science of being methodically ignorant of what everybody knows.

—Selected.

H. M. LANDEY

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PARKER RECOGNITION FUND

With reports covering the solicitation of ministers in only two Conferences of the Southeastern Jurisdiction included, $7,519 had been pledged as of March 1, toward the $100,000 Parker Recognition Fund of the Candler School of Theology.

In a statement covering progress of the campaign to that date, Dean H. B. Trimble made special mention of the fact that the Anderson District, of the Upper South Carolina Conference, has been the first district in the entire Church to reach or pass its assigned quota. The campaign in this district, under the chairmanship of the Rev. David A. Clyburn, has resulted in a total subscription of $675, as against a quota of $600.

The North Georgia Conference reports a total of $2,729, with district solicitation now completely under way. Kentucky Conference has been credited with $500, although general solicitation does not open until April 1. Students enrolled in the Candler School of Theology from this Conference have already subscribed 100 per cent toward the Recognition Fund.

In presenting the appeal to the ministers of the Southeastern Jurisdiction, campaign chairman Dr. Edward G. Mackay, pastor of the Atlanta First Methodist Church, emphasizes the fact that while the $100,000 fund is to go directly for endowment of the Chair of Christian Doctrine now occupied by Dr. Franklin Nutting Parker, each gift will actually contribute to a three-fold purpose: the creation of a living memorial to Dr. Parker, the release of funds now required for support of that professorship and their diversion to a fund available for the aid of needy ministerial students, and finally, will count toward meeting the conditions of the conditional grant of $2,000,000 made to Emory University by the General Education Board of New York, in connection with the development of a great University Center for service to the Southeast.

HOW WOULD THIS DO AS A GOAL?

(Continued from page 11)

2. Organize an active Nursery Department (Cradle Roll) for the babies who are too young to attend the church school, and an Adult Home Department for the adults who cannot attend or who are not yet willing to attend. (This will involve the careful selection of a superintendent of each of these departments and the ordering of the necessary literature for the members.)

3. Solicit every person in the community who is not already a member of some church school to become a member of your school.

4. Put on a program of evangelism in your church school which shall aim at leading every member of the school to become a member of the church.

5. Report your goal for increase in church school enrollment to your district superintendent.

If you want to attempt this plan in your church, write to the Department of the Local Church, 810 Broadway, Nashville, Tennessee, for free literature.

LOUISIANA CONFERENCE

Monroe District—Second Round

Gordon Ave., at Claiborne, March 17, p.m.; Q. C. April 24.
Winnsboro, March 20, p.m.
Bonita, at Jones, March 24, a.m., Q. C. 2 p.m.
Stone Ave., March 24, p.m.; Q. C. April 17.
Monroe, First Church, March 31, a.m.
Rayville, March 31, p.m.
Swartz-Girard, at Girard, April 7, a.m., Q. C. after church.
Oak Ridge, at Fairbanks, April 7, p.m., Q. C. 4 p.m.
Grayson, at Kelly, April 14, a.m., Q. C. 2 p.m.
Columbia, April 14, p.m.
Mangham Ct., at Little Creek, April 21, a.m., Q. C. 2 p.m.
Bastrop, April 21, p.m.
Gilbert, at Beouf Prairie, April 28, a.m., Q. C. 2 p.m.
Sterlington, April 28, p.m.
Columbia Ct., at Hebert, May 5, a.m., Q. C. 2 p.m.
Sterlington, May 5, p.m.
Oak Grove, at Kilbourne, May 12, a.m., Q. C. 2 p.m.
Mer Rouge, at Collinston, May 12, p.m.
Waterproof, at St. Joseph, May 19, a.m., Q. C. 2 p.m.
Newellton, May 19, p.m.
West Monroe, May 22, p.m.
Pioneer, at Forest, May 26, a.m., Q. C. 2 p.m.
Sunrise Ct., at Campbell's Chapel, May 26, p.m.
Lake Providence, June 2, a.m.
Tallulah, June 2, p.m.
Delhi, at Crowville, June 9, a.m., Q. C. 2 p.m.
Wisner, June 9, p.m.

Stewards' Institute for Stewards of Monroe District, will be held by Dr. G. L. Morelock, at First Church, Monroe, at 7:30 p. m., on March 27-29.

Institute on the work of the rural church will be conducted in the West Monroe Church, on May 8th., by Dr. A. J. Walton, beginning at 10 a. m.

District Conference will be held at Oak Grove on May 15th., beginning at 9 a. m.

W. L. DOSS, JR., D. S.

IN MEMORY OF MISS MARY RANDOLPH HENRY

Whereas, God called hence our beloved sister, Miss Mary Randolph Henry; therefore be it

Resolved, by the Woman's Missionary Society, of the Edwards Methodist Church;

That while reverently bowing to the will of Him who "doeth all things well," yet our hearts are surcharged with sorrow, and we sigh for the "sound of the voice that is hushed and the touch of the hand that is stilled";

That in the death of Miss Mary Randolph Henry, our church and this society loses a faithful and valued member, this community one held in high esteem by all who knew her, her sisters and loved ones, a true and loving companion;

That to us and to all others to whom she was dear, there is sweet solace in the knowledge that she "died in the faith," that the beyond had no terrors for her, and that when called she was fully prepared to answer: "I am ready";

That to her loved ones we earnestly pray "The Comforter" will come, and that He who was foretold as "a Man of sorrows and acquainted with grief," will so lighten their burdens of sorrow and grief, that they may indeed feel that she is "not dead, but sleepeth";

That these resolutions be spread upon the minutes of this society, a copy of them be sent to the family of the deceased, and one mailed to the New Orleans Christian Advocate for publication.

MRS. H. A. WILLIAMS,
MRS. V. J. ANGELO,
MRS. G. W. LUSTER.

MRS. CARL LEHMANN TRANSLATED

It is with sincere appreciation of faithful service, cheerfully rendered, that I write this memoir of Mrs. Carl Lehmann, of Greendale community, Roxie, Miss., charge, who passed from this world February 29, 1940.

Ever since Greendale church has been in existence, some 27 years, she has been a faithful member. At the beginning of her illness nine months ago, she remarked to her pastor that the first preaching service which she missed because of her illness was her second missed in these 27 years. For many years she has been a steward, a trustee, delegate to District and Annual Conferences, and recording steward of the charge.

The community will suffer because of the passing of this good woman. She was the patient helper in times of sorrow and sickness to many unfortunates. Many have been the times that she has informed the pas of those who were sick, in order that too, could render service in time of ne It will be truly hard for many to see why of this one's going.

The loss is ours, but the victory is he To those loved ones who will never for go these words, again so meaningful: " Lord giveth, the Lord taketh away; ble be the name of the Lord."

She is survived by her husband, Carl L mann; one son, Herbert; three daught Mrs. Jessie Allen, McNair, Miss.; Mrs. M ris Martin, Fayette, Miss.; Mrs. L French, Oldenburg, Miss.; and seven gra children.

WILLIAM FULGHAM,
Pastor.

REV. JEFFERSON HILL HAVE 1846-1940

In the death of this venerable servan God, Methodism in the Mississippi Con ence lost one of its oldest and most fa ful ministers of the gospel. He was b on July 28, 1846, the second son of J Havens and his wife, Sabra Fletcher H ens. His maternal grandfather, Henry F cher, was a local preacher and one of founders of the Red Hill Methodist Chu The Methodist tradition was strong in family and he was named for two pi Methodist preachers, Jefferson Bond Henry T. Hill. The family home w Jackson County, Mississippi, where he to manhood and lived out his more four score years and ten. He outlived a members of his own family and all of contemporaries in the local ministry o Vancleave circuit.

When Jefferson Havens was eigh years of age he enlisted in the Confed army and served until the close of war. Soon afterward he was marrie Miss Mary Janes Roberts, with whom lived in happy companionship until death four years ago. Of the seven chi born to this union only three survive, liam Havens and Mrs. Eunice Gree Vancleave; and Mrs. Ruth Kinch, of dale. There are seventeen grandchi and a number of great-grandchildren.

While Stewart Calhoun was pastor old West Pascagoula circuit, about years ago, Jefferson Havens was con one night at Mount Pleasant Church, ing a sermon by his brother-in-law, Irvin Roberts. He was soon after lic to preach, and for three score years aloft the banner of Jesus Christ first sermon was preached at Red where he first held his membership. it was removed to New Prospect C and campground and finally to Vanc after the dissolution of the New Pro Church. He was the last surviving m of the group that established this ground in 1880.

His death took place on January 25, at the family home, after an illness o weeks. Funeral services were conduct following day by his pastor, Rev. Oli of Vancleave, assisted by Rev. R. L. of Ocean Springs; Rev. C. H. Gu Biloxi, a former pastor; and Rev. Moore, of Pascagoula. Great numb sorrowing friends and relatives attend services.

Uncle Jeff has gone on to meet loved ones in that better world: Aunt Jane, his companion for nearly s years; his children, Valentine, Mrs. M Allman, Mrs. Jennie Green and Miss not only these but that noble comp local Methodist preachers on the old

eave circuit, with whom he labored around
e altars of New Prospect campground:
ev. John Flurry, Rev. A. P. Cox, Rev. Ir-
n Roberts, Rev. Lyman Roberts, Rev.
mes King, Rev. W. W. Broom, Rev. Grif-
Alexander, and all the pastors and pre-
ding elders who have gone on and who
ere at one time or another guests around
fireside.

I visited Uncle Jeff, who was a cousin of
mother, a few days after Christmas, and
nd him feeble in body but strong in mind
firm in the faith that had been his
roughout the years. He gave to me a copy
the life of Bishop Marvin, which had been
ven to him by the sainted Stewart Cal-
m. It will be a cherished possession.

J. B. CAIN.

Hazlehurst, Miss.

A BIRTHDAY IN HEAVEN

t was on April 28, 1939, that death ended
ong and sacred custom in the home of
s. A. W. Daniels, known to all as "Aunt
." Since 1915, there had been a yearly
ebration, a family reunion, at her home,
her birthday, March 17. Friends and
atives gathered from far and near to of-
their congratulations and best wishes.
en there were over a hundred gathered
er the shade of the trees to watch her
her birthday cake and to break bread
h her. It was a great and joyous occa-
n, as was any time spent in her presence.
March 17 will not find the host of friends
hered at the old home this year, because
nt Liz" is spending her birthday in
ven with her Heavenly Father and all
redeemed. Though we shall not meet
ther again on earth, forever in our
mories will linger her glad expressions
these occasions.

o attempt words of eulogy of a life spent
eautifully, so gloriously, and so bright-
would be like a small boy going forth
a tallow candle to light a golden sun-
Like a flower she bloomed and filled
world with beauty and gladness and
faded, but she left the world charged
the fragrance of her glorious and
st-like character. To know "Aunt Liz"
to love her. Some of her life-long
ds said to me just before the last serv-
"Though 'Aunt Liz' lived to be ninety
s of age, she had never grown old
gh to speak a harmful word about any-
" These words were certainly true. She
everybody and always found time and
gth to lend a helping hand.

unt Liz" had been a loyal and faithful
ber of the Methodist Church for 74
s. Her children cannot remember when
New Orleans Christian Advocate began
ng to the home, but she always loved
nd eagerly looked forward each week
s coming, reading carefully each and
page.

e was born in Washington Parish, in
where she spent the ninety years of
ife. In 1865, she was married to A. W.
els, and together they walked for more
a half-century. To this union were
thirteen children, seven boys and six
four of whom preceded her to the
al shores.

th her children and host of friends,
adly mourn our loss, but we rejoice in
gain. If she could speak to us again
birthday, I am sure she would speak
in words of the poet, Robert Free-

o, not clod beneath the grasses,
ot close walled within the tomb;
ther, in my Father's Mansion,
LIVING, in another room.

"Living, like the ones who love me,
Like you, child, with cheeks abloom.
Out of sight at desk or school books,
BUSY, in another room.

"Nearer than the youth whom fortune
Beckon where the strange lands loom;
Just behind the hanging curtain,
SERVING, in another room.

"Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold,
To a bigger, brighter room?

"Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my love is happy,
WAITING, in another room?"

Tired and weary had grown her body through the long years of the journey, but her Father in Heaven, whom she loved and served, has called her home to give her a new body that shall never grow weary nor tired through the eternal birthdays she will spend with Him.

ALTON A. McKNIGHT,
A former pastor and
grandson-in-law.

IN MEMORY OF MRS. LIZZIE JOHNSON

On January 19th "Aunt Lizzie Johnson" passed through the gate that opens the passage way from her earthly home to her abiding place.

As her pastor's wife for four years, I was close to her as she was approaching the sunset of life and her cheerful, Christian experience encouraged my heart many times as we knelt together in prayer in her home, where we met many times for our Bible and Mission Study and Cottage Prayer meetings. She loved the old songs and leaned on the promises of God.

She inquired anxiously about the progress of God's work and the welfare of her pastor's family, gladly dividing her best.

Mrs. Johnson was born 76 years ago in Grand Bay, Ala., but came from Harrisonburg to Gilbert, where she spent the last 38 years of her life, and was buried in Oakley cemetery, Jan. 21, 1940, just the day before the landscape was covered with a beautiful blanket of snow.

Her pastor, Bro. Ira W. Flowers, was assisted in the burial service by the Rev. J. C. Price.

She is survived by three stepchildren: Mrs. Ethel Pittman, of New Orleans; Miss Amy Johnson, of Gilbert, La.; and Mrs. Lee Johnson, of Oil City.

Among my host of friends acquired in my long and loved itineracy, "Aunt Lizzie" Johnson is one more gone home to give welcome when the golden gate is ajar for me.

OCTAVIA WYNN RICKEY.

CHARLEY BRYAN

On January 26, 1940, Charley Bryan, a faithful Christian and loyal worker in the Methodist Church, went home to God. He had been a member and devoted steward of Indian Village church for many years.

This writer found him a brother true, who loved his pastor and used every means at his command to advance the Kingdom of God.

In the little church of which he was a member, a revival was planned and an altar had been set up where penitents might pray through to victory. When he came into the church and saw it he began to weep, pointing to the floor he said, "Right there a number of years ago while my mother knelt by my side praying for me, I found the Lord. She has gone home, but I will join her over there some day."

With a faithful Christian companion, he established a home where Christ was honored, and from which radiated an influence that shall ever abide. To go into their home was to be reminded of the Lord's presence and of that love that was divinely given.

We shall miss him and a place is vacant that will be hard to fill, but the Celestial City seems nearer. Another happy anticipation of entering there is to renew our associations where sorrow and death shall not hang like a threatening cloud to detract from this fellowship.

May the Lord, whom he knew and served, linger near to comfort his companion left awhile on time's shore.

R. H. STAPLES.

RESOLUTIONS

In the death, on February 5, 1940, of Mrs. Leila Morey Carre, this entire community suffered a great loss.

Mrs. Carre was a woman of rare vision, tireless energy, and had a sincere interest in human welfare. The possessor of a dynamic personality, an unusual character, a willing, unselfish desire to serve in whatever capacity she could render the most valuable aid to humanity, she was constantly in demand. She was a devoted Mother, a real home-maker, a devout Christian, always loyal to her church, and a staunch defender of its faith.

Since the formation of the Board of St. Mark's Community Center in 1928, Mrs. Carre has served as its efficient treasurer.

She was secretary of the New Orleans Board of Missions and Church Extension; a member of the board of our sister Mission Project, the MacDonell School at Houma; for many years a member of the Woman's Missionary Council; a board member of Scarritt College for Christian Workers; Secretary of the Woman's Missionary Conference of Louisiana; Historian of the New Orleans Council of Church Women; a faithful worker for the Community Chest, and cited for outstanding service in 1939.

She was a public-spirited citizen, working always for bringing about the Kingdom of God on earth.

Therefore be it resolved, that the Board of St. Mark's Community Center, in executive session, February 19, 1940, extend their deepest symathy to all members of her family and express their sincere appreciation of her inestimable services in all capacities in which she served, and their consciousness of the great loss her passing has caused.

Be it further resolved, that these resolutions be sent to the family, and copies thereof be forwarded to the Board of MacDonell School, Houma, La., the New Orleans Christian Advocate, the Nashville Christian Advocate, World Outlook, and that a copy shall be spread on the minutes of the Board of St. Mark's Community Center.

Mrs. L. D. Chaffee, Chairman; Miss Mary Lou Barnwell, Mrs. L. S. Clarke, Miss Susie Lyons, Mrs. J. W. Warren, Pres., St. Mark's Board.

Age and sorrow have the gift of reading the future by the past.—Farrar.



R. N. McTyeire C. C. Gillespie J. C. Keener Linus Parker C. B. Galloway C. W. Carter W. C. Black

The New Orleans Christian Advocate

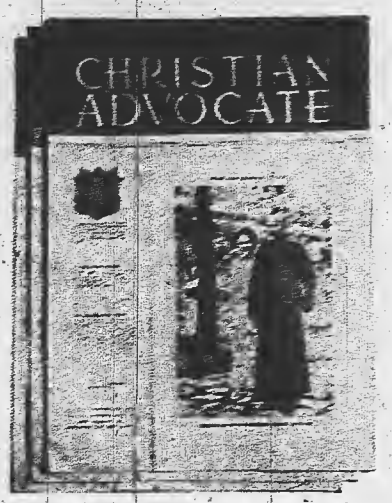
Another interesting indication which came to the office in the last few days was the renewal subscription a Louisiana layman whom we do not know and with it a list of eight new subscriptions, bill to be sent to him. D anyone imagine that this was done for sentimental reasons?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham	14	21
Sardis—Rev. J. W. Robertson	12	16

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

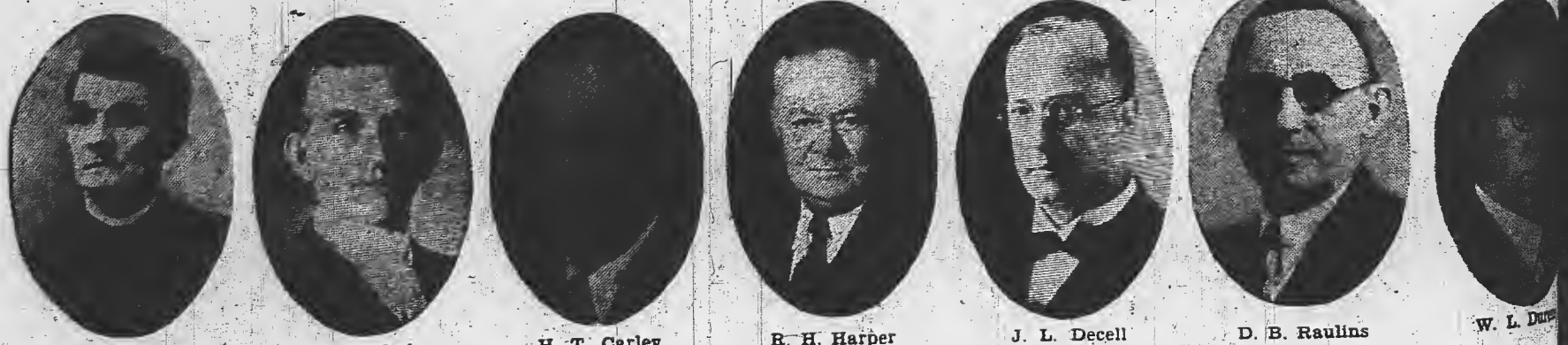
Sardis, Miss.....W. J. Cunningham, Pas
Zachary, La.....J. E. Hearn, Pas

(Reserved for your Church)

"May I tell you that your editorial page is read by me with great interest each week, and your Church Sc Lesson is invaluable as source material for my teaching of the Bible Class."—A Mississippi Woman.

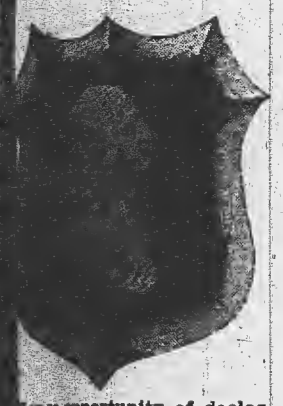
"I used 'Christian Literature' as a subject for the morning services, and then announced that the Mis ary Committee would call for their subscriptions; the enclosed list of subscribers was the result." (16 new subs tions).—Pastor.

"The chap who wrote that you are getting out a good paper told the truth. Whatever is done in Atl City about official Advocates, I hope these local papers will continue. In my opinion, Methodism needs them." (F er M. E. Church preacher).



J. W. Boswell R. A. Meek H. T. Carley R. H. Harper J. L. Decell D. B. Raulins W. L. Dur

New Orleans
CHRISTIAN ADVOCATE



...e no opportunity of declar-... to all men that the Methodists ... one people in all the world, ... that it is their full determina... so to continue."—John Wes... letter to Ezekiel Cooper, Feb. ...781.

THE LIVING CHURCH

...are traveling an unknown path. ...est man cannot tell what will be... during the forthcoming day. ...s no map of life we can consult ...ill show us the road we must ... But the child of God has a sure

—Exchange.

...R PRAYER-ROOM TODAY

...al God, in whose perfect King... ...sword is drawn but the sword of ...ness, I pray Thee that war may ...d that all people may be gathered ... soon under the banner of the ...e Peace, as children of the One ...d Father of all. May justice, ...ness and peace come speedily ...ail throughout the world through ...rist. Amen." To which we can ..."Amen!"

...orld-Wide Fellowship of Prayer.

No. 12.

...EW ORLEANS, LA.
...SDAY, MARCH 21, 1940.

INTERESTING RELICS OF EARLY EIGHTEENTH CENTURY



—(c) Temple of Religion and Tower of Peace. Used by special permission.

Bible of Peter, the Great, with Mother-of-Pearl Cross and Jeweled Chalice

WALLET OF THE WEEK

POLONIUM, an element which is very rare, is mined in northern Canada. It is so very rare that it is now valued at two million dollars an ounce. It is a radio-active element which is obtained from pitchblende. This substance is a massive black mineral which has a luster like pitch. It is also the source of uranium and radium. Chemically polonium is closely related to bismuth. Naturally its rarity and its expensiveness have made wide experimentation with polonium impossible.

* * *

THE PROGRESS OF CHRISTIANITY is shown by the fact that in 1600 A. D., non-Christian lands constituted ninety-three per cent of the earth's surface. In 1900, Christian nations had come into possession of eighty-two per cent of the earth's surface and non-Christian lands had dropped to eighteen per cent. In three centuries Christianity had become dominant and the voice of authority had shifted from the godless to the God-fearing and the God-loving.

* * *

SAUDI ARABI, in the heart of the barren Arabian peninsula, and Iran (Persia) ,are two of the most proud, independent and aggressive states of the Near East. Both of them are under British mandates. King Ibn Saud is sixty-five years old and has ruled his country for forty years. Reza Pahlevi Shah-in-Shah, who styles himself the King of Kings, is the fierce warrior-statesman who rules Iran. The ruler of Saudi Arabia is the guardian of the holy places, and Iran is the fourth oil-producing country of the world.

* * *

THE MASS PERMANENCE OF CHINA is the rock of Chinese confidence in the dark days of the struggle with the Japanese invader. After thirty-one months of unprovoked war, the Japanese boast that she would beat China to her knees is far from realized. In spite of rape and rapine and of every infamy designed for the corrupting of China, her spirit holds and the Japanese armies venture into the interior at their peril. The most that Japan is able to do is to garrison at great cost in money and in human lives the conquered eastern fringe of the mighty Empire.

* * *

THE NAVAL APPROPRIATIONS BILL now pending in Congress, provides for continuing work on eight battleships and one hundred and seven smaller ships, and for beginning the construction of two additional battleships and twenty-three smaller ships. On this subject, Mr. Frederick J. Libby, Executive Secretary, National Council for Prevention of War, says: "The people of this country need bread and jobs far more than they need more battleships and cruisers. They don't want to lose their farms and their homes. They want employment for their youth and adequate schooling for their children. There is nothing in the world situation that requires giving the American people cannon instead of bread, $100,000,000 battleships instead of constructive employment."

THE ORDINARY AMERICAN RATTLESNAKE one of the most poisonous and one of the most fear of our common reptiles. Now we learn from a report cently submitted to the Smithsonian Institute in Wa ington, that the venom of the black widow spider is ab fifteen times more potent than that of the much fea rattlesnake. The fact that the black widow is not g erally feared is due to the other fact that it is a so what rare species of spider.

* * *

THE ADVERTISING OUTLAY in the United Sta for 1939 amounted to $1,602,000,000, according to figu published recently in **Printers' Ink**. The distribution w given as: Newspapers, $525,000,000; Direct mail, $3 000,000; Radio, $170,000,000; Magazines (general), $15 000,000; Business publications, $50,000,000; Farm p lications, $17,000,000; Outdoor (billboards, etc.), $ 000,000; Miscellaneous, $34,000,000. The all-time hi was in 1929, when the total bill amounted to $2,340,0 000.

* * *

THE SHASTA RESERVOIR BRIDGE over Pit R in California, now in process of construction, will b double-decker bridge, five hundred feet above the p ent level of the river, and will be two-thirds of a m long. It will be a cantilever structure and the mater used will include nearly eighteen thousand tons of v ous grades of steel. The lower deck will carry the m line trains of the Southern Pacific Railway, and the per deck four lanes of U. S. Highway 99, and two w ways. When finished it will be the highest bridge in t world.

* * *

THE NEW SPAIN OF GENERAL FRANCO is parently an uncertain entity. News which might gi true picture of the situation is either censored or pressed altogether. Information reaching the Bure Relief for the Evangelical Churches, indicates that t are shortages of food, clothing and medicines. Protes church buildings are said to have been confiscate many places and the only evangelical school in Spa closed to students and is functioning as a relief ce Twenty-one Protestant pastors had to flee the co and are now refugees in the south of France, while fifteen pastors and eleven teachers remain in Spain.

* * *

MOODY BIBLE INSTITUTE OF CHICAGO has s uled a series of spring conferences or institutes for study of international situations, as they may be re to prophecy. These meetings to be held in April and May, begin in Massachusetts and move westward t Paul, Minnesota. We know none of the leaders e Dr. Will H. Haughton, and we cannot speak with measure of assurance as to what may be achieved b meetings. Personally, we should be glad to see some structive interpretation of our world situation, bu are not enthusiastic about a revival of ancient co versies.

New Orleans
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W. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

RELIGION AND LAW

The two most important factors in the establishment and maintenance of democracy are religion and law. The value of religion depends upon its ideals and the extent to which a people are committed to its teachings. A people without definite commitment to religion cannot have that sense of individual and social responsibility which is necessary to the development and maintenance of free institutions. But where God is recognized and is regnant in the life of a people, the principle and practice of democracy follow as the natural order of things.

On the other hand, it is through the processes of law that the good impulses of religion are systematized and brought into the pattern of free institutions—a democratic civilization. A people without law and courts of justice lack the most essential instrument for implementing the impulses of faith. As long as courts of law are uncorrupted and unshackled, liberty has a refuge and democracy will survive. But corrupted courts may be invoked to buttress the ambitious schemes of selfish and profligate men—to crush the liberties which are inherent in true democracy.

From this it follows that a democracy, of all the forms of government, should guard most jealously the purity of the faith of its people, and no less insistent should be its demand for the absolute integrity of its courts of justice. A perverted religion can have no compelling message for and can exercise no creative power over the lives of people. To a corrupted religion is chargeable the most horrible persecutions which have blackened the history of the human race, and with its sanction countless wrongs have been committed against the children of men. But it must be remembered that the holy implications of religion do not make it possible for it to become the actual executioner of its malignant decrees. With clever foresight, it defers to Caesar that unseemly responsibility. Religion which has lost its way finds in corrupt agents of justice subservient accomplices for the consummation of wicked designs. When these two foundation stones crumble the day of democracy is done.

We stand for a pure church—a church worthy in every respect to be called the bride of Christ. We would purify it of every betrayer of its Lord. In no less degree are we concerned for the unimpeachable integrity of the courts. The very intimation that a court may be lacking in honor is an offence to us. We resent even the suggestion that a court is under the control of any person or party. If a jurist should prove himself unworthy, we think that he should be addressed out of office at once. Life and liberty are too sacred in their nature and too vital to the race to be entrusted to guardians with the hireling spirit. We see no hope for a democratic civilization if the church shall fail and courts betray their trust, and in a day when world trends are away from both religion and orderly processes of justice, it behooves every liberty-loving citizen to stand firmly for these elementals of democracy.

INDIFFERENCE AND QUACKERY

There are two opposed pastoral attitudes toward people commonly classed as "neurotics"—a somewhat vague designation. In our opinion, one of the attitudes is without justification, and the other involves the use of a scientific process which requires more of skill than some of those whom we have in mind possess.

The first attitude appears to assume that neurotics are not entitled to serious consideration. In view of Jesus' ministry to demon-possessed people, we do not think that any minister has a right to push such people aside because they are somewhat troublesome. But, aside from any specific instance of dealing with neurotics, we feel sure that the spirit of the ministry of Jesus would not afford justification of indifference to them on the score of either morals or religion. Surely we have no less obligation to them than to others, even if they are sometimes a little taxing in their demands.

The second attitude is perhaps best illustrated by the clinic conducted by Dr. Leslie D. Weatherhead, of City Temple, London. As we understand it, Dr. Weatherhead is exerting every effort to use the scientific knowledge in the field of psychiatry to reinforce the message of the Church. In this he maintains the friendliest relations and is in constant touch with the very best physicians to be had. He recognizes the need for a scientific approach, but no less so his own inadequacy for dealing with "neurotics" by himself. He uses his own heart and the knowledge of the most skilled physicians in the effort to reintegrate the disturbed and disrupted personalities who come to his clinic. It is a pooling of religion and scientific wisdom in one of the most delicate of pastoral relations.

Our concern at the moment is not with Dr. Weatherhead's effort, but is with those who assume to set up a healing clinic in the name of religion, but without recognizing the absolute necessity of the psychiatric ally. We believe that such a clinic without scientific understanding of the nature of neurotic problems or the backing of scientific experience is nothing less nor more than pastoral voodooism. It simply appeals to the credulity of maladjusted people in the name of a divine office and relation. Many years ago we knew a case of a young woman who was desperately afflicted and, without the pretentions of a clinic, her pastor induced her to join with him in a prayer covenant for divine intervention in

her behalf. The pastor meant well, but in the end this young woman and her family were lost to a divine-healing cult.

As we view it, a healing clinic in the hands of sentimental and unskilled persons is one of the most dangerous commitments being practiced in the name of religion or with the sanction of a church. It simply opens a door for the practice of quackery and a sinning against sick humanity. For our part, we would prefer to be charged with spiritual ignorance rather than to be even suspected of spiritual presumption and ecclesiastical quackery.

REV. R. A. BOZEMAN MEETS TRAGIC DEATH

The tragic accident which resulted in the death of Rev. R. A. Bozeman, of Ringgold, La., and the serious injury of his six-year-old son, on Wednesday of last week, was a shock to his friends throughout the Conference. It appears that he was returning from Pleasant Hill, and at Clarence, about twelve miles east of Natchitoches, he drove on the crossing of the Louisiana and Arkansas Railway without observing an approaching train. His son tried to tell his father of the danger, but it was too late to stop the car. Bro. Bozeman was killed instantly and his son, who was pinned under the wreckage, was seriously injured.

Bro. Bozeman was a graduate of Southern Methodist University, Dallas, and was admitted on trial in the Louisiana Conference in 1919. He was a pastor with the exception of the time that he devoted himself to evangelistic work, and at the time of his death he was serving the Ringgold charge. The Advocate joins in sincere sympathy for his stricken wife and family. In due course of time, we hope to have a memoir giving details of his life and ministry.

ANNUAL CONFERENCE MEMORIALS

Of the one hundred and six memorials addressed to the General Conference, twenty relate to pension matters. In this connection, we would say that we believe that the optional retirement age for ministers should be fixed for the entire church at sixty-five years, and that there should be uniform regulation so that a preacher might not face serious loss or embarrassment by his transfer from one Conference to another. We do not believe that the Church should undertake to extend its pension provisions to include lay workers.

On other matters to which the memorials relate, we may say that we favor the elimination of every possible overhead expense, Jurisdictional boards and representatives of special interests, and we do not look with favor upon ex-officio memberships in any Conference. We believe in one central organ in one edition, and that it should be subsidized to such an extent as may be required. Other publicity, we think, should be left to Conferences or areas and without subsidy from the Church at large. These memorials indicate that our danger is to emphasize administration and the importance of material things to the hurt of our program of world Christianization.

REPORT OF THE COMMITTEE ON LOCATION OF BOARDS AND COMMISSIONS OF THE METHODIST CHURCH

The committee on location of Boards and Commissions of the Methodist Church, composed of two members from each of the six jurisdictions appointed in accordance with the instructions of the Uniting Conference, by the Council of Bishops at its session in Chicago in December, 1939, after a preliminary meeting in Columbus, Ohio, on January 12 and 13th, at which it made a general survey of its task, sent out a comprehensive questionnaire to every general board, society, commission and committee of the three constituent churches seeking definite information bearing on the problems of location. Replies to these questionnaires were the subject of careful study on the part of each member of the committee for a period of 10 days previous to another three-day meeting in Columbus on March 11th, 12th and 13th, at which representatives of the boards and societies were given ample opportunity to register their views on location and to state their arguments in the matter. A group of four eminent attorneys also were questioned at length on the legal aspects of the committee's work. The case of each organization was then given careful consideration by the committee, and after thorough discussion a conclusion was reached as to its location. In arriving at its decisions the committee scrupulously followed the example of the Uniting Conference in bringing the three churches definitely together as one church, and sought to apply the same principle of genuine unity in locating the boards and societies. The members of the committee on location were unanimous in each decision and also unanimously adopted the report as a whole:

The committee recommend to the General Conference of the Methodist Church that the boards and commissions of the Methodist Church be located as follows:

Board of Education—Nashville, Tennessee.

Board of Missions and Church Extension—New York City, New York.

Board of Publication—Inasmuch as this Board is to be an unincorporated body and is to operate through several existing corporations, it is recommended that the Board of Publication be empowered and authorized to continue the printing and manufacturing business of the church at New York, Cincinnati, Chicago, Nashville, Pittsburg and Baltimore, and later to combine the allocated activities into a smaller number of publishing units as the Board may determine to be for the best interests of the whole church. Branch houses, distributing agencies, depositories and offices may be established or continued or discontinued at the discretion of the Board.

Board of Hospitals and Homes, Columbus, Ohio.

Board of Pensions, Chicago, Illinois, and St. Louis, Missouri.

Board of Lay Activities, Chicago, Illinois.

Board of Temperance, Washington, D. C.

Commission on World Service and Finance, Chicago, Illinois.

Commission on Evangelism, Nashville, Tennessee.

Commission on World Peace, Chicago, Illinois.

Commission on Courses of Study, Nashville, Tennessee.

Board of Trustees of the Methodist Church, Cincinnati, Ohio.

In arriving at its decisions the committee on Location of Boards and Commissions took into consideration the legal questions involved in existing corporations, and we recommend that the changes involved in the new set-up and the location of Boards be carefully worked out in view of the legal limitations involved, and the proper conservation of financial and property interests.

BOOKS

Lessing, the Champion of Universal Brotherhood, by William G. Phelps. Centenary College of Louisiana, Shreveport, paper, pp. 38, price 50 cents.

This little booklet is the fourth in a series of interesting and informing studies in classic literature. Lessing, a son of the manse, was a Leipzig scholar, and a brilliant critic of the latter half of the eighteenth century, but, as Dr. Phelps points out, his belief in human brotherhood gathered all races and classes into its conception and appreciation. Lessing's struggle for universal brotherhood is made more impressive by contrast with the destructive philosophy and ambition of Hitler, to whom the individual is a mere cog in a machine, never a brother. Hitler himself is presented as the reincarnation of the political doctrine: "I am the State." We regard this as the best piece of work that Dr. Phelps has done, and he is always a good craftsman.

Temple of Religion and Tower of Peace, by Stanley Armstrong Hunter. Published by Temple of Religion and Tower of Peace, Inc., San Francisco, pp. 130, price $1.

This book, a souvenir of the Golden Gate International Exposition, is an interesting story of the conception and purpose which inspired the beautiful structure dedicated to religion and peace. It contains forty full pages of illustrations, many of absorbing interest. The reproduction of the plate showing the Bible of Peter the Great, with mother-of-pearl cross and jeweled chalice, which appears on the front cover of this issue, is a representative example of the illustrations. The book is intended to show a synthesis of religious interest and purpose in the promotion of human welfare and universal peace, and to emphasize a unity existing in the diversity of religious organizations. The various exhibits, archeological, historical and missionary, furnish a resume of world religion, Hebrew, pagan and Christian, from its dateless origin until now. Those who have had the privilege of visiting the Exposition will find the volume a lovely reminder of a great experience, and others will find in the illustrations and in the illuminating text a store of valuable information and endless entertainment.

The Carpenter at Prayer, by Rev. Charles W. Briggs. Fortuny's Press, New York, pp. 157, price $2.

In this little volume the author presents an illuminating discussion of the Lord's Prayer, beginning with the text in its original form, followed by a study of the Carpenter-author, and the address—Father. Then follows a study of each of the five petitions illustrated by examples of Christian prayers from the early centuries until the present time, or a symposium of interpretations which reveal the sweep of those simple phrases which fell from the lips of the Christ so long ago. The concluding chapters deal with the Carpenter's logic, the Carpenter's school, and a plea for the mastery of the content of that prayer by its constant use and the daily practice of its Christian implications. On the whole, this study lends itself to appreciation rather than to analytical discussion. The book undertakes to rescue this model prayer from kingly and an exclusive form and to restore that simplicity of speech which becomes the impassioned plea of the human heart. It seeks to recover it from the rote of recitation that it may be what it was intended to be, the prayer of the child heart to its heavenly Father. We commend it to any person who would discover a richer vein of ore in his prayer life.

Paul, Man of Conflict, by Donald Wayne Riddle. Cokesbury Press, Nashville, pp. 243, price $2.

The effort to reconstruct the life of Paul through the material which he supplied as interpreted through his conflicts, is a new approach to this paragon of the first Christian century. In this ambitious task the author probably raises the expectation of his reader too high by such assurances as: "Fortunately there is no lack of primary source material for the study of the life of Paul." The approach is new and interesting, but we are not sure that the book will greatly enlarge the fund of our certain knowledge as to the person and character of the great Apostle. Conservative readers will not agree with some of the interpretations and we have in mind particularly the study of Paul's religion, but the very change in the approach to the man of conflict will give a new inspiration for an individual review of this great man who was a center of conflict while he lived, and whose ministry and letters have furnished a theological battle ground for nearly twenty centuries. Despite what we believe to be its unsatisfying conclusions, we believe it is a book worthy of a careful reading.

ADDITIONAL SUBSCRIPTIONS SINCE LAST ISSUE

Louisiana

Rev. C. J. Thibodeaux, Golden Meadow	1
Miss Helen McCants, Baton Rouge	2
Mrs. Furman C. Cumpton, Rayville	1
Rev. G. A. Morgan, Winnfield	4
Rev. W. C. Barham, Grand Cane	2
Rev. J. B. Grambling, Bogalusa	9
Rev. J. E. Selfe, Elizabeth	1
Rev. H. W. Ledbetter, Merryville	2
Rev. J. E. Hearn, Zachary	4
Rev. Briscoe Carter, Leesville	5

Mississippi

Miss Mary Godbold, Jackson	3
Rev. W. R. Crouch, Noxapater	1
Rev. T. F. Sartain, Woodland	1
Rev. R. R. Scott, New Albany	5
Rev. R. C. Mayo, Vardaman	4
Rev. J. A. George, Oxford	7
Rev. Milton Peden, Abbeville	1
Rev. J. L. Nabors, Jr., Paris	2
Rev. Guy Sigrest, Auburn	1
Individual subscriptions	16

RESOLUTIONS ON PROHIBITION LAWS

Whereas, attempts are being made by certain members of the Mississippi Legislature, now in session in the city of Jackson, Miss., to repeal, modify, or otherwise weaken and make less effective the prohibiton laws of Mississippi; and

Whereas, we believe this to be a dangerous step to take, notwithstanding the proposition to use the revenues thus raised for commendable purposes; and

Whereas, we believe the good accomplished would be more than offset by the harm done, that the revenues derived from such legislation would be more than offset by the increase in cost of crime to both the State and the individual, that the sacrifice of principles and morals for the sake of revenue is inconsistent with the principles of good government and destructive of the high ideals of citizenship; therefore be it

Resolved, by the members of the Methodist Missionary Institute, composed of ministers and representative men and women from Alcorn, Tishomingo, Prentiss, Itawamba, Tippa, Benton, Marshall, LaFayette, Union and Lee counties, now in session at New Albany, Miss., this the 7th day of March, 1940, that we do hereby express our opposition to the repeal, modification, weakening, or otherwise making less effective the prohibition laws of our State.

Resolved further, that a copy of these resolutions be placed in the hands of each legislator representing the counties named above, a copy be sent to the New Orleans Christian Advocate, The Commercial Appeal, The Jackson Daily News, and The Daily Clarion Ledger.

W. R. LOTT,
President.
J. NOEL HINSON,
Secretary.

GENERAL CONFERENCE AND LAY ACTIVITIES

Would it not be for the best interest of the laymen to have their work placed by the General Conference with the Board of Education? This would simplify the work, make it more efficient, and reach more of the laymen, both men and women, and that is our goal, rather than to have a separate organization.

How would it work under the Board of Education?

The Lay Activities would be under the supervision of the Secretary of Adult Work in the General Board of Education; in the Conference under the supervision of the Superintendent of Adult Work in the Conference; in the district under the supervision of the Superintendent of Adult Work in the district; and in the local church under the supervision of the Superintendent of Adult Work in the local church. The Adult Student would be used as the periodical to promote the work of laymen.

Thus you would connect your work from the General Board to the local church, where the work is to be done. What would be the results?

You would have a more efficient and economical administration of the laymen's work, and would enlist the men in greater numbers, and get the women to participate, for they are all members of the Adult Department of the Church School now, and they would be more easily reached, and more efficiently used than in any other way. I am sure that we will more efficiently carry out the program of Lay Activities in this way, for it will reduce the machinery, and be more efficient in service and get more men and women interested in the work of Lay Activities, and at the same time reduce the expense very greatly. It might be well to employ some person to give full time to the development of stewardship and the training of stewards, but this can be done by the same board.

I am making these suggestions after having served for 15 years as Lay Leader in the Meridian District of the Mississippi Conference, and for many years as Charge Lay Leader in my church, and especially with a very deepening interest in enlisting our men and women in a more vital and better trained service in the church.

There is much more that could be said, but I think this will be sufficient to get the thinking of the members of the General Conference aroused.

W. D. HAWKINS.

Meridian, Miss.

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

EASTER

By Anna Eliza Kendall

I am tired of Christ, as was last night
The college Him legend, women's dreams
And, were there my little work,
For almost the Easy and the Cross.

Until one Easter day He came
And stood before me, living, clear,
So legend and no dream was Christ,
The risen Lord who would so near.

The risen Lord, the living Christ,
I looked out at a world made new,
And then my soul in worship bowed,
"Lord, what will Thou have me to do?"

UNSATISFACTION OF THE DIVINE URGE

By Rev. J. D. Wrenn

(St. Paul 17:15, Phil. 3:13)

In the words of the Psalmist when he said, "I shall be satisfied when I awake with Thy likeness," and in St. Paul's language when he said, "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," we see something that would be good for every human heart. I think we could call that something in their hearts "Unsatisfaction or the Divine Urge." Unsatisfaction appears to have a wider meaning than dissatisfaction. A person may be dissatisfied and lose hope and accept defeat. But in unsatisfaction there is a hunger for something more than life has accomplished. In it there is an urge to leave the smaller accomplishments of life and press on to the highest and the best in Jesus Christ. The Psalmist saw the hunger filled, out beyond death when he said, "I shall be satisfied when I awake with Thy likeness."

I saw the picture of the ship George Washington some time ago. Beneath that picture were these words: "Outward bound, Jesus Savior pilot me." When we look out on the Sea of Life and realize that our eternal home is on the other side, we are not happy to sit down here and just sit. But on the other hand we feel the pull of the "Over yonder," and find ourselves outward bound. We are discontented here and coupled with that is a hunger and longing to be traveling in the heavenward direction. It seems that in every normal human being this condition is divinely planted and takes the proportion of a divine urge.

In your past lives as Christian men and women you have done many good things and thereby have blessed many people. But normal Christian people are dissatisfied with past achievements and find themselves saying with Paul, "Forgetting those things which are behind . . . I press forward."

I saw another picture that emphasized this thought. It was a picture of a stairway. The steps of the stairway were named. The names were as follows: First Success, Established Habit, Good Reputation, Security, and Worthy Fame. On the first step was a man bragging. He had done some little thing well and was contented enough just to lie down, and with all the other possibilities that lay about him too many people are sleeping on the first step.

Perhaps you have visited an art gallery. While there you moved around admiring the marvelous paintings and the wonderful works of the sculpture. Perchance you came to a statue that was famous because it was the work of a genius. You lingered there to admire its grace, its poise, and its patiently chiseled details. You began to move on but something seemed to hold you. That something raised a question in your mind and the question was this: "What brought that statue from the rough block of marble? Was it the genius of the sculptor?" At first you were inclined to say, "Yes." But "Yes" was the wrong answer. The answer was "No." It was an unsatisfaction over past accomplishments . . . something very close to a divine urge that would not let the sculptor rest, but sent him back to the quarry time after time. The ideal of beauty haunted the sculptor and drove him to try over and over again until he had chiseled away the chips that lay between him and the ideal that lived in his soul.

We grant you that there are large multitudes of people in the world today who are satisfied with too little. In one of my former charges I heard a story that illustrates. A man was hurt by a train. The Claim Agent went down to see the man and was authorized to pay him as much as a thousand dollars if necessary to close the case. After a full discussion of the case the agent asked the man how much it would take to satisfy. At first the man did not want to say, but on the insistence of the agent he finally said, "How would a dollar and a half strike you?" Are you a dollar-and-a-half Christian?

Let us re-emphasize the fact that it is this urge that makes us forever dissatisfied with past accomplishments. You see it working there with the little boy born in obscurity, nursed in the lap of poverty, and surrounded by bad environment. Moved by this something he begins to struggle and press forward from hardship to hardship until one day there walks out a Farraday, a Columbus, a President, a Bishop, or someone else who helps to move this old world up closer to the ideal set by Jesus.

It is not too much to say that this URGE, this imperial MUST, this unsatisfaction has been the underlying power for bringing in every worthwhile achievement of the human race. We have sweet memories that cluster around the "Old Spinning Wheel in the Parlor," we look back with reverence to the time when a wick was placed in a snuff bottle for a lamp, in the museum we see the earthen bowl in which corn was ground into meal. But with all the sacred-

[illegible] about such scenes and objects, [illegible] race was unwilling to remain there. In [illegible] matter of medicine and doctors the [illegible] was not permitted to remain as it once w[illegible] but God through the planning of this UR[illegible] pushed the race on to where we have [illegible] marvelous factories, electric lights, surge[illegible] and great hospitals, because of which [illegible] race has become more efficient.

It is not to mean to them that this "[illegible] satisfaction" has bridged our rivers, span[illegible] our oceans, tunneled our mountains, me[illegible] over the heavens, sounded the depths [illegible] the oceans and peopled the skies.

For we have those who misinterpret [illegible] type people who misjudge what it will t[illegible] to satisfy. The devil will tell us that p[illegible] thing will bring the satisfaction. To oth[illegible] he will say that political honors will br[illegible] it. To others he will say that wealth [illegible] the thing. Get a fine home, two or th[illegible] big cars, plenty of money, a summer ho[illegible] and a winter home and you will be sat[illegible] fied. But these things many a time br[illegible] bitter dissatisfaction and heartache. W[illegible] not even the beauties of nature can fill [illegible] longing. The stars are beautiful, but t[illegible] cannot pour light into the midnight de[illegible] ness of the broken heart. Flowers are sw[illegible] but are powerless to pour a balm into [illegible] wounded spirit. There are times when [illegible] human heart has to have that which [illegible] world cannot give. Has to have more t[illegible] comes from wealth, political honors, d[illegible] gambling, the dance, and a thousand [illegible] things, and God knew that and has [illegible] rided it.

Although its fullness may come ou[illegible] der where the Psalmist saw it . . . out t[illegible] where he will awake with the likenes[illegible] Jesus, yet we have enough of it here [illegible] us to be encouraged to go on in an[illegible] to the urge. In the midst of our trials [illegible] troubles we can have it. The Psalmist [illegible] this in mind when he said, "Thou prepa[illegible] a table before me in the presence of m[illegible] enemies."

We use to hear that if you would p[illegible] sea shell to your ear you could hear [illegible] roaring of the sea, the wailing of the w[illegible] and the groans of dying waves. And [illegible] would tell us that this was proof that [illegible] shell belonged to the mighty deep. This [illegible] course, was just a fancy, but there is s[illegible] thing like it that we know to be true. [illegible] can listen to a human heart and as it br[illegible] breaks, mourns, rejoices, and is UNSA[illegible] FIED, here you realize that those thing[illegible] reminiscences of its original home. It is [illegible] ing in its deepest heart, "I shall be s[illegible] fied when I awake with Thy likeness." I[illegible] not a poet, but I do want to close [illegible] some lines that are suggested by [illegible] study:

Just a little longing right here in my h[illegible]
Just a little longing that will not let [illegible]
rest,
Just a little longing with a pull away [illegible]
the sod,
Just a strange heartlonging that re[illegible]
up to God.

Nature is so varied in her manifesta[illegible] and phenomena, and the difficulty of t[illegible] dating their causes is so great, that [illegible] must unite their knowledge and effor[illegible] order to comprehend her and force h[illegible] reveal her laws.—Laplace.

"The love of Christ is like the blue [illegible] into which you may see clearly, but [illegible] real vastness of which you can not m[illegible] ure. It is like the sea, into whose b[illegible] you can look a little way, but its d[illegible] are unfathomable.—McCheyne.

CONFERENCE NEWS AND PERSONALS

Rev. G. A. Morgan will have Rev. Porter Carraway, pastor at Commerce, Texas, a series of revival services at Winnfield, La., April 14-28.

Rev. Rudolph Scott, pastor at New Albany, Miss., writes that some of his people are still ill, but that they are on the way to normal, and that his work is moving nicely.

Rev. J. L. Nabors, Jr., now serving his third year at Paris, Miss., reports lots of sickness on his charge, but that prospects are good for the year, notwithstanding the handicaps.

Rev. Clyde H. Gunn, Biloxi, Miss., says that the work at Main Street Church goes forward better than last year, the budget has been substantially increased, and his people are at work.

Mr. P. J. Albright adds to a business note a very gratifying message for himself and his wife regarding what the Advocate means to them, and for his thoughtfulness we extend our sincere thanks.

Rev. R. C. Mayo, pastor at Vardaman, Miss, writes that he is pressing the program of his church, which includes the Advocate, and that he is no quitter. This we know to be the fact.

The editor acknowledges with appreciation the compliment of Rev. C. Karlos Smith, of West Monroe, La., in sending a copy of original poems. It is a twenty-four page booklet, with a beautiful cover, and is neatly gotten up in every way.

A letter from Rev. J. A. George, of Oxford, Miss., says that he is happy among the good people of Oxford and the University. Bro. George has done and is doing a good work in that important Methodist center.

Rev. Sidney Seegers, pastor at DeRidder, favors us with a copy of his beautiful Easter greeting and program. His services from March 17th through the 24th, are devoted to themes which have to do with the atoning sacrifice of Christ.

Rev. W. C. Barham reports a favorable outlook for the work at Grand Cane, La., and he is expecting a great year. Grand Cane Church is the fourth on the Honor Roll of churches, all of whose stewards read the Advocate.

In the death of Bishop C. E. Locke, at Santa Monica, Calif., a few days ago, the Church loses a man who, though retired, retained the interest of his brethren as an eloquent preacher, a vigorous mind, and an able leader.

A card from Dr. A. M. Shaw announces that he has bought a home in Oakdale, La., and that he is settled among friends whom he has known for years. He has received an affectionate welcome and he desires his friends to know that his permanent address is Box 158, Oakdale, La.

A note from Rev. Algie S. Oliver, of Meehb, Miss., announces the death of Bro. Emmett Hamilton Scott, father of Rev. O. Scott, of Vicksburg. Bro. Scott died on Friday evening of last week at seventy-one years of age. He leaves his wife and a large family to mourn his going.

Rev. W. D. Kleinschmidt, pastor of Park Avenue Methodist Church, Shreveport, sends us a copy of his program for the services of Holy Week, which features the incidents and emphases of that eventful week in the history of the world. Each week-day service will be sponsored by some department of the church.

Dr. R. H. Harper, district superintendent at Alexandria, has mailed to the members of the Conference a mimeographed copy of his address on "Methodism in Louisiana," delivered at the recent session of the Conference in Ruston. In getting out the address he had the assistance of Rev. Don L. Harwell, of Rochelle, La.

Rev. W. H. Bengtson, pastor of Eighth Street Church, New Orleans, announces a series of special services for each evening, beginning with Palm Sunday through Friday night of Holy Week, in which Dr. Albert Tibbs will be the preacher. Each evening service will be sponsored by an organization of his church.

Mrs. J. T. Abney, Overton, Texas, whose late husband was a member of the Mississippi Conference, says that she has always loved the Advocate, but that now it means more than ever before. We appreciate her fine loyalty and we hope that the paper may continue to keep her in touch with friends and loved ones back home.

In the death of Mrs. Jarrell, wife of Dr. C. C. Jarrell, of the North Georgia Conference, and now pastor at St. John's church, Augusta, the church loses a good woman and a faithful worker in every relation. Dr. Jarrell, who was formerly head of the general hospital work, will have the sympathy of a wide circle of friends throughout the church.

Bro. Oliver Felder, of Pearl River Avenue Church, McComb, sends us a notice of a series of revival services to run from March 24 through the 31st. Rev. A. S. Oliver, the pastor, will have the assistance of Dr. H. C. Morrison, widely-known evangelist of Wilmore, Ky., and Rev. Morelle H. Wells, of Edwards, Miss., will lead the singing.

Mrs. J. G. Knight, of Jackson, Miss., pays a very beautiful tribute to the memory of her late son-in-law, who made her a present of the Advocate a year ago. She now renews the subscription in memory of him. Mrs. Knight is deprived of attending church and finds the Advocate a source of comfort and help.

Rev. W. W. Perry, pastor at Donaldsonville, La., writes that his health is gradually improving, and that the people are good to him in every way. His congregations are growing steadily, and the people are planning improvements on the church at Donaldsonville. We regret to learn that Bro. Perry is still troubled with his eyes.

In the death of Mr. D. C. Worrell, Carrollton Avenue Church, New Orleans, has lost one of its oldest and most faithful members. Bro. Worrell, who was eighty-eight years old, has had a prominent part in the building of that church and its program of expansion. He died at his home on last Thursday.

Rev. C. J. Thibodeaux, pastor at Golden Meadow, La., says that he has had a siege of illness from which he is now improving but still weak. Bro. Thibodeaux reports that the wild oil well which deluged the city with oil for a time, has now added salt to its spray. Of course that situation is making work in Golden Meadow very difficult.

Our veteran friend, Dr. J. T. Leggett, of Hattiesburg, Miss., writes that he is on his feet again after a three months confinement from a severe case of pneumonia. This will be good news to his many friends in Mississippi and elsewhere. We appreciate his enthusiastic commendation of the Advocate, which he says is "the best in my day."

Dr. and Mrs. Frank Cookson, of Detroit, Mich., have been spending a few days in New Orleans, attending the Missionary Council and seeing the Crescent City. They are on their journey to Florida for a visit to the Land of Sunshine. Dr. Cookson is a retired minister, and Mrs. Cookson has been doing some advertising work for the Michigan Christian Advocate.

Among the visitors who honored the Advocate office with a call during the past week were Rev. C. D. Atkinson, Rev. Oakley Lee, Rev. R. F. Harrell, Rev. R. R. Branton, Dr. A. M. Serex and Dr. H. T. Carley, all of the Louisiana Conference. We appreciate their coming and trust that they will not forget us when they may come this way again.

Rev. Ruth Nuttall, of Loranger, La., sends us an account of the Tangipahoa Parish ministerial association meeting in Hammond on March 4. This organization is interdenominational, and the theme of the devotional for this particular meeting was Brotherhood. Rev. R. S. Walton was the leader. The next meeting will be held at the Methodist Church in Natalbany, and the subject of discussion will be the President's Envoy to the Vatican.

A letter from Dr. A. M. Serex, district superintendent of Shreveport, says that the disastrous storm which struck the city blew down many houses in the vicinity of Wynn Memorial Church, but that the little church itself escaped without injury. Many roofs and buildings of Centenary College were damaged and some of the beautiful trees were blown down. We are glad to know, however, that the College was amply protected against the damage and repairs will be made at once.

HOSPITAL WEEK

Announcements from Dr. G. C. Emmons, our Secretary of Hospitals, tells us that there will be no change in the Observance of Hospital Week, or material used, until after the Jurisdictional Conference. The time is May 12-19. The time and manner each pastor, with his crowded program, may deem best to use may not be the most important thing, but that it is OBSERVED, and not passed unnoticed. Our Hospital program must find its place.

Dr. Emmons is sending to each pastor samples of literature with an order blank. Please use your literature freely. It does not cost but the 5 per cent sent to Nashville. Please do not send your orders to me, now or later. I do not keep supplies. But order at once, and give out freely, followed with an announcement in keeping with the cause represented.

J. A. ALFORD,
Louisiana Conf. Golden Cross Director.

BISHOP W. T. WATKINS SHOWING IMPROVEMENT

Bishop W. T. Watkins of Atlanta, who has been seriously ill, was reported Tuesday to be showing rapid recovery. He is now at his home and attending physicians state that while absolute rest is necessary now, they feel sure that, within six weeks he will be able to resume his official duties as Bishop.—Western Christian Advocate.

ALEXANDRIA DISTRICT CONFERENCE

The District Conference of the Alexandria District will be held on Thursday, March 28, opening at 9 a. m. in the Methodist Church of Lecompte, Rev. Frank J. McCoy, pastor. Representatives of Conference interests are invited to speak during the morning session concerning their work. We shall be glad to have visiting brethren from other sections.

R. H. HARPER,
District Superintendent.

ADDITIONAL PERSONALS

Rev. W. B. Aleworth, district superintendent, Hattiesburg, reports that everything is moving along nicely and that progress is being made in all departments of the work.

Mrs. A. J. Laggett and Mrs. J. E. Yawn, wives of two of the superannuates of the Hattiesburg district, are in the Methodist Hospital for treatment, according to a report which has just reached the office.

On March 10, Rev. Ira Williams, pastor at Main Street, Hattiesburg, was forced to undergo an emergency operation for appendicitis. He is making good recovery, and is expected to be back at home this week.

A letter from Bishop Dobbs reports the illness of Mrs. Dobbs with an attack of influenza. She had been in the hospital for about a week, but was better and expects to return to Mississippi this week with Bishop Dobbs. We trust that she may soon be entirely recovered.

Dr. G. L. Winfield, pastor of Broad Street, Hattiesburg, had an automobile accident a few days ago in which his car was badly damaged and he himself was slightly injured. We are glad to be assured, however, that his injury does not seem to have been of a serious nature.

Rev. J. W. Sells, pastor at Court Street, Hattiesburg, has been suffering from quite a serious throat infection. His condition is not regarded as being serious, but his physician advised that he do not preach for a month or more and his official board granted him leave of absence for that time. He is expected to be much better after his period of rest.

RESOLUTIONS OF COMMENDATION

Whereas, there recently appeared in the public press a statement from His Excellency, the Hon. Paul B. Johnson, Governor of the State of Mississippi, to the effect that he had never taken a drink of intoxicating liquors, and that he would veto any legislation passed by the legislature now in session repealing or otherwise destroying the usefulness of the prohibition laws of our State; and

Whereas, we believe there is great need just at this time of safe-guarding our people against the evils connected with the use of intoxicating liquors and other forms of vice associated with the liquor traffic; therefore be it

Resolved, that we, the members of the Methodist Missionary Institute, composed of ministers and representative men and women from Alcorn, Tishomingo, Prentiss, Itawamba, Tippa, Benton, Marshall, Lafayette, Union and Lee counties, now in session in New Albany, Miss., this the 7th day of March, 1940, do highly commend Governor Johnson for the stand he has taken and for the public statements he has made relative to the liquor business in Mississippi, and that in so doing he has reflected honor and integrity upon himself and sustained the dignity of the high office to which he has been called.

W. R. LOTT,
Corinth, Miss.
J. NOEL HINSON,
Secy, Blue Mountain, Miss.

TRAGIC DEATH OF REV. R. A. BOZEMAN

Dear Dr. Dupen: I have just returned from Ringgold, where I attended the funeral of Rev. R. A. Bozeman. You will perhaps get an early report on the funeral, but for fear that you may not have it all, I am writing you some of the facts.

Bro. Bozeman was driving home from Pleasant Hill by way of Clarence, and had in the car with him his six-year-old son. He drove on the L. & A. R. R. in front of a moving train, apparently not seeing it in time to stop. He was killed instantly. His son was pinned under the dashboard and severely injured. He was not unconscious, and said he saw the train and told his Daddy, but it was no doubt too late. The son is in a Natchitoches hospital.

Dr. D. B. Raulins conducted the funeral service this morning at 10 o'clock, in the Ringgold church. He was assisted by Revs. E. C. Gunn, R. R. Branton, C. K. Smith and Rev. Mr. Singleton, the Ringgold Baptist pastor. A duet, "Does Jesus Care," was sung by Thomas Spinks and his wife. Mr. Spinks at one time traveled with Bro. Bozeman as singer in evangelistic work. Mrs. Spinks sang as a solo, "His Eye Is On the Sparrow." The choir sang "Have Thine Own Way, Lord." Bro. Gunn said in his remarks that "We have but few friends, for when the test comes they thin out," and that he had lost a friend in the going of Bro. Bozeman.

Other ministers present were Revs. K. W. Dodson, R. W. Vaughan, C. B. White, H. A. Rickey, A. C. Lawton, Thurmon Spinks, W. E. Akin, W. M. Beadle, A. D. George, R. M. Brown, W. F. Henderson, Rev. Mr. Byrd, a Baptist minister, F. C. Collins, A. W. Townsend, Jr., W. D. Milton, Rex Squyres and myself.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., LA

There was a large congregation and one of the saddest funerals that I have ever seen.

Yours sincerely,
D. B. BODDIE

GOLDEN CROSS, MISSISSIPPI CONFERENCE

To the District Superintendents, Pastors and Golden Cross Directors of the Mississippi Conference: When you receive the sample of the literature to be used this year in the promotion of the Golden Cross Enrollment, please get in touch with your Golden Cross Director and look over the literature carefully and decide just how much of each that you will need, and use the card that is with the literature to order what you desire and then get ready for the enrollment during the week beginning the second Sunday in May, and have a real enrollment and send the money to F. Y. White, field. Treasurer, Meridian, Miss., and make sure that it is for Golden Cross. Hope that each pastor will take some time to tell the congregation what is being accomplished by our Hospital at Hattiesburg, and then call the Director to help you in seeing that each one has an opportunity to enroll. Glad to say that last year was the high mark with the Golden Cross in our Conference in the number of churches that put on an enrollment and the amount contributed; but there were sixty-two charges in the Conference that did not report anything on the Golden Cross. This year I hope that every charge will put on the enrollment and remit the money to the Treasurer. I can assist you. I will be glad to do so.

W. D. HAWKINS,
Director

FOUNDERS DAY

Dates for Founders Day, when Millsaps College pays homage to the individuals who were active in establishing the institution and High School Day, the annual occasion when several hundred Mississippi high school seniors visit the school, have been announced by President M. L. Smith.

Founders Day will be observed April 4. M. C. Huntley, of Birmingham, Ala., executive secretary of the Southern Association of Colleges and Secondary Schools, will be the featured speaker. Mr. Huntley is a graduate of Millsaps and received an hon-

LUZIANNE COFFEE
100% Good

ary degree from his Alma Mater during the 1939 commencement exercises.

High School Day is scheduled for April 7. Every high school superintendent in the State of Mississippi has been invited to select a group of the most intelligent students of their respective schools to compete for the scholarship awards that will be made on the results of a competitive examination that will be part of the High School Day program.

The first prize will be a full four-year tuition scholarship to Millsaps, worth $500. Second prize will be a $250 two-year scholarship, and third prize a one-year $125 scholarship.

The visiting students, in addition to being given an opportunity to compete for the scholarships, will be guests of the college and entertained by students and faculty members.

Word has been received by Dr. Smith that Millsaps students have been selected for two of the four Commonwealth Fund medical scholarships given to college undergraduates in Mississippi each year.

James Booth and Streetly Hamilton, both of Jackson, will receive the scholarships which provide $1,000 per year for four years of medical training, and $800 with which to start practice. Both will attend Tulane University at New Orleans.

WISE OR OTHERWISE

By Rev. James H. Felts

"Too late" is the echo that comes often from the man who defers today's opportunity for tomorrow's uncertainty.

Personally, I have never seen anything more beautiful than the face of a normal mother holding her first baby in her arms.

A jeweler said to me recently, "You have a good watch. It deserves the best treatment." Is not a young life of more value than a watch?

A Society that "flies high and roosts low" has few assets and many liabilities.

I discovered early in life that the banter of a billy goat for a butting match justified prudence and swift side-stepping.

I would say that the following statement might have been truthfully made of my ministry: "Every man who has followed Barney Hutchinson in the pastorate has been indebted to him for his good work and preparation for his successor."

Lord, help us to respect our women! And, Lord, while you are at it, please help our women justify that respect by their conduct!

Marriage is a good institution. However, it is not a bad idea to know where you will eat and sleep before you enter such an institution.

Turn your cheek to the world—get slapped. Turn your back on the world—get a swift kick. Face the world with faith, courage and intelligent understanding—the most it has is yours.

It seems that if our educational institutions were to give A. Z. as an honorary degree, covering the whole alphabet, some darling man would ask for E. T. C.

A baby cries about it. A child, screams about it. Youngsters exclaim about it—and make demands. Experience just smiles, spits on his hands, and does something about it.

THE DAILY CHRISTIAN ADVOCATE

Reporting Proceedings of the First General Conference of the Methodist Church

The Daily Christian Advocate, which will be issued during the General Conference at Atlantic City, will be a most interesting report of the daily proceedings. The Conference convenes on April 24th, and the first issue of the Daily will be on that date. Subscriptions should be sent promptly and as far in advance of the meeting as convenient to the subscriber. The mail list can be made all the more accurate in this way. The price of the paper will be ten cents per single copy; $1.50 for the whole term of the General Conference. The subscription price is payable in advance, and the subscriber is asked to send his subscription with remittance to any one of the main or branch Publishing Houses—preferably the one nearest to the subscriber's residence. Those in the South should send their subscriptions either to Nashville, to Richmond, or to Dallas. Bound volumes can be secured at $2.50. The staff of the Daily Christian Advocate is:

Editor—Dr. Paul M. Hillman, Fairbury, Nebraska.

Assistant Editor—Rev. G. Christie Swain, Galesburg, Illinois.

Managing Editor—Lee J. Watkins, Nashville, Tennessee.

Business Manager—Dr. Alfred F. Smith, Nashville, Tennessee.

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MRS. FRANCES EUGENIA GORDON McGOWAN

Dear Dr. Duren: This is to say that on the morning of March 1st, 7 a. m., one of the saints of earth took her flight to live throughout eternity with Jesus, her Lord.

Mrs. Frances Eugenia Gordon McGowan, eighty-four years and six months of age, a member of McGowan Methodist Church (of the Pachuta, Miss., charge) for sixty-four years, died at her daughter's home, Mrs. Robert Land, of Melvin, Ala.

She was the wife of James H. McGowan, who died in July of 1926; the mother of eleven children, of this number six are left to mourn her death. They are: E. E. McGowan, a steward in the McGowan church; Talmage McGowan, a druggist of Glendale, Ariz.; and Douglas McGowan, a steward in the Adams Methodist Church; also three daughters, Mrs. Robert Land, of Melvin, Ala.; Mrs. W. A. Moore, of Springfield, Ill.; and Mrs. G. A. Rentz, of Gilbertown, Ala.

She left three brothers and two sisters, Dr. Gordon, of Bucatunna, Miss.; Alex Gordon, of Plainview, Texas; Eugene Gordon, of Enterprise, Miss.; Mrs. J. H. Rogers, of Pachuta, Miss.; and Mrs. Lawrence Garner, of Perkinston, Miss; also twenty-four grandchildren and seven great-grandchildren.

She was a devout Christian, a lover of God's Word, having read the Bible through each year for several years, and a great admirer of the New Orleans Christian Advocate.

We have lost from Pachuta charge a great Christian and Methodist, and a reader of your paper.

We laid her body in McGowan's church cemetery to sleep until Jesus calls. I was assisted in the services by Rev. J. W. Gruber, pastor of the Melvin Methodist Church. REV. ROBT. E. ALSWORTH.

COTTAGE FOR RENT

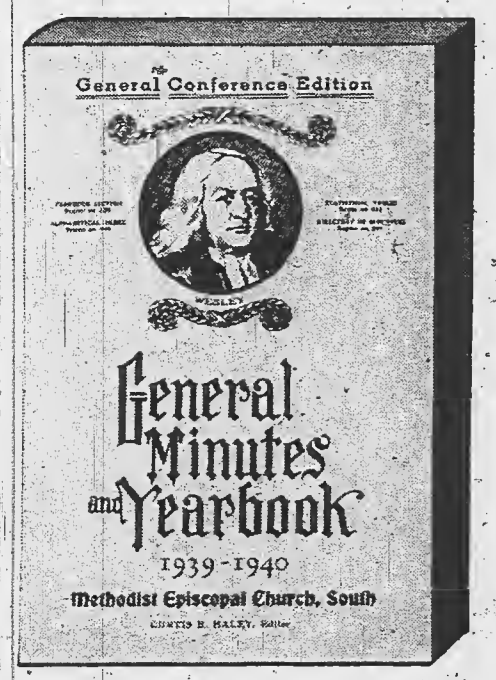
Cottage at Seashore Camp Ground for rent. Is well furnished cottage with six rooms, and in good shape. May be rented for April and May, possibly June and July also. Very desirable location. Property of Rev. W. W. Moore. Apply to the owner or D. E. Vickers, 931 Davis St., Biloxi, Miss.

GENERAL CONFERENCE EDITION

GENERAL MINUTES and YEARBOOK, 1939-1940

EDITED BY

DR. CURTIS B. HALEY



Is invaluable in this year of the first General Conference of The Methodist Church because it furnishes ministers and laymen condensed minutes and interesting facts which are not available elsewhere in combined form.

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This year's edition, being the Final Collection of Statistics for the former Southern Methodist Church, will in time become a publication of historical significance. It is the only volume that contains the authentic and complete current history of the passing Methodist Episcopal Church, South.

This edition should be in the study of every active preacher in The Methodist Church and in the library of every Church School as it will of necessity be referred to quite often now and in the years to come.

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THE CHURCH PEW

WHAT DOES THE WORLD NEED FROM THE CHURCH?

(Albert C. Diffenbach, in "Religion Today," Boston Evening Transcript)

A church editor is a keen-edged worldling who, better than the most of men in organized religion, gets at the fact, ideal, and reality in this fascinating world. So believing, one of them, Guy Emery Shipler, of **The Churchman,** tried out on his colleagues up and down the Eastern seaboard the following: "What does the world need from the church?"

Like most symposia, there is a range of diversity here that sharpens interest, yet underneath is a single strain in which they all come together. Llewellyn Jones, of **The Christian Register,** believes that a certain detachment is the first thing, the attitude that regards the world from outside. This viewpoint is, after all, the chief function of any editor.

The world is fevered, he says, with race-worship, anti-intellectualism, and nationalism. "The church should be cool and objective, and remember that building is a matter of measured and deliberate procedure, not of raptures."

If the church can no longer be the intellectual leader in a day of specialization, it can assume a leadership in the orientation of all new fields of knowledge, from the point of view of the builder of and dweller in the kingdom of God. Thus it is not to be expected that anything will happen tomorrow, but the day after tomorrow there ought to be a difference toward good.

This suggests that what is needed is insight, and Rev. Lewis Oliver Hartman, of **Zions Herald,** says the church should have courage to take the lead and give what the church has but does not know it. "The church has the answer, but so long as it only partially believes and practices its own gospel, how can it expect the world to listen?"

To this Dr. John W. Bradbury, of **The Watchman-Examiner,** agrees. Whenever the church has been militant in its ambition to fulfill the command of Christ, it has progressed, but when its spirit dwindles it goes in for political manipulations and social panaceas. What is needed is a uniting of forces for world evangelization.

Such a call would give the world what it most needs, that is, a conscience, according to Dr. Paul S. Leinbach, of **The Messenger.** "This is the greatest task in which men can be engaged—to develop the consciences, the ideals, and the aspirations of their fellow men, to light the fires of the human spirit, to set men's hearts upon God. It is the main business of the church."

Specifically, the world needs the beauty held sacred by the church as an antidote to the crass and sordid, which is too much with us, says Dr. Richard L. Shipley, of **The Methodist Protestant-Recorder.** "The church should do more than teach the inspired literature of the Holy Scriptures; it should by worship, in public sanctuary and in secret places of prayer, serve to create an experience of divine reality in the consciousness of men. The world needs the prophetic voice which declares that God is served when words and gestures are carried through into all life."

Kenneth Leslie, who edits **The Protestant Digest,** thinks the world is in a planetary, conclusive, and abysmal division today, unprecedented in history, and what the world needs is articulation by the church of one set of standards which the modern world has never had. This means, first, thought by the thinkers of the church, and after that, acting. This is what is behind the social gospel. There are places where the spirit of Christianity has been absorbed. We are approaching the end of an era, Mr. Leslie thinks, and we must carry over all the good we have.

It is the opinion of Dr. John Haynes Holmes, of **Unity,** that this is an age of relativity in which you adjust yourself to conditions. The words we speak and the things we do are made relative to something extraneous and impermanent. "There is no Truth any more, no Right—and, of course, no God who is the same yesterday, today, and forever. Our need today is the absolute ideal. There are plenty of influences to counsel prudence, insinuate compromise, even urge surrender. But the church is not one of these."

In line with this, Dr. William E. Gilroy, of **Advance,** lays down five fundamentals, like the absolutes in the Oxford Group Movement—honesty, idealism, faith, fellowship and devotion. He says, after elaborating each of these, "The world has a right to expect of the church that it shall be true to its own claims and professions. It is the church itself that has set the standard of expectation."

After the foregoing foundations, one finds Dr. John van Schaick, Jr., of **The Christian Leader,** saying, "What the world needs from the church more than anything else is to make men believe and act upon the Christian teaching that man is a child of God. If we could succeed in this task, or when we succeed, there will be no wars and no pogroms, no one will be economically disinherited, and no ignorant or submerged class will be neglected. It seems like an impossible task, but there are approaches. There is a faith in our own hearts and in the lives of others that God put a spark of His own life in the lives of all."

"Nations are temporal; men and mankind are eternal," Salvador Madariaga once said. The world needs to know the eternal value of human beings, as ends and never as means, says Dr. Richard W. Wood, of the Quaker journal, **The Friend.** Under all conditions, relations between human beings should be relations of mutual respect, "respect not for the limited and imperfect actual person, but for the unlimited, eternal personality which claims respect for the divine potentiality which he represents." If the churches can help the world to feel this eternal value, they will be taking the essential first step to the realization of the kingdom of God on earth.

To all these things I would add that the church has never lacked absolute spiritual ideals. The really important thing is for the church—that is, you and I, with the multitudes of others, are the church, since the church is personal or it is nothing—to mean business, and be the thing the church teaches and we profess. That way would meet the world's need, set it right side up, and keep it there.—Zions Herald.

MOOREVILLE CHARGE

Dear Bro. Duren: I'm happy to say th we have had a splendid beginning here o our arrival after Conference. We found th charge well organized, due to the good wor of former pastors.

The people received us kindly and ev denced that kindness by poundings an more poundings, supplying our pantry wit many needed articles which we apprecia beyond expression.

Our very efficient district superintende Rev. N. J. Golding, was on hand at our firs quarterly conference, and in his usual nic way conducted the affairs of the confe ence.

The assessment for salary was made a in former years, although there was a com plete failure in crops the past year.

Our Church Schools, Epworth League and Woman's Missionary Society have ca ried on well, considering the very unfav able weather conditions, and the fact th the pastor was stricken with a severe he attack early in February, and is still co fined to his bed, only being permitted to s up, at this writing, long enough to eat h meals, and on the advice of physicians w have to remain in bed yet, for weeks t come.

The preaching services have been a rendered by Bro. John McCay, of Nel ton and Millsap's College, and Bro. J Sutphin, of the Shannon charge.

Our good people here are very kind considerate of the pastor's meals, and deserving the very best that might be m of them.

We are very appreciative of the kindn of our neighboring pastors, and above our beloved district superintendent, R Golding.

May Heaven's richest blessing be u each and every one who have made a contribution to us in these strenuous da

We are looking forward to a year of r progress, when health and physical stren will permit us to again be in the act work of the charge.

Very cordially your brother,

M. A. BURNS, Pastor

Mooreville, Miss.

ADULT ELECTIVE COURSE F APRIL, MAY, JUNE

Practical help in learning how Chris faith and experience may contribute to development of a wholesome, normal p sonality, will be given in the new elec course which will appear in the **Adult dent** during April, May and June, 1940. Donald M. Maynard, professor of relig education at Scarritt College, Nashv who is well known for his work in this through his teaching in summer leader schools, will be the writer. Dr. May has studied in Ohio Wesleyan Univer Garrett Biblical Institute, Northwes University, and Yale University, and member of the Florida Annual Confer The new elective course will be ent "Understanding Ourselves," and will a not only in the **Adult Student,** but al the **Adult Bible Class Monthly,** thus re ing practically the entire adult constitu of the Methodist Church. Helps for tea using this material will be published in **Church School Magazine** at the same t Sample copies of the **Adult Student** ca secured by writing to Dr. C. A. Bowen, Broadway, Nashville, Tennessee.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Such a feast of good things Methodist women have had in New Orleans! The realization was even greater than the anticipation.

The Woman's Missionary Council met in its thirtieth session at First Church, March 7th, to the 11th, with its president, Mrs. H. W. Perry, of Virginia, presiding. Each day was full of inspiration and information. Outstanding features of the session were: Address by Dr. Paul W. Quillian; the series of devotional messages by Dean Lynn Harold Hough; address, "Missions in an Hour of Destiny," by Dr. John R. Mott; address, "Missions in the Home Field," by Mrs. V. J. DeVinny (of the former M. E. Church); address, "Living and Working Together," by Mr. M. S. Davage; address, "The Church—Its Mission in an Hour of Crisis," by Dr. Umphrey Lee; address, "Jesus' Word—The Mission Evangel," by Dr. James W. Workman; and the service for the consecration of missionary candidates.

On Sunday night at the Consecration service, First Church was packed to capacity, with hundreds standing throughout the service.

This service is the spiritual high point of the Council meeting. Beginning with a procession of missionaries and deaconesses dressed in white and singing "Lead On, O King Eternal," one feels the Holy Presence throughout the service. Seated on the platform were not only the young women to be consecrated but those who had reached the age of retirement and were taking the emeritus relationship. Those retiring were: Deaconess Eugenia Smith, who has given thirty-four years to work with Mexican people in the United States; Deaconess Florence Lockwell, who has given thirty-two years to settlement work; and Miss Mary Cullen White, who has spent thirty-nine years in China. What happiness and satisfaction have come to these consecrated women, because of lives given over to unselfish service for their Lord and Christ. In their beautiful testimonies, Miss Smith said: "Looking back over thirty-four years, not once has God failed to keep His promises." Miss Lockwell said: "I have come to appreciate the hard things, for we grow by the hard things, not the easy ones." Miss White said: "Not once have I been homesick or discouraged, knowing this was the work that God would have me do." Such testimonies!!

Then too, the messages of the candidates, full of hope, anticipation and joy, were heart-stirring indeed. Those who were consecrated and will soon take their places in the various fields are: Deaconesses Eulalia Cook, South Carolina; Mary Cameron, Mississippi; Mattie Lou Cooper, Alabama; Amelia Hilleary, Virginia; Mabel Harnell, Georgia; and Lena Mae Rust, Oklahoma.

Missionaries: Sarah Bennett, Mississippi, appointed to Brazil; Eva Deane Kemp, Kentucky, appointed to Japan; Bernice Scarlett, Texas; and Leora Shanks, Oklahoma, under appointment to Cuba.

It was indeed a holy hour when Bishop Frank Smith, taking each one by the hand said: "I commission you to take the Gospel of our Lord, Jesus Christ, into all the world, in the name of the Father Son the world, in the name of the Father, Son

In this exquisite service one could not but be deeply impressed with the fact that though some were retiring, new recruits were aking their places, and that God's Kingdom is marching on!

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

The Mississippi Conference was well represented at the Council meeting in New Orleans, March 6-11, a large number remaining for the entire session, others going for a shorter time.

On Sunday, the two Mississippi girls who were to be consecrated, Miss Sarah Bennett, for foreign service, and Miss Mary Cameron, for home work, were honored with a luncheon, given in the Pine Room of the Holsum Cafeteria. The table was simply decorated with spring flowers, and on the place cards were pencil sketches of scenes in the Old French Quarter of New Orleans.

At the speakers table were seated: Mrs. Paul Arrington, Conference President; Mrs. D. L. St. John, Conference Secretary; Misses Bennett and Cameron, Misses Annie Alford, Maude Fail, Ruth Heflin and Ann Stevens Lewis, home workers; Misses Hallie Bule, Ann Deavours and Ida Anderson, foreign workers.

To the two honorees, the Mississippi Conference presented lovely brief cases bearing their names.

Others present were Judge and Mrs. R. E. Bennett, of Meadville, parents, Mrs. Ed. Aldridge, of Brookhaven, sister, and Dr. and Mrs. W. L. Duren, uncle and aunt, of Sarah Bennett; Rev. J. H. Cameron, of Montrose, brother, and Mrs. H. E. Watts, of Forest, aunt, of Mary Cameron; Mrs. W. F. Mahaffey, Mrs. C. C. McDonald, Mrs. D. A. McIntosh, Jr., Mrs. E. V. Perry, Mrs. Stanley Wilson, Mrs. E. E. McKeithen, Mrs. C. E. Mullins, Mrs. H. M. Bullock, Mrs. L. O. Todd, Mrs. T. H. Fore, of the Conference Executive body; Mrs. T. B. Cottrell, and Miss Ella Wayne Ormond, past presidents; Mr. and Mrs. H. B. Moore, Jr., Mrs. R. E. Jordan, Mrs. Roy L. Lane, Mrs. Alma Riley, Mrs. John Cirlot, Mrs. M. Jackson, Mrs. G. A. Whitner, Mrs. Clyde Hester, Mrs. Jasper Blount, Mrs. Charles Birdsong, Miss Louise Tucker, Mrs. I. E. Nichols, Mrs. Ward Flands, Mrs. J. B. Magee, Mrs. Van Miller, Mrs. John H. Green, Miss Corley, Miss Bettie Ridgeway, Miss Caroline Porter, Mrs. W. C. Kelly, Mrs. Gordon Patton, Mrs. Ivan Connerly, Mrs. Horace Dantin, Mrs. H. Mitchell, Mrs. Stanley Bishop, Mrs. Chester Mitchell, Mrs. Charlie Mapp, Mrs. V. E. Marler, Miss Ottilie Swann, Mrs. C. A. Carrier, Miss Ina Thompson, Mrs. Norman Taylor, Mrs. Dismukes, Mrs. C. N. Brumfield, Mrs. A. J. Boyles, Miss Stevenson, Mrs. J. V. Bennett, Miss Mary V. Weems.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The North Mississippi Conference, the districts and the zones should feel the impetus of thought and action made possible by the inspiration and knowledge gained by the seventeen or more women attending the Council meetings at New Orleans. Among those present were: Mrs. Ratliff, Mrs. Neblett, Mrs. Hall, Mrs. Dan Comfort, Mrs. Ernest Moore, Miss Mavis Shinn, Miss Carrie Brown, Mrs. T. J. Lee, Mrs. Tucker, Mrs. Smoot, Mrs. Atkinson, Mrs. Boyd, Mrs. Floyd and Mrs. Webber.

* * *

A Few Council News Items

At the opening business session Thursday, delegates honored Mrs. Perry, the president, by voting to establish and endow a chair of "Christian Life and Thought" at Scarritt College, to be called the "Clara Tucker Perry Chair."

In her annual report, Mrs. Ina Davis Fulton said the total income for the year from all sources was $1,143,414, as compared with $1,052,772 the previous year. Of this amount, she pointed out, $893,726 was from the Conference Missionary Societies. The Week of Prayer offering was $70,292, and receipts from Life Memberships totaled $48,273. The Virginia Conference raised the largest gift, North Carolina was next, North Georgia was third, and South Georgia was fourth.

Among the outstanding ministers and laymen in attendance at the 30th and last annual session of the Woman's Missionary Council, were the Rev. Lynn Harold Hough, Madison, N. J., dean of Drew Theological Seminary; Dr. John R. Mott, New York City, president of the International Missionary Council; Dr. Umphrey Lee, Dr. Paul W. Quillian, President M. S. Davage, Clark University, Atlanta, Ga.; Dr. James W. Workman and Bishop A. Frank Smith.

* * *

In November, Bishop F. N. Otto Melle, Nazi Methodist Bishop of Germany, made a trip to Warsaw, Poland, to discover how our missionaries there were faring and to investigate the condition of our property. Excerpts from the Bishop's letter tell their own interesting story:

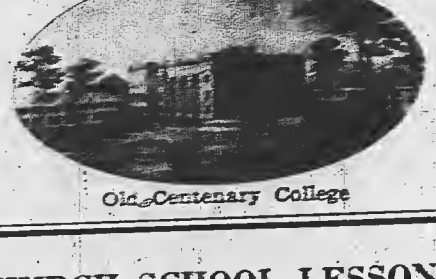
"The two ladies, Misses Ruth Lawrence and Ellen Newhy, left Warsaw when the German troops came nearer and nearer the city. The American Consul told them that perhaps only one train more would leave the city in the direction of the East. They hurried to the station. The train left Warsaw the next morning and needed more than two days to get as far as 50 kilometers from the city, when it was stopped by the bombs from aeroplanes. With their knapsacks on their shoulders, they marched from city to village, stayed one night in the house of a Catholic priest, the other night in the family of a Reformed pastor, then again with farmers, etc.; until at last using every kind of vehicle, they arrived in Warsaw again after the Germans had occupied the city. Both are well, and they tell their experiences with humor. They are glad to be back on the place of their work, which they soon hope to begin."

The Bishop then states that the people of Poland are looking toward the future with faith. "They believe," he says, "that the past weeks deepened their spiritual life and strengthened their faith." And when they spoke about the events of the past, one felt that they believe in new opportunities for the gospel in the future."

He adds: "I was glad for being able to bring the brethren a little gift from the Methodists in Germany, and to invite Brother Warfield, as soon as he can do it, to come a few weeks to one of our homes in Germany for recreation."

The Mission property was not damaged a great deal.

Too many wish to be happy before becoming wise.—Selected.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
MARCH 24, 1940

By Rev. W. C. Newman

THE SEPULCHER: TRIUMPH OVER DEATH

Lesson Text: Matt. 27:57; 28:1-6.

Golden Text: Now hath Christ been raised from the dead, the first fruits of them that are asleep.—1 Cor. 15:20.

On a cold, blustery day, one of our good citizens came to the parsonage to ask me if I would read the ceremony for the burial of the dead at the grave of an old Negro, his family servant, who had lived in his backyard and nursed his children. Of course I would, and we gathered in a little, forlorn cemetery, where only Negroes are buried. Only a few graves were marked with gravestones, and some of these were crudely made by hand. The little plot was filled with mounds and sunken graves, poorly kept and lacking all the beautification that marks the burying places of more prosperous people.

Two white men, a half dozen Negro men, and three or four Negro women were the only humans to brave the cold and attend to that melancholy business. The Negroes silently lowered the cheap casket into the grave, and began to fill in with the great, hard lumps of dirt. As the familiar hollow thuds fell on our ears the women lifted up their old, shaky voices in a Negro song I had heard in my boyhood:

> On the other side of Jordan,
> Just beyond the gates of Eden,
> There is rest for the weary,
> There is rest for me.

It was a sad and depressing experience, made emotional by that old, weird song. The song itself was born out of the hardness of their lives, and of the sorrow of death, and of their hope for a better world. Tired from hard labor, weary in mind and soul, facing the grim tragedy of slavery, and the grim reality of death, they had yet devised those words of hope:

> There is rest for the weary,
> There is rest for the weary,
> There is rest for the weary,
> There is rest for me.

So have they put into words the deep hunger of all mankind, the wistful longing of every human being, whether learned or ignorant—the longing for a New Land, where life will neither be overburdened with weariness, nor ever threatened with extinction.

It is true that we are not quite as keenly interested in the "other world" as were our fathers before us. Sermons on Death, Hell, and The Judgment, are not preached as frequently as of old. We rightly demand a religion and a philosophy for today as well as for the unknown future. But to all of us there comes a time when today is not enough. For we are children of eternity.

The little child must meet his first experience with death—perhaps the death of a pet rabbit, or a beloved dog. And he demands to know what it is, this strange sleep. A mature man may face his own death courageously, philosophically. "I must die some day," he says, "and I will not fret about it. I will get all I can from life, and die like a man." But then his little child dies, and he demands to know something. For this is one of the strongest, one of the oldest of all the hungers of the human heart.

I shall not try to add to the arguments for immortality that wiser men than I have already made. Rather I hope to say a personal word about the Christian's part in achieving that immortality.

We Must Have a Life Worth Becoming Eternal

Much of our life is not really valuable. It would be rather terrible if some things about us lived on forever. We cannot honestly believe that God would be interested in perpetuating the cheapness, the sham, the selfishness, the evil that is within us. Immortality must surely be for those things that deserve to live.

That, to me, is a very stern thought. There is so little about us that is worthy to endure. I cannot hope to enter Life's New Land unless I have first achieved a New Life in Life's Old Land.

We Must Help To Make That New Land

Jesus prayed, and taught us to pray, "Thy Kingdom Come!" Who can imagine that we can pray that prayer sincerely unless we are willing to work for the Kingdom's coming. Heaven, I believe, is not a completed, perfect place of everlasting idleness and bliss, like the Indian's dream of a "Happy Hunting Ground," where game is always plentiful and close at hand. God is creating Life's New Land, the Kingdom of God, and it is ours to help Him in that creation. Christians are even now building the Kingdom—making heaven.

Immortality Is a Part of the Idea of Love of God

At the grave of the old Negro mentioned above, what could I say to comfort the simple folk who mourned. Philosophical arguments were out of place. I could not summon new scientific discoveries to support the theory. I could not prove immorality.

But I could tell them of God's love, love so inclusive as to take in a humble, ignorant old Negro as well as the world's most learned or rich. Love so great that death could not break it, so abiding that it forgives every change that life brings. Love past all our understanding.

Love like that could only mean that God, the Lover, would not make us to die. And that, after all, is the basis of the Christian hope of eternal life.

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WOMEN

HERE'S AMAZING WAY TO RELIEVE 'REGULAR' PAINS

Mrs. J. C. Lawson writes: "I was undernourished, had cramps, headaches and backache, associated with my trying days. I took Dr. Pierce's Favorite Prescription for a while, gained strength, and was greatly relieved of these pains."

For over 70 years, countless thousands of women, who suffered functional periodic pains, have taken Dr. Pierce's Favorite Prescription over a period of time—and have been overjoyed to find that this famous remedy has helped them ward off such periodic discomforts.

Most amazing, this scientific remedy, formulated by a practicing physician, is guaranteed to contain no harmful drugs—no narcotics. In a scientific way, it improves nutritional assimilation; helps build you up and so increases your resistance and fortifies you against functional pain. Lessens nervousness during this trying period.

Don't suffer one unnecessary moment from such periodic discomfort. Get Dr. Pierce's Favorite Prescription from your druggist. Discover how wonderfully it acts to relieve you of "Regular" pains.

CHURCH BUILDING COUNSEL GENERAL CONFERENCE

In connection with the Home Mi Exhibit at General Conference at At City, Rev. E. M. Conover will be pr from April 25th to May 4th, with s blueprints and other material, and wi glad to interview any concerned with c building or improvement problems. T wishing this service will do well to to Room 61, 297 Fourth Avenue, New for a questionaire blank for use in s ing and presenting their needs. Mr. C was Director of the Methodist Epi Bureau of Architecture for ten yea 1934, the present Interdenomina Bureau of the Home Missions Counc established, with Mr. Conover as Di

Women! Help ward off functional periodic p taking Dr. Pierce's Favorite Prescription period of time. Helps build physical resist improving nutritional assimilation.

ATTENTION, MISSIONAR SOCIETIES

Opportunity now available f limited time only to raise unlimit funds for your Society.

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LOST KEY SERVIC
DREW, MISS.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE WHITE MORNING

Why is it that the churches are thronged overflowing on Easter Sunday? How all we explain the fact that millions who e indifferent to church tendance at other sea- ns of the year make it point to be present with- t fail on the Sunday t memorializes the vic- y of the empty tomb?



Mr. Jones

Pleasantries about Eas- providing the oppor- ity to exhibit new thes but skims the sur- e of the question. The rit of spring is a pos- le factor. But surely the et motive for the vast ual outpouring on Easter Sunday is the ng pull of the immortal hope in the rts of men.

oger Babson says that immortality is t every human being most wants. This n overstatement but it is rooted in a ersal longing. For most of us it is hard- o believe that death ends all than it is believe that it is but the gateway to beginnings. Scientists say that this h of ours is slowly cooling and one day human race will finally cease to inhabit When that day comes, if there be no onal immortality, there will be nothing of all that has come into being with race of man—a devastating prospect.

is good to muse on these words of a d American facing death: "I watch the et as I look out over the sea, and there mystery beyond the horizon line be- I know what is there . . . I have been Well, there is another land that I towards as I watch the sunset. I have seen it, but it has a more abiding than any of the lands which I do know. This land of immortality is the one thing I know with an absolute and. unshaken confidence. In a fairer land with better material and a better working life, I shall do better work."

It may be questioned whether Christ was born at the time of "the beauty of the lilies," but it is reasonably certain that his death and resurrection occurred as spring broke over the Palestinian country. Easter lilies symbolize the whitest of mornings.—(c) 1940 by Religious News Service.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

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THE LITTLE SHOES WHICH MADE HISTORY

By Rev. Vivian T. Pomeroy, D. D.

When I was a small boy, I especially disliked my parents or any grown-up people to do odd things. I could not bear my father to sing in church as loudly as he did. How I wished he would get a cold and not be able to sing at all! And I did not wish my mother to wear hats unlike other hats. I wanted her to have a hat like everybody else's hat. And, above all, I wished to look like all other boys and do everything they did. In short, I hated anything odd or queer. I daresay you, too, feel like this. People who do odd things and noticeable things are so distressing.

However, if you ever go to England in the years to come, you may among other things be dragged to museums. There is nothing odd about that. But museums are full of odd and curious things; and if you go to the London Museum you may be startled to see among other things an almost incredibly small pair of shoes—little wedding slippers. They are over a hundred years old, and you may think as you glance at them, However did people wear shoes like that? But, if you look at them closely, you will see that those little shoes are labeled: **"Wedding shoes of 1831. Given by"** (Well, the name I need not tell you) **"of Milton, Massachusetts, U. S. A."**

And this is how they came to be there. A very old house in Milton was being emptied of its furniture and everything. In that old house there were masses and masses of things. Some were sold; some were given away, and some were dumped into the garbage cans outside. In the rubbish of the garbage cans there stuck up two little shoes—quite new. I mean, they looked as new as if they had come straight from a store. They were the little shoes of this story. A passer-by saw them, stopped, picked them out of the can, and saw inside them the name of a maker in London. The passer-by went to the house, where some people were still living, asked for the shoes, got them, and sent them to the London Museum, where—as history—they were much appreciated. No doubt the people in the old house thought it very odd to see a respectable-looking person poking in their garbage can—for odd it was.

And this story is told for some other reason than to encourage you to poke in people's garbage cans. It is told so that you may believe that sometimes it is simply courage which looks a little odd—courage not only about things but also about ideas; and it is the odd people who make what is called history.—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

HOLY GROUND

Even the Church is determined not to know any thing among men, save Jesus Christ, and Him crucified. He is the ground and the object of faith, the source and the dynamic of love. Only as men look unto Him can they be saved. Only as the faithful contemplate Him are they safe against error and misbelief.

The Season of Lent focuses attention on the suffering and crucified Son of God. Minutely the inspired Record describes the details of the Passion. Each one is significant, calls for prayerful meditation, and serves to deepen faith and devotion.

Very properly Lent is a quiet season. Our complex and usually godless civilization does not change its pace during these six weeks. It remains the mad rush that drives an increasing number of people to distraction. The Church should shine by contrast. Social activities, which have a legitimate place on its program, may well be dropped. So the lesson is stressed that after all these are not important. It is the crucified Christ who is all-essential. Nothing should disturb our endeavor to understand more fully the mystery of the Redemption which He wrought for men.

Along the **Via Dolorosa** we march and on "that green hill far away" we gather. We stand on holy ground. Sin and grace become more meaningful there. May the study of Our Lord's Passion fill the Church with more passionate love for Him and with a burning desire to make known far and wide the salvation He so dearly achieved!

—The American Lutheran.

It seems to me that anyone who undertakes to instruct or advise youth these days needs more nerve than Corrigan.—Paul Hutchinson.

SEEING FACT:



Yes, it's hard work digging ditches. But if you are using your eyes under poor lighting conditions for prolonged periods you may suffer more nervous muscular tension than a ditch digger.

Moral: Sight is priceless; Light is cheap.

NEW ORLEANS PUBLIC SERVICE INC.

CLINTON-RIDGELAND CHARGE

Clinton Church Historical Sketch

The date of the organization of the church appears to be in 1845, and from the facts that the records show the church has done a very creditable piece of work from the beginning.

The present church was erected during the pastorate of Rev. L. H. Sells, in 1924-25. The debt after these fifteen years is only $1,200, and that is being paid off in regular amounts of $150 annually to the Board of Church Extension. This church of 70 members has to sacrifice to meet its budget of $700, but it is doing it excellently.

The following have served as Church School superintendents: Col. Graves, Gilly M. Lewis, Judge E. W. Cabiness, T. G. Rice, J. H. Fox, J. H. Fox, Jr., Geo. D. Ratliff, J. L. McPherson and Mrs. Jimmie Denman.

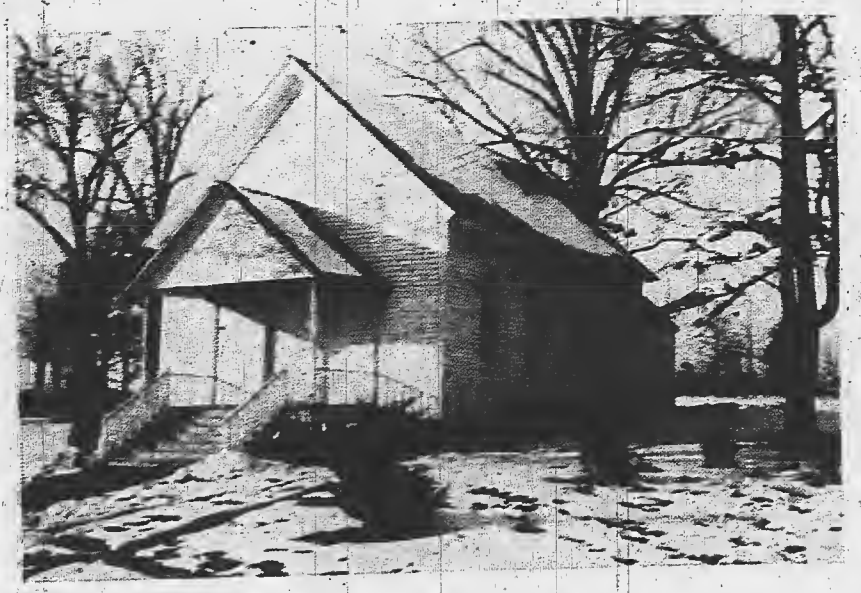
The list of pastors who served, as nearly correct as possible, are: Revs. Thos. Ford, W. E. Ballard, E. H. Mounger, Geo. P. McKeown, J. A. B. Jones, W. G. Forsyth, Robert Shelby, J. T. Leggett, T. B. Holloman, I. L. Peebles, M. M. Black, George Galloway, L. S. Jones, D. P. Drake, L. H. Sells, M. H. McCormack, R. L. Walton, J. W. Leggett, Jr., H. W. F. Vaughn, F. M. Casey, C. E. Downer and F. A. Sutphin.

The present stewards are: J. L. McPherson, Mrs. J. H. Fox, Mrs. C. E. Fletcher and Mrs. A. E. Wood.

Ridgeland Church Historical Sketch

The name of the Ridgeland Methodist Church was originally Wesley Chapel. The church was located on the old Canton Road, near the Madison and Hinds County line. While here it was not very active. Services were held infrequently and there was no Sunday School. Then in the year 1901, February the nineteenth, it was moved to its present location in the town of Ridgeland, with Rev. H. P. Lewis as its regular pastor. It was then on the Madison charge. Mr. R. L. Lawhorn is the only charter member living.

The Woman's Missionary Society has always been active, beginning first as the Ladies' Aid, with a small membership. At present it is a thriving organization of twenty members, one of whom, Mrs. E. E. Tucker, is a life member. The present president is Mrs. E. H. Burns.



RIDGELAND METHODIST CHURCH



REV. FELIX SUTPHIN

The Union Christian Endeavor was the first organization of the young people and from the records it did an excellent piece of work. It was instrumental in developing the Christian character of many of the young people.

Church school superintendents are as follows: C. L. Evans, Fred Richardson, Paton; E. E. Tucker, Miss Esther Tucker, R. Gossin, Miss Esther Tucker, Mrs. J. Richardson and J. E. Jenkins.

The following pastors have served: Re Moore, L. Carley, B. S. Rayner, J. R. Jo M. B. Scarbrough, C. E. Cain, J. W. W W. B. Hogg, W. A. Terry, H. P. Lewis, J. F. Campbell, J. F. McClellan, G. P. Keown, Percy Vaughan, E. M. Allen, Prewitt, R. L. Walton, J. W. Legget H. W. F. Vaughan, F. M. Casey, C. E. er and F. A. Sutphin.

The stewards at present are: Mrs Jenkins, H. D. Millett, J. E. Richardson H. Burns, and Mr. E. E. Tucker, ste emeritus.



CLINTON METHODIST CHURCH

RIDGELAND HONORS OFFICIA

In connection with the Ridgeland, M historical sketch in this issue, honor recognition is given to two faithful and voted officials, Mr. and Mrs. E. E. Tu who moved into the community in Oct 1915, and soon thereafter became ident with the local church.

Mr. Tucker has served in the chur General Superintendent of the C School, steward, trustee, local trea charge lay leader and teacher of an Class for twenty-two years.

Mrs. Tucker has been engaged for tw one years as a teacher in the Church S teaching first a class of senior girls, a class of girls and young women, and a longer period of time, the beginner primary class. She served as presiden the Woman's Missionary Society for f years, being the first president, and at ent is vice-president of the auxiliary.

A consecration of self and substance characterized these loyal workers in church and community life, and they ever been loved and appreciated by hosts of friends and associates. May ripened years of service be extended enriched to His honor and glory.

NOTE: The list of advertisers whose port makes possible these sketches pears on the succeeding page. Please overlook their generosity, and manife ward them a reciprocal good will.—E

It is hardly fair or even reasonab condemn a thing, if we cannot recom something better in its place.—E. C. B

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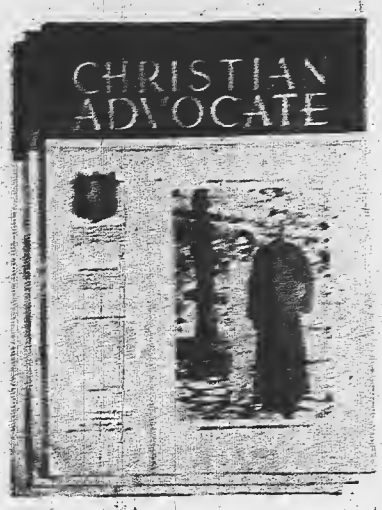
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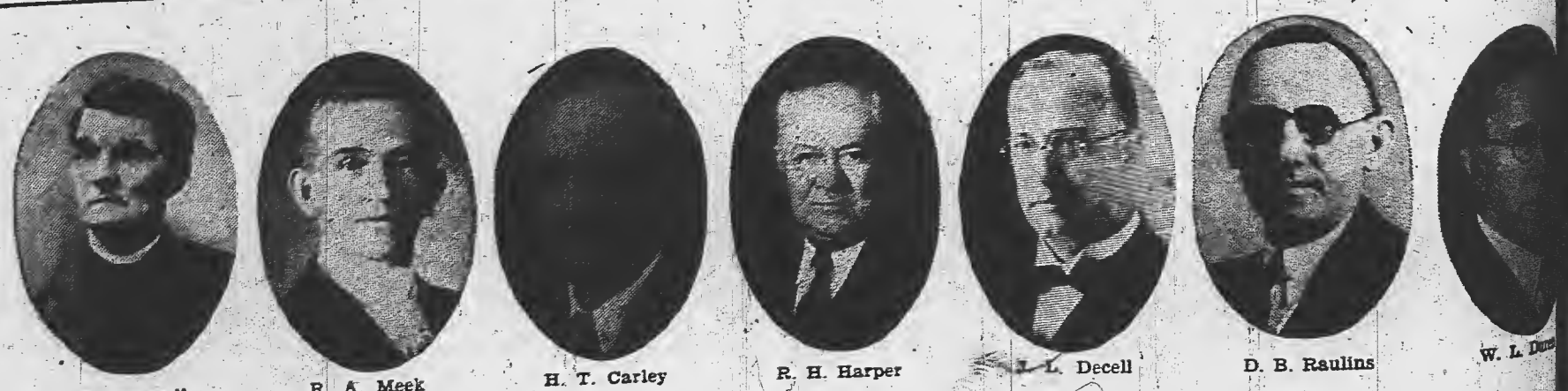
Progress

Three more churches have qualified for the Honor Roll this week. They are Tallulah, Grand Cane, and Merryville, of the Louisiana Conference. Congratulations.

The Campaign

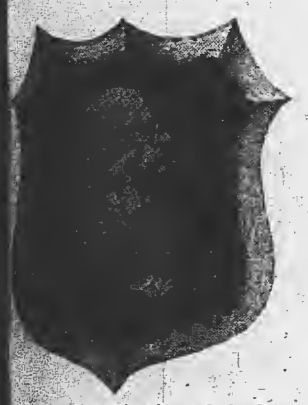
By All Means Begin With a Plan.

1. Let the pastor canvass his officials himself.
2. Let him appoint an agent or a live committee to assist him in soliciting the membership.
3. Let him make a ringing presentation of the Advocate at a morning service.
4. Let him counsel with his Board of Stewards during the canvass.
5. Let's put it on now and get it behind us, but do not quit until the job is finished.



J. W. Boswell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Decell | D. B. Raulins | W. L. Dun

New Orleans
CHRISTIAN ADVOCATE



"... no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1791.

THE LIVING CHURCH

... Paul says to his fellow-Christians ... is in heaven, he is not ... of a world into which they hope ... when earthly life is past; he is ... in the freedom and the fellowship ... a world in which even here and ... soul has learned to live.

THE PRAYER-ROOM TODAY

... Father, I thank Thee for the ... of Thy word, and for all its fulfilment ... in the lives of Thy children from ... age. I thank Thee for those whom ... have known who were able to ... their steady course to the end, and ... with patience the race set before ... because their eyes were ever turned ... Forgive me that I have so little ... by their example. Forgive me ... easily, in the pressure of the days, ... what for me also Thou canst do. ... to be a follower of those who ... faith and patience, faith that ... of Thee and patience that in ... goes bravely on, have inherit... promises. Amen.

—Selected.

The Victory of the Cross

This is the weapon that has won victories over hearts of every kind, in every quarter of the globe. Greenlanders, Africans, South Sea Islanders, Hindoos, Chinese, all have alike felt its power. Just as the huge iron tube which crosses the Menai Straits is more affected and bent by half an hour's sunshine than by all the dead weight that can be placed in it, so in like manner the hearts of savages have melted before the cross when every other argument seemed to move them no more than stones. "Brethren," said a North American Indian after his conversion, "I have been a heathen; I know how heathens think. Once a preacher came and began to explain to us that there was a God, but we told him to return to the place from whence he came. Another preacher came and told us not to lie, steal, nor drink; but we did not heed him. At last another came into my hut one day and said: 'I am come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy and deliver you from misery. For this end he became man, gave his life a ransom, shed his blood for sinners.' I could not forget his words. I told them to the other Indians, and an awakening began among us. I say, therefore, preach the sufferings and death of Christ, our Savior, if you wish your words to gain entrance among the heathens." Never does the devil triumph so thoroughly as when he persuades preachers to keep back the story of the cross. "And I, if I be lifted up from the earth, will draw all men unto myself."

—Ryle.

No. 13.

... ORLEANS, LA.
...SDAY, MARCH 28, 1940.

WALLET OF THE WEEK

THE PRACTICE OF INTERNING soldiers and military effectives of belligerent nations by a neutral nation is now being invoked by Greece, in order to confine her men of military age to her own soil. It is reported that all males between the ages of twenty and fifty years have been forbidden to leave the country during the continuance of the European war. This means that her military strength is to be kept immediately available for an emergency call—that the man of military age is not a freeman, but is rather a puppet of the government.

* * *

THE STRAIT GATE, to which Jesus referred in the Sermon on the Mount, is well and properly interpreted as a figure having for its purpose the enforcement of moral rectitude, not a precept primarily concerned with intellectual belief. It commands practical and worthy standards of living without which beliefs are as trees in full leaf but having no fruit. Doctrines, even if found on the lips of the Son of God, must be translated into life. Jesus uses the figure as an urge to be truly and practically Christian, not just a meticulous pharisee.

* * *

THE ARABLE LAND OF EGYPT is 7,667,000 feddans, or 7,187,812 acres. All of this lies in the narrow valley of the Nile River, and it is only one-thirtieth of the total area of Egypt. One half of Egypt's fifteen million people live in what is known as the Delta of the Nile, which begins just north of Cairo. One hundred and sixty thousand Bedouin Arabs roam the desert; and all the others live on the Nile north of Cairo. There is less than one-half acre of arable land for each person in Egypt.

* * *

SENATE BILL NO. 3415 proposes the construction of a hospital for the insane of Alaska, to be located at **Bellingham, Washington,** at a cost of $2,500,000. According to **Alaska Life,** there are now 56 mental patients in the Territory, and the average number for the past thirty-five years has been fifty-three. It is difficult to understand a proposal to build a hospital a thousand miles removed from those to be served and at an average cost of $44,642.85 per patient. Perhaps it is one of the New Deal economies and it probably fits into the author of the bill's idea of balancing the budget.

* * *

AUTOMOBILE FATALITIES for the first nine weeks of 1940 showed more than a twenty-five per cent increase in the twelve largest cities of the nation, according to statistics sent out by the American Business Men's Research Foundation. Alcohol is said to have been a responsible factor in at least twenty-five per cent of the highway accidents. Six cities showed one hundred per cent increase. Of those showing more than one hundred per cent were: New Orleans, 120%; Evanston, 133%; Schenectady, 150%; El Paso, 166%; Albany, 200%; Niagara Falls, Pontiac and Salt Lake City, 300% each; and Minneapolis, Montgomery, Rockford and Savannah, 400% each.

THE MANDAEANS OF IRAQ observe a religious cu tom which seems to be a composite of many faiths. It their five-day spring festival, known as the festival the resurrection. At that time they conceive the ear to be holy and they wear white, go barefoot, and puri their bodies often through immersion. Baptism is preparation for the sacramental meal of bread and wate a communion with the dead as well as with the livin During the rites the newly baptized men face north.

* * *

EDWARD S. HARKNESS, who died recently at t age of sixty-six, is reported to have given over a perio of years more than one hundred million dollars to vario educational and welfare organizations. To Yale Unive sity, where his name is associated with the beautif tower which stands at the entrance to the quadrang he gave fourteen million dollars. He gave a like sum Harvard University. He gave many millions to the Co monwealth Fund for rural medicine and hospitals, a the pension fund for retired Presbyterian ministers w also included in his many philanthropies.

* * *

A STUDY OF DIVORCE is being conducted by t Committee on Marriage and the Home of the Fede Council of Churches. One of the purposes of the stu is to find out what measure of comity prevails or is p sible among the various denominations. It is hoped th the findings may afford a basis of agreement upon policy for the remarriage of divorced persons, so that t action of pastors of one denomination may not be r pudiated by those of another denomination. Of cours such concerted action would still leave open the compli tion raised by civil ceremonies.

* * *

THE DEATH OF BISHOP SCHWEINITZ, of the ravian Church, brought to a close a truly remark life. He was an outstanding leader of the mission movement of the Moravians, and was for thirty-two ye the Missionary Secretary of that body. He was also ardent advocate of Christian unity. It is interesting note that he was a descendant of Count von Zinzend one of the founders of the Moravian Church, and the m whom Mr. Wesley visited at Herrnhut, in Germany, the latter part of the year 1738, following the Aldersg experience.

* * *

ENGLAND AND FRANCE are said to be taking chance on the possibility of an Arab revolt in the M East. In Palestine, neutrals estimate that there thirty-five detention camps where some thirty thous men are detained, and the Bedouins have been comple stripped of their arms. In Syria, a swift and powe camel corps keeps a close watch on the Druses and eight hundred thousand Bedouins. A formidable Bri force in Egypt guards the Suez Canal, and in Tr Jordania a mobile Desert Patrol has absolute contro the five oases, where it would be possible to organi revolt against the British.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHURCH PRESS AND A DEAD-END EDUCATIONAL PROCESS

Those who drive down a dead-end street do not need to be reminded that "dead-end" means an **impasse** and the end of progress no matter what may be beyond the barrier. This arbitrary termination of an avenue of travel has its counterpart in matters of spiritual progress. There is today a disposition to transfer the responsibility for spiritual culture from parents and the home to Church school and pastoral efforts. As a result family worship is outmoded, abandoned, and the church paper has been crowded off the library table by publications which do not even know the language of religion. We have come to a time when there is a practical acquiescence in religious graduation. It is not a time of spiritual perfection, but the dead-end of the way that leads toward the attainment of a wider spiritual horizon.

It seems to us to be high time that the Church were brought to the realization that the benefits of its elaborate and effective program for the instruction and guidance of children are being neutralized and erased through the dormant-mindedness of adulthood, the dead-end of the process of Christian education. Naturally enough this situation may be expected to continue as long as no adequate process exists for the motivation and the guidance of adult life. This appears to us to be the greatest single problem of the Church today.

Is there a way out? Can we devise a means for carrying over into the creative years of adulthood the educational process and achievement of early life? It is never an easy matter to restore the processes of arrested intellectual and spiritual growth, or to develop an effective dynamic for lives which have ceased to do constructive and creative thinking. No experienced person needs to be told that the class-room method is out of the question. Every teacher of an adult class in the Church school has met the opposition to teaching by the questioning method. The sense of mental and spiritual dependence which made tutelage effective in childhood has been submerged in a self-sufficient individualism. Sunday school days are over and a new approach must be found, and that new approach must be made appealing by its indirectness.

For this end, it is not unlikely that the most effective method for combating the dormant-mindedness of adult life may be found in one of the discredited and almost abandoned weapons of the Christian Church—an independent and worthy religious press. Never before, we think, was there greater need for a medium that will interpret religion to the adult mind in such a manner as to carry to fruitage the educational process of the Church school. The Church must find a way to increase adult thinking and help it to keep abreast of the spiritual light of its day, if it would recover itself from the deadening lethargy and the indifference now so manifest in church life. We do not plead for "a paper," but for a Church press with a vibrant message of hope and inspiration for adult life today. It is an opportunity which Christianity can ill afford to lose. It is a venture which a forward-looking Church will not refuse to make.

THE FAULT OF TAKING THINGS FOR GRANTED

We noticed recently a comment on a man of Hungarian birth, with only a few years in New England, whose accurate and exhaustive knowledge of American history and literature, and his no less surprising mastery of New England tradition was quite disconcerting to many whose long line of Puritan ancestors had been relied upon as a source of full understanding of their past. It seems that, because of their ancestry, they assumed an inheritance of knowledge, but that they actually knew painfully little of the facts back of their pride. From the accident of birth, they had taken too much for granted.

All this is a parable of life whose application extends, not more to questions of genealogy and history, than to morals and religion. For us Methodists it is a common thing to assert with pious reverence a connection with Mr. Wesley when our lives but poorly justify the boast. We honor with our lips the hero of the great Revival, when we give little evidence of sharing his experience and passion, or the evangelistic fervor which for fifty years sent him careering over the British Isles in efforts to save men from sin. Because of our ecclesiastical label, we assume virtues which are individual rather than an ecclesiastical inheritance.

Christian people are too ready to take for granted facts which are meaningless until transmuted into the passion of our own hearts. The Wesleyan standards of doctrine and practice cannot be made effective and powerful by the adoption of names and slogans. We make ourselves absurd by donning the badge of Aldersgate and claiming the spiritual lineage of Wesley if our boast lacks every practical mark of validity. As Methodists we need to take our religion seriously and to think of it in the terms of personal experience and changed lives. The early Methodists were searched through and through at that point in the class meetings, and from those experiences of self-discovery they went forth to demonstrate the power of a conscious reality of redemption—the warmed heart. We cannot adopt a name and a label and take for granted the spiritual fortification and the fruit of Christian experience.

EASTER AND THE CROSS

In the days of the Lenten period the thought of the Christian world travels consistently toward the cross as being the climax of the sacrificial purpose and mission of Jesus. On Easter morning the mournful notes of Good Friday break into the hallelujahs of the new day in the life of the world. The change does not mean, however, that there is to be any discounting the sacrifice which Jesus made on the cross. The shadows of the cross must remain eternally linked with the radiance of the Easter morning, and the difference is more a matter of human outlook because of what happened on that dark day in the history of the race. The gladness of Easter proclaims the projection of the atoning virtue of Jesus' death into the field of every life, that it has become the possible possession of every penitent heart. Thus through the ages the cross has remained and must remain, the background and the symbol of that which may not be better expressed than in notes of gladness and praise. It is very properly the beginning of a radiant period, long or short, in which we, "being risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Paul means that we must appraise the days ahead in the light of a new experience and a new hope, because life has been liberated from the thralldom of sin and the bondage of death. It must not be the end of a process, but the beginning of a course in which our energies have been redirected.

A CHURCH UNIVERSAL

A recent writer takes the position that the Church was produced by men of monastic thinking—men who lived apart and largely within themselves—whose feelings and attitudes were indelibly stamped upon the dogmas and discipline of the organization. In his opinion the same type of mind has dominated the life of the Church, Catholic and Protestant, until this day. Those celibates and recluses created an atmosphere which is not alluring to persons of a practical turn of thinking. Such persons often, deciding that they are not temperamentally religious, turn aside from places of worship altogether. In his opinion, one of the most insistent needs of organized religion today is to create a link between the Church and those who are men of action rather than mystical dreamers. Such persons are not necessarily anti-religious, indeed they are often quite the opposite, but they cannot adjust themselves to an organization and ideals which fail to interpret their feelings and impulses. Whatever may be the real explanation, it seems reasonable to say that Protestant Christianity should provide for every variety of temperamental difference in those who are all alike the subjects of redeeming grace, and who should be enlisted together under the banner of Christ for the redemption of mankind. Surely the changelessness of the everlasting kingdom is not more important than its universal dominion, and the Christian sanctuary should furnish a place of refuge for every homeless heart. It is certainly a subject which should be given earnest consideration by all pastors, who would save their churches from becoming exclusive through a ministry to a single pattern of thought and feeling. The prophetic call is: "Ho, every one that thirsteth, come ye to the waters."

Editorial Miscellany

By Dr. H. T. Carley

SOMETHING HAS HAPPENED

Only a few weeks ago the ground in this neighborho was covered with ice and snow: the north pole had a parently drifted to within a few miles of Satartia; t thermometer had shown us how cold it is at zero a below, and all vegetation seemed to have perished fr the earth. Between bringing in wood and taking o ashes, life was mostly one chill after another.

But something has happened. The ice and snow are gone; the thermometer stays consistently in the fifti and above; a load of wood lasts a pretty good spell, a the ashes don't have to be taken out oftener than once week.

The birds are acting as if nothing had ever been wro The yard is full of robins and the garden is full of j birds. (There's nothing in the garden now, but a r and a hoe are leaning against the fence, and seed velopes are on little sticks at the ends of the rows, the jaybirds are evidently waiting for what is to co

The roses looked as if they were frozen to death, we were wondering where we could get others to t their places. But from every bush new shoots are spri ing—and we are going to have roses after awhile. T violet bed has almost as many blue flowers as it h green leaves. The grass is beginning to grow in the ya and the weeds are a sight. The hens are cackling in t chicken house and clucking in the coops—sure signs fried chicken before long. The tractors are rolling the fields, and "Gee" and "Haw" are being heard fr between the plow handles all day long.

We drove to Vicksburg yesterday—and the redb haw, wild plum, peach and pear trees are in full blo The "Azalea Trail" is not more beautiful than the sides from Yazoo City to Vicksburg.

Men are going about in their shirtsleeves, and th who have the gift are whistling merry tunes as th walk down the street. The blacksmith is sharpening p points all day, and the Negroes on the place are ask for everything, from a plug of tobacco to a new m The mail carrier is getting in on time, and the drugst gallery is again a social center. The school busses h taken the chains off their wheels, and the P. T. A. is ing to have a chicken supper tomorrow night. The li girls are jumping ropes, and the little boys are try to throw curves with baseballs. The women are wear funny hats and "saddle" oxfords, and the men are h ing up last year's straws and having their boots h soled

Something has happened—spring is here. Win after all, didn't kill all the flowers and take all the out of life. It was bad while it lasted—but a better has come. Somebody has said that the darkest hour just before the dawn.

Hurry up, spring! Come on, summer!

METHODISM IN THE PHILIPPINES

Forty years ago, when Bishop James M. hoburn preached the first evangelical ser- on in Manila, there was not a Filipino ethodist in the Islands. . . . There were hose who had broken with the church in ower, but they were not related to Prot- stantism.

Today there are within the main island of he Philippine archipelago 95,000 members the Methodist community—87,000 of em full and preparatory members of the urch. And church membership in the ilippine Islands is not a simple matter. is not mere signing of a roster, or trans- rring from another church.

For four hundred years Roman Catholi- m has had its hands upon the life and ought of the people. It has taught the ilipino all he has known of religion, it as baptized his fathers and his children, has married him, it has buried his loved nes. It has stood in his barrio (village) ll the days of his life, and has been the ructure around which all else has been ulded. To leave that faith, or what was ft of it in him, and join a protesting roup, a group without power or pomp or remony or anything "colorful" to appeal his imagination, has taken real courage and real conviction. But 95,000 people ve broken with that past and joined the ethodist Church; and many times that mber are adrift from the old faith, but t yet ready to join Methodism. But they e "protestants" in the original sense of e word, and Methodist pastors minister them in many ways.

But this is not the whole story of Meth- dism in the Philippines. . . . There are ,000 Sunday school pupils enrolled in ore than 400 different schools, most of em in the barrios where the great mass the people live. Sixteen thousand young ople—most of them high school and col- ge students—are enrolled in Epworth ague chapters. And, lest one think the ory has run its course, there were 5,000 ildren baptized by Methodist pastors in e year 1937-38.

All of this great group of Methodists are ing served by 96 Filipino pastors who are embers of Annual Conference—96 men, ostly young men, who have grown up thin the Methodist fold in the past irty years; and by 53 local preachers and unordained national preachers; and by able group of deaconesses trained by e Woman's Foreign Missionary Society. uch of the work of the Sunday schools is der the direction of the deaconesses and ble women; and many of them have arge of kindergartens, choirs, and special asses for and work among women.

All this program of churches and of urch activities has not "sprung from the l unassisted." It is the fruit of the labors the early Methodist missionaries called service by Bishop Thoburn and the ard of Foreign Missions, and the labors the present small but able corps of mis- naries now on the field. They planted e seed and it found fertile soil and pro- ced an hundredfold. The dean of present- y missionaries in the Islands—the Rev. andt O. Peterson, D. D., of Lingayen, one the first to follow Bishop Thoburn—can l many a tale of the days and nights ent in the saddle or sleeping on the hard nches of the old churches, and of danger m horses on ravine paths, from floods swollen rivers, from human enemies and sease-enemies. But through it all he la- bored and planted Protestant Christianity firmly and forever in Cagayen Valley—a valley covering three provinces and the best farming area of all the Islands. And Mrs. Peterson can, if she would, tell of the privations and lonesomeness and anxiety and heartaches that were her lot through many of the same days. But neither talk of these things and days, but rather rejoice in the fruit that they have lived to see.

—Zions Herald.

METHODISM IN FINLAND

I never feel very complacent when I remember that, apart from our work in Italy and France and Portugal, the extensive Methodism of Europe owes its existence to American and not English Methodism. One result of this is that we know next to nothing about our Methodist fellows in Central and Northern Europe. Probably not one in a hundred readers of these lines was previously aware that there are many Methodists in Finland, with two Conferences, and that there are Methodist churches in all the towns bombarded by the Reds, and in many of them Methodist homes for the aged and for children and Methodist hospitals.

In Viborg, for instance, there are three churches and a children's home; in Kotcha, a church and a sailors' home; in Borgo, a church; in Hango, a church and a children's home; in Abo, two churches and an old people's home; in Helsinki there are three churches, a hospital, and an old people's home; while Grankulla and Tampere have each a church and a children's home. Everywhere the war is making the work more difficult. Some of the pastors of the churches have been called to the forces, as have all the doctors but one, of the Concordia Hospital at Helsinki, which has had to be closed.

At some of the churches, at Helsinki and elsewhere, sandbagged basements have been made under the churches, for the shelter of the people, and everywhere the Finnish Methodists, helped by gifts from America and from the Swedish Methodists, are doing their utmost for those, particularly the aged and the orphaned, who have been made homeless. All of us have been profoundly moved by the heroism of the Finns, and will be all the more sympathetic and the more earnest in our prayers now that we know that so many of them are members of our own church family.

—Exchange.

ADDITIONAL SUBSCRIPTIONS SINCE LAST ISSUE

Louisiana

Rev. B. D. Watson, Jena	2
Rev. W. C. Mason, Marksville	1
Rev. Wm. Schuhle, Plaquemine	5
Noel Memorial Church, Shreveport	2
J. H. White, Monroe	2

Mississippi

Rev. G. C. Gregory, Pickens	1
Rev. E. G. Mohler, Eupora	1
Mrs. J. M. McWilliams, DeKalb	1
Rev. H. L. Beasley, Sardis	6
Rev. V. C. Curtis, Louisville	3
Rev. R. G. Lord, Winona	3
Rev. G. Eliot Jones, Bogue Chitto	1
Rev. C. A. Parks, Corinth	2
Central Church, Meridian	1
Individual subscriptions	10½

PARKER RECOGNITION FUND

The first two Conference Districts to report completion of their solicitation of funds in the Parker Recognition Fund campaign on behalf of the Candler School of Theology at Emory University, exceeded their quotas, it was announced this week by Dr. H. B. Trimble, dean of the school.

With solicitation now under way in eight of the Southeastern Jurisdiction's 18 Conferences, a total subscription of $20,436 was reported as of March 18, Dean Trimble states. Solicitation in the 10 remaining Conferences is scheduled to commence on April 1.

The two districts with solicitation complete and with oversubscriptions recorded are the Anderson District of the upper South Carolina Conference, and the Dalton District in the North Georgia Conference. D. A. Clyburn, of the Anderson District, accepted a quota of $600, and turned in a final report of $700. Love B. Harrell, Chairman of the Dalton District, and his committee, accepted a quota of $1,250. On March 15, Mr. Harrell reported that every minister in that District had made a pledge and that the total subscribed was $1,251.

The $100,000 Parker Recognition Fund is designed to endow a Chair of Christian Doctrine in the Candler School of Theology, in honor of Franklin Nutting Parker, dean emeritus of the school and present occupant of that Chair. The money raised will also aid Emory University in qualifying for receipt of a gift of $2,000,000 from the General Education Board of New York, in connection with the development of a University Center for the Southeast.

Associated with Emory University in the University Center project are Agnes Scott College, the Atlanta Art Association, Columbia Theological Seminary, Georgia School of Technology, and the University of Georgia.

THE PARKER FUND

District Chairmen, Parker Recognition Fund:

Dear Friends and Co-Workers:

Baton Rouge District is over the top! On a quota of $1,000, $1,015 has been subscribed and reported. Likely more to follow. Congratulations, Bro. Royal and Baton Rouge District! You have shown us that it can be done!

Shreveport District committee, led by Bro. Rickey, has subscribed $500. That is the start toward victory.

Brother Holmes has sent letters and circulars to his ministers in the New Orleans District, and solicitation is to start soon.

We have all been handicapped by weather, illness, politics and heavy pre-Easter demands.

Now that Easter is here, let us take as our first after-Easter task, completing the Parker Fund.

Over $20,000 has been reported to Emory by March 15th. This good start means we can work on to success.

If I can assist, command me. Let's try to make our next report on April 1st.

Thanking you,

H. L. JOHNS.

Sambo and Rastus were on trial, as usual, for various kinds of mischief, and after they had been sentenced, were on their way back to jail. "What did you git, Sambo?" asked Rastus. "I gits six months. How long is you in fur, Rastus?" asked Sambo. "Well, I is in frum now on," said Rastus.—Selected.

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

A NOBLE CONFESSION

By Rev. R. R. Scott

"Truly this man was the Son of God"—Mark 15:39.

There is no more familiar story in the New Testament than the story of the events dealing with the Crucifixion of Jesus. We hear these events recounted each year as we enter and pass through the Lenten season. We are reminded of this experience in the life of our Lord each time we celebrate His death in partaking of the Holy Sacrament of the Lord's Supper. These events are so well known that we will not recount them now. Suffice it to say that it was this experience in the life of Jesus, so revealing his love to man, and so declaring God unto men, that brought forth from the centurion, this remarkable confession, "Truly this man was the Son of God."

The centurion had possibly been in charge of Jesus since His arrest in the Garden of Gethsemane. Probably standing by Him during his trial and going on to the cross. He had witnessed the crucifixion. He listened to the mockery and taunting of the mob. He listened to the blasphemy of the malefactor upon the cross. He witnessed the attitude of Jesus through all of this. He heard Him speak forgiveness to the thief who was penitent upon the cross. He was moved with compassion as he heard Christ plead for forgiveness for those who were guilty of His death. He saw Him as He made provision for His Mother. He beheld Him as He communed with His Father. He heard the agonizing cry unto the Father whose back was turned as sin spent its forces upon His dear Son. These things and others caused the centurion to exclaim: "Truly this man was the Son of God." Did the attitude of Jesus and His death reveal to the centurion that the claims that were made by Jesus during His life warranted His being called the Son of God in death? Did the centurion see in the death of Christ anything that would prove helpful to us in formulating a right conception of Jesus, and enable us to make the proper appropriation of Him in our lives? Is there a necessity for us to proclaim, "Truly this man is the Son of God?" We do so believe and unto that end we address this message.

In the crucifixion of Jesus we see the revelation of the fact of sin. Sin is the most heart-breaking fact in all human history. Through every age the pages of life are tear-stained because of the heartache caused by sin. Sin brings sorrow and distress into the life of the world. Sin is the enemy of the good. Sin is the deadliest enemy of mankind. Sin is the arch-enemy of God. Sin is ever trying to thwart the purpose of God in the lives of men. Sin would undermine every institution of righteousness upon earth today. Sin would cause order to become chaos. Sin would fill the world with tragedy. Sin always breaks the life of man and the heart of God.

Sin drove our first parents out of the Garden of Eden. Sin brought destruction to Sodom. Sin brought death unto the Son of God.

Sin, in its destructive process in the life of man, caused the Father to send His Son to the cross. God chose the way of death for Jesus that He might save the world. May we not see in the confession of the centurion that only God can successfully deal with the fact of sin? Let us not forget, sin must be dealt with, and its presence staggers the world. The rebellion against God is Sin in Action. We are face to face with the fact of sin.

If sin is the transgression of God's law, and it is, there must be a penalty for sin. Certainly the death of Christ revealed the penalty of sin. Hear the word of the Almighty, "The soul that sinneth, shall surely die." Not the mere possibility but the certainty of the penalty. St. Paul reminds us, "The wages of Sin is death." The only conclusion to be arrived at is, that the penalty of sin as revealed in the crucifixion of Jesus is death.

When Jesus became obedient unto the cross, He became obedient unto death, and tasted death for every man. In that obedience He paid the penalty for the sins of men. When the rocks pealed forth their protest, when the face of the sun was clouded and darkness pervaded the earth, when the face of God was turned away and the Son of God cried out, "My God, My God, why hast thou forsaken me?"; when in this experience that full fury of the tempest of sin beat upon the Son of God, surely He paid the penalty of sin. In that hour the centurion saw God through His Son paying the penalty of sin. Beholding that agony of mind and soul, enduring the intensity of suffering, fulfilling the prophetic voice, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed—for the transgression of my people was He stricken." Beholding this we say is it incredible that the centurion should exclaim, "Truly this man was the Son of God?"

If the penalty of sin is death, and man is guilty of the fact of sin, which he is, he stands hopeless and helpless, condemned and lost. The death of Jesus revealed Him to be the Savior of men. The supreme mission of Christ upon earth was a mission of redemption. He came that He might release man from sin and cleanse and sanctify him. The pronouncement of His advent is recalled as we behold Him die. "Thou shalt call His name Jesus for He shall save His people from their sins." Remember that, "Ye are bought with a price." The redemptive price of the world was the death of Jesus Christ. He declares, "I am come to give my life a ransom for many." "And if I be lifted up, I shall draw all men unto me." Throughout the scriptures we have the annotation of the saving power of Jesus. His willingness to die upon the cross revealed to the centurion the Savior of men.

No one save God can redeem men from sin. Man must be saved from sin or be eternally lost. Only as man comes unto Christ the Savior of men, with a broken, bleeding heart, can he receive the forgiveness of sin and be released from bondage. You know the joy of redeeming grace. Tell others about this Savior. They need Him too.

Not only did Christ come to give men life, but He came that they might have life, and it more abundantly. Christ is revealed in His death as the way to the Father. Christ declared God unto men as a Father who will equip men to live. We must be saved not only from sin but unto life. Christ reveals the way to live. "I am the way" says Jesus, "No man goeth unto the Father, save by me." Truly there is no way to the heart of God except through Christ. Only as we touch the heart of God can we live in the world lives that reflect glory upon His Precious Son. Phillip said "Show us the Father." Jesus reveals the Father and the Father leads us into avenues of glorious living.

The passion of our God becomes the passion of our souls. Shall we not at this particular season, when our hearts and minds are turned toward Calvary, behold the Son of God as He would take us unto the Father that we might, through Him, receive the way of God to be our ways of life?

Our needs must be consumed with a passion for purity if our way of life is the way of God. God would make this world a pure world; reveal the purity of the Father in your way of life. Citadels of impurity must be crushed. Cesspools of vice must be destroyed. God would work through His people. Have you the life of Christ? Can God use you in this great task? Come then to the fountain of purity and be thou clean. We must possess a passion for justice for all mankind if we, through the revelation of our Lord's death, come to God's way of life. "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" There is no road for man to travel in harmony with God, save one of respect for the rights of mankind. We must practice the life of world brotherhood, tempered with mercy revealed through love.

Truly this man who trod the winepress alone; this man who redeemed you and me; this man who would drive out hate and fear by still love; this man who would make this a warless world; this man who would destroy selfishness and promote selflessness; this man who loves all mankind and would equip them to live, ever giving unto them power from heaven; "Truly this man is the Son of God."

Mr. Welles supposedly went to Europe to look and listen. His journey may make the rest of the world stop—and think.

—Florence Brewer Boechel

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George McDonald.

"Democracy substitutes self-restraint for external restraint. . . . It demands continuous sacrifice by the individual and more exigent obedience to the moral law than any other form of government. Success in a democratic undertaking must proceed from the individual.—Louis D. Brandeis.

CONFERENCE NEWS AND PERSONALS

The Aberdeen District Conference will be held in Okolona, on Friday, April 12, and Rev. J. H. Felts, of Fulton, Ky., will preach at the eleven o'clock hour.

We appreciate a very gracious word from Mrs. J. M. McWilliams, at DeKalb, Miss., whose loyalty to the Advocate is above question.

Rev. J. E. Hearn, pastor at Zachary, La., is off to a good start and with every prospect of easy going and a good and successful year's work.

Rev. B. D. Watson, pastor at Jena, La., says that his work is going along in a very satisfactory manner, and no man looks after the details of his task more faithfully than does Bro. Watson.

Rev. R. G. Lord, pastor at Winona, Miss., reports that he has a very heavy program of work and that he is much pressed due to the interruptions of work caused by the hard winter.

Rev. and Mrs. W. H. Lewis, who make their home in Meridian, are reported to be getting along nicely, and Bro. Lewis' health is now fully restored. This will be good news to their many friends.

The Advocate acknowledges the favor of an invitation to the commencement exercises of the high school at Springfield, La. The invitation comes from Miss Virginia Kay Martin, daughter of Rev. and Mrs. A. L. Martin.

Friends of Mrs. W. W. Woollard will be interested to know that she is at present with her son, Walter, at 4224 Chamberlyne Avenue, Richmond, Virginia. Sister Woollard expects to remain there until her plans for the future can be arranged.

Rev. J. N. Humphrey, pastor at Weir and McCool, Miss., is to be host to the Columbus Conference, which meets at Weir on April 16-17. The editor appreciates very sincerely the invitation to be present for that occasion.

Rev. R. E. Wasson, pastor in the good town of Black Hawk, Miss., says that he has been well received and is looking forward to a good year. His charge includes Lexington, which is the home church of the editor of the Advocate.

Rev. J. W. Ramsey and Rev. H. J. Maddox, retired members of the Mississippi Conference, living in Meridian, are in the enjoyment of good health and share in the work of the church whenever and in whatever way opportunity offers.

Rev. T. O. Prewitt reports good progress in the work at East End, Meridian, thus far. He expects soon to begin preparation for the 1940 session of the Annual Conference, and along with it is carrying every item of his program of work.

Reporting for the Parker Recognition Fund, in the Aberdeen District, Rev. A. Y. Brown, chairman, says that he is getting a fine response, has passed the halfway mark, and expects to have the entire quota in hand in a short time.

Mr. Leslie L. Spinks wishes to announce to his friends that he will be open for revival meetings during the month of June. And any one desiring the service of a song leader may get in touch with him at Box 284, Ponchatoula, La.

Bishop A. Frank Smith, whose area includes the Louisiana Conference, assisted Dr. Dana Dawson in a series of special services in First Church, Shreveport, last week. Dr. Dawson reports helpful sermons and large congregations.

Rev. Robert M. Brown, pastor at Arcadia, La., is using as the theme for his Holy Week services, "From the Cross to the Throne." The services are sponsored by the young people of the church, and Bro. Brown himself is the speaker.

Rev. and Mrs. Alonzo Early, who have been somewhat as ships without a haven since the last session of the Conference, at which Bro. Early was retired, will spend several weeks at Texarkana, Ark. His address will be 1707 Senator Street, where he may be reached by his friends.

Rev. Ralph Cain, acting director of the Wesley Foundation connected with First Church, Baton Rouge, is conducting the affairs of the Foundation in an aggressive manner as indicated by the literature and the program of work which he is sending out.

The New Educational Building of First Church, Shreveport, is simply a marvelous structure, complete in every detail and beautifully finished throughout. Dr. Dana Dawson, the pastor, and his people are to be congratulated upon this truly great achievement.

Rev. Wm. Fulgham, pastor at Roxie, Miss., will have the assistance of Rev. Van R. Landrum in a meeting next week. Rev. Featherstun Vaughan will lead the singing and conduct a short course on Better Music. Bro. Fulgham reports a good spirit and a hopeful outlook for the revival.

Rev. H. L. Daniels, pastor at Wesson, Miss., is engaged in a revival in which he has secured the assistance for one day each of local pastors of other churches, the district superintendent, and pastors in the surrounding territory. Bro. Daniels publicized the meeting in circular letters addressed to his membership.

The pre-Easter services at Amory, Miss., are said to have aroused considerable interest. Visiting ministers included: Rev. N. J. Golding, district superintendent; Rev. A. Y. Brown, Okolona; Rev. J. F. Measelles, of the Amory Baptist church; Dr. W. A. Tyson, Tupelo; and Rev. J. D. Wroten, First Church, Columbus.

Rev. W. D. Baker, pastor at Leland, Miss., has secured the cooperation of Prof. W. E. Bufkin, of the public schools, in the use of the busses to transport the children of different denominations to the various churches of Leland, where such children do not have access to Sunday Schools in their own communities.

Miss Alpha Puckett, financial secretary of First Church, Baton Rouge, La., writes that Miss Emily Jolly, now ninety-one years of age, has been one of their most remarkable members, and a faithful reader of the Advocate for eighty years. We regret to know that she has been ill for some time and on that account has been deprived of attending the services of worship.

Tupelo Methodist church and Dr. W. A. Tyson, pastor, are entitled to honor-roll credit, since every steward of the church has been a reader of the Advocate during the past year. The reason he did not receive this credit was that we did not have the list of stewards to check with our mailing list. We gladly make that acknowledgment now.

Rev. Walter W. Jones requests that we change his address from Boyle, Miss., to Rosedale, Box 65. It is not clear to us whether Bro. Jones is moving or whether he is just changing his address. We presume that he is taking the work made vacant by the death of Bro. Woollard, though that has not been specifically stated.

Mrs. W. F. Youngblood, at Meadville, Miss., has been a reader of the Advocate for fifty years. We appreciate his word of commendation of the paper: "I don't think it has ever been better than now." Bro. Youngblood says that the work on the Nebo charge is beginning well and that they are looking forward to a good year under the leadership of Rev. J. C. Jackson.

Rev. Roy A. Grisham, Executive-Extension Secretary of the North Mississippi Conference, reports the Youth Crusade rallies held at various places throughout the Conference as being very successful. They were well attended and the young people, who had part on the programs, did themselves great credit. Dr. W. B. Selah, of Memphis, the visiting speaker, delighted his audience on several occasions.

The recent storm which struck the campus of Centenary College and vicinity did a great deal of damage to roofs and elevated parts of buildings. The manner in which the tops of trees were broken off shows that it moved at a height of about twenty-five feet for the greater part of its mile-wide path. If it had dropped to the ground, it would probably have left thousands dead in its wake.

Rev. A. Y. Brown, pastor at Okolona, Miss., says that his church has suffered a great loss in the recent deaths of Mr. Joe A. Herndon and Dr. D. F. Morgan. Work is making progress and the people have been drawn close together in the sorrows which have befallen them. The choir of the church presented an Easter cantata, under the leadership of Mrs. Frank Easter, on last Sunday night.

The editor acknowledges with sincere appreciation a letter from Mrs. E. J. Boyett, of McCool, Miss., his friend since boyhood. Sister Boyett says that she has been a reader of the Advocate for seventy-four years, which at least is one of the very best records thus far reported. Three of her children are subscribers and so wherever she goes she has the pleasure of reading the paper which she has loved so long.

DePauw University, of Green Castle, Ind., will conduct on April 2-3, another of its annual conferences on preaching. The speakers include: Dr. Halford P. Luccock, Dr. Francis C. Tilden, Bishop Titus Lowe, Dr. Lisgar R. Eckhardt, Dr. Harold C. Phillips, Dr. Clyde E. Wildman, Dr. Wm. L. Stidger, Dr. Walter E. Bundy, Dr. Henry H. Crane, with Dr. Georgia E. Harkness furnishing the continuity of the conference throughout both days.

A letter from Rev. T. O. Prewitt, pastor at East End, Meridian, Miss., brings us the

Sister Lane we have had of the serious illness of Bro. and Mrs. W. E. Lane. Bro. Lane, who is retired is improving, following a long attack of influenza. Sister Lane is in quite a serious condition on account of a heart involvement which followed her attack. We hope that these faithful servants of the church may soon be fully restored.

Bro. W. D. Orr, Lon and Simpson charge in Louisiana announces that the Simpson church will be dedicated by Bro. E. E. Andrews, district superintendent, at 3 p. m., March 31. All former pastors are especially invited to attend the dedication.

Bro. J. E. Morrow, pastor at Forest Mine, is having a prosperous and profitable ministry in that town. The people are responding to his leadership in a fine way. A Hammond organ is being installed and the instrument will be without debt. Improvements have been made on the parsonage and altogether the situation is such as to make glad the heart of the pastor.

Rev. E. L. Byrne, pastor of First Church, Lake Charles, La., sends us copies of his beautiful art calendars for Palm and Easter Sundays. The one featured the Triumphal Entry, and the other the angel and the open tomb. A class of children were received into the membership of the church on Palm Sunday, and the evening hour of Easter Sunday was devoted to a program of special music.

Mr. J. H. Johnson, Clarksdale, Miss., treasurer of the North Mississippi Conference, reports that only a few charges of the Conference have remitted their allotments for the expenses of the General Conference. He says that the district superintendents have written that they are pressing the matter, but with small success. This is a very important matter and should appeal to every church in order that the General Conference may be able to function effectively in straightening out the legal tangles involved in the union of three seperate churches.

PLEASE TAKE NOTE!

The date for the Monroe District Conference has been changed from Wednesday, May 15th, to Friday, May 17th. All who have interests to be represented will be most welcome to attend.

W. L. DOSS, JR.,
District Superintendent.

A NOTE OF THANKS

Mrs. W. W. Woollard, on behalf of herself and her family, thanks the preachers and friends who remembered them in their days of anxiety and in the sorrow which followed. She is not able to write individual acknowledgment of telephone calls and messages of sympathy, and she takes this method of assuring each and all of her sincere appreciation of their remembrance.

CARD OF THANKS

We, the family of Rev. R. A. Bozeman, wish to thank our many friends for their thoughtfulness and kindness during the tragedy and sorrow which took from us our loved one. We appreciate every telegram, card, letter, and floral offering which was sent to us. Especially do we thank the people of Natchitoches for their kindness and for their care for "Sonny" during his stay in the hospital.

Mrs. E. A. Bozeman and children, Mrs. J. C. Walker, Mrs. L. Callens, sisters, Mr. and Mrs. J. C. Herring, mother and father-in-law, W. P. Bozeman, brother.

MISS FANNIE CHRISTIANA MOORE

On the morning of December 11, 1939, there went home to heaven the spirit of one of God's saintliest of women, Miss Fannie Christiana Moore. She was born Feb. 2, 1861, the daughter of Mary McCaskill Moore and Captain Andrew McNary Moore. These being consecrated Christians, the family altar Bible reading and prayer each day provided an early Christian atmosphere for the children who came to bless the home. Early in life she began to show the influence of her Christian environment. When quite a small child, she was baptized at the same time Willie, her brother, W. W. Moore, by Rev. O. P. Thomas. This was the first binding tie in her onward Christian life, and the next uniting with Willie in the Methodist Episcopal Church, while quite a young person. Thus was the beginning of the "Walk with God" continued, growing greater, broader and better year by year as time passed. Eternity alone will reveal the "fruit of the harvest."

She is survived by two brothers, Rev. W. W. Moore, of Biloxi; and H. H. Moore, of Scooba; two sisters, Mrs. A. L. Morton, of Meridian; and Mrs. Kate Clark, of DeKalb, Miss.; and several nieces and nephews. Her first school years were spent in country schools. Later high-class Christian women were employed as family governesses for the children, which helped to strengthen the Christian foundation. Later she attended Whitworth College, Brookhaven, Miss., but she finished her college course at Fairview College, Binnsville, Miss., where her brother, Rev. W. W. Moore, was president. She felt a definite call to the service of her Lord, and with this ever in mind, pushed forward with unfaltering faith, courage and determination to reach the goal, which was to prepare herself as a medical missionary. She spent two years at Scarritt Bible Training School, and two years at Peabody Normal, Nashville, Tenn. Consequently she was fully equipped in an educational and spiritual way to do the great work she so much wanted to do, but how often God sees fit to change our plans. She found her physical body not strong enough to do foreign missionary work, so had to give up her cherished hopes and do mission work in America, first in Augusta, Ga., at Paine College, then among Choctaw Indians in Mississippi. She taught in Oregon and New Mexico also, where she accomplished much in the great cause. "Back home" she spent many years in teaching, where her influence for right was always felt and appreciated both by students and patrons, who realized she gave her best to her work. Indeed she was a person who thought more of others than of herself, and found her greatest happiness in doing for others.

If ever there was one who loved her fellowman, she was that person. These are not mere words, idle talk or flattery, but really speaking whereof I know, for I was closely and intimately associated with her all through life. In the home, school, and at various times and places, her influence upon my life and the love I had for her was that of a sister. Seldom can you find one so true, so loyal, so unselfishly devoted to their loved ones and friends. Her devotion to mother, father, brothers and sisters was most unusual and inspiring.

To those who did not know, it would seem almost unbelievable to think of her going through so many years of physical pain of various kinds, yet living and bearing it so courageously, so uncomplainingly, meekly submitting in the spirit of "Thy Will Be Done."

Her brother, Rev. W. W. Moore, with whom she lived two years, said: "During this time our spiritual relationship was deepened and sweetened. I not only felt she was a dear sister, but a true Christian and a great woman. She has gone where I expect to go when the earthly house of this tabernacle is dissolved, a building of God and house not made with hands, eternal in the heaven."

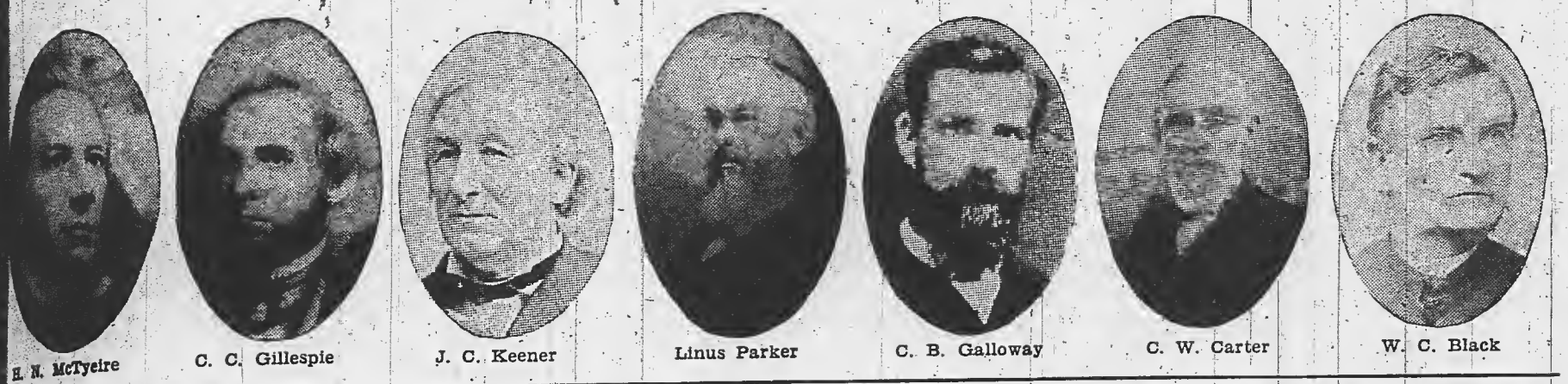
MRS. JOHN T. CLARK
Prairie Point, Miss.

Remember, no effort that we make to attain something beautiful is ever lost. Somewhere, sometime, somehow, we shall find that which we seek.—Helen Keller.

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The New Orleans Christian Advocate

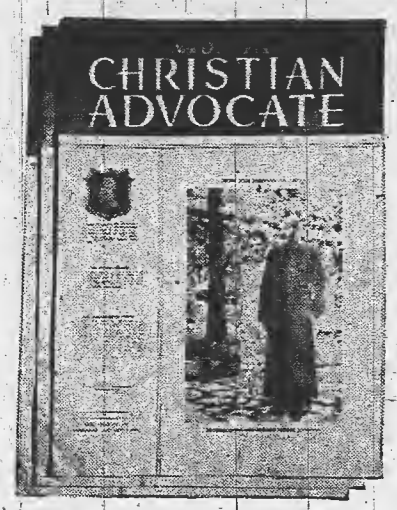
In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham	14	21
Sardis—Rev. J. W. Robertson	12	16

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

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Zachary, La.	J. E. Hearn,	"
Merryville, La.	H. W. Ledbetter,	"
Tallulah, La.	D. W. Poole,	"
Grand Cane, La.	W. C. Barham,	"
Tupelo, Miss.	W. A. Tyson,	"

Progress

Another church claims a place on our Honor Roll. We hope that the list may be multiplied many times over. We are trying to make the Advocate more and more worth while to our people.

The Campaign

By All Means Begin With a Plan.

1. Let the pastor canvass his officials himself.
2. Let him appoint an agent or a live committee to assist him in soliciting the membership.
3. Let him make a ringing presentation of the Advocate at a morning service.
4. Let him counsel with his Board of Stewards during the canvass.
5. Let's put it on now and get it behind us, but do not quit until the job is finished.



J. W. Boswell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Decell | D. B. Raulins | W. L. Duren

THE CHURCH PEW

A STUDY FOR LAYMEN

By Dozier S. Trice

Societies for years have adopted a study book or books for the year's reading course. This list is known as "Teachers' Reading Circle." Teachers were able by this plan of systematic reading from year to year to keep up to date not only in the science of pedagogy, but also in the modern movements and modern thought in science and art. Annual reading of certain specific books by members of the teaching profession has been recognized by certificating agencies. Hence credit was granted these readers when certificates were given or renewed.

A plan of systematic reading of religious books from year to year would be helpful to all laymen of The Methodist Church. The Methodist Book Concern publishes many volumes that would aid greatly in knowing the church and in rendering greater service to it.

The women of the church have had study books in the missionary societies for years. These study books have meant much to the cause of missions. They have been helpful also in promoting the general education of all women who read them. A Conference committee, of which I am a member, discussed this subject at a recent meeting and went on record as favoring the selection of a book for the year for careful reading and study and made the suggestion that local church groups secure John R. Mott's new book, **Methodists United for Action.** (This volume can be secured for twenty-five cents from The Methodist Book Concern. Churches can secure this book on consignment with a return privilege for unsold copies.)

I have been informed that many brotherhood men's groups have planned to take the initiative in having this book ordered for the laymen of their own local church. This is a move in the right direction, for the annual study of a particular book or books will be a splendid move for our laymen and very helpful in promoting all our church endeavors.

I have listed below ten books highly recommended for church libraries and the religious section of general libraries of all lovers of good literature. I commend these books to you in addition to the one study book listed above.

Preparatory Lessons for Church Membership—L. H. Bugbee.

Learning to Live for God—John E. Charlton.

Steps Into the Sanctuary—Bruce S. Wright.

A Methodist Child's Membership Manual—Costen J. Harrell.

Evangelism and Change—Bishop Edwin H. Hughes.

Are You an Evangelist—Bishop Edwin H. Hughes.

Save Money—John M. Versteeg.

Christian Materialism—Bishop F. J. McConnell.

I Have a Stewardship—Bishop Ralph S. Cushman.

The Graphic Horizons of Stewardship—Herman C. Weber.

The above ten books are also recommended by the Area Committee on The Methodist Advance.

NOTE—Mr. Trice is lay leader of Ohio Conference.—Christian Advocate (Northwestern).

A UNITED PURPOSE

By Otto F. Bartz

The greatest religious event in modern times, in the Protestant world at least, was the uniting of the three branches of Methodism. Volumes have been written about it. It is our conviction that despite man, God made its realization possible.

Tremendous and far-reaching as the movement in itself is—and its importance is not to be minimized—yet to us the most significant fact is the spirit and power which prompted human beings, after years of prejudice, selfishness, indifference, and what not, to unite in one common purpose. And still more significant is the fact that unification finally came at a time when strife, confusion, discord, and hate were rampant in the world, and when wrong seemed to prevail.

The growing consciousness of the Spirit of God among men is a most hopeful and reassuring sign. The conditions prevalent in a world which has left God quite largely out of the picture (and what a mess man has made of it) is condemning in itself and is forcing a new order of events. The present standard of "high" living is but one outstanding example.

Even adversity is not without its blessings. It is possible that this is the time for man's awakening. God has ever been waiting for His creatures to come to their senses. Without idealism man is doomed. There is no hope within himself, and he is not sufficient unto himself. Unless there is contact with the Father of Lights, with whom there is no variance, little progress can be expected toward righteousness and peace.

We have purposely digressed in the hope of being able to demonstrate as to why God has deemed it expedient, at such a time as this, to merge Methodism into one glorious whole. There evidently was need for it, and God apparently had a purpose in doing it.

The question arises, Will united Methodism rise to new heights and sense its larger opportunities and responsibilities? Or will it content itself with mere numbers? If God is permitted to continue His work through the representatives in the Conferences soon to assemble, there is assurance that The Methodist Church will emerge triumphantly. Then Methodism, under God, will be equal to the great task which lies before. The spiritual life of the church will be deepened, and doubtless many of its so-called problems will vanish. With God as our Pilot, and with a steadfast determination to go forward, we cannot, we dare not fail.

And may God speed the day when all Christendom, regardless of race, color, or creed, can glory in terms of a wonderful accomplishment—that of bringing the world to the feet of Jesus Christ.—Christian Advocate (N. Y.).

Your every voter, as surely as your Chief Magistrate, exercises a public trust. . . . People should support their government; its functions do not include support of the people.—Grover Cleveland.

TUPELO AND CHRISTIAN LITERATURE

The Committee on Christian Literature for the First Methodist Church, Tupelo, Miss., reports fifty-six subscribers for the Christian Advocate (Nashville), thirty-five copies for the Christian Home, one hundred and twenty-five copies for the Upper Room, twenty-five copies for the World Outlook, fifty copies for Methodists United for Action, and two hundred and five subscribers for the New Orleans Christian Advocate, which has reached every office for the past year. Plans are perfected for a drive for renewal subscriptions to the New Orleans Christian Advocate in April. This does not include the Church School literature.

B. E. BRISTER

It was on March 11, 1940, that death ended the long and useful life of B. E. Brister, known to all as "Uncle Gus."

To attempt words of eulogy of a life spent so useful, so unselfish, so bright would be like a small candle in a glowing sunset. He left the world charged with the fragrance of his glorious and Christ-like character. Through eighty-six years of age he had never grown old enough to speak a harmful word about anyone.

"Uncle Gus" had been a long and faithful member of the Methodist Church, Bogue Chitto, and was a charter member. It was through his efforts that the church was built in the seventies. He served as trustee of church property until his death. He was active superintendent of the Sunday School for forty years.

He was a charter member of the K. of P., of McComb, a Woodman of the World, Mason and Eastern Star, the latter of which he was present Worthy Patron.

He was born October 11 1853, in Lawrence county, and settled in Bogue Chitto in 1877, and was married to Miss Eugenia Bonds soon after. He was engaged in the mercantile business and the manufacture of lumber for many years.

In addition to his wife, he is survived by the following sons and daughters: B. Brister, of Laurel; H. E. Brister, New Orleans; L. W. Brister, Meridian; Mrs. S. Spencer, of Bogue Chitto. There are seven grandsons and three granddaughters, and one great-granddaughter.

With the family and host of friends we sadly mourn our loss. If he could speak to us I'm sure he would speak in the words of the song:

"It is not death to die,
To leave this weary road,
And amidst the brotherhood on high
To be at home with God."

Funeral services were held at the Methodist Church, with Rev. G. E. Jones, pastor in charge, assisted by Rev. M. L. McCormick and Rev. Bob Case. Interment was in Bogue Chitto cemetery.

A FRIEND.

An Indian chief is said recently to have sought the ministry of a certain church for his people. Said the representative of the latter: "But are you not already serving?" "Yes," was the reply, "by Jehovah's witnesses." The white man persisted: "And are they all right?" To which the sufficient answer was: "Jehovah, he all right. Me like His witnesses!" The application of the principle should not be unduly limited.

—Exchange.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

Provisional District meetings have been ld in each district of the Conference, and w April 5th has been set for the holding the Provisional Conference meeting at rst Church, Alexandria. The meeting will en promptly at 10:30 a. m. Dr. R. H. Har-, district superintendent of the Alexan-ia District, has been invited by Bishop Frank Smith to convene the meeting.

The purpose of this meeting is to nomi-te three women for membership on the tional Board of Missions and Church Ex-nsion, one for the Jurisdictional Board of ssions and Church Extension, and to ct three women as delegates to the Pro-ional Jurisdictional meeting, which will held in Oklahoma City on the day pre-ding the opening of the Jurisdictional nference. The districts have elected the lowing women as delegates to the Con-ence meeting:

Alexandria District: Mrs. H. V. Dunford, . J. B. Pollard, Mrs. L. A. Blevins, Mrs. H. Harper, Mrs. W. T. Cunningham, Mrs. O. Wardlow, Mrs. H. E. Mayes, Mrs. Don rwell and Mrs. B. T. Gallaher.

Baton Rouge District: Mrs. S. J. Fair-ld, Mrs. J. C. Lowry, Mrs. Roy Stewart, . G. F. Poole, Mrs. M. M. Vinyard, Mrs. use Wilson, Mrs. Roy Alford, Mrs. F. A. y and Mrs. A. D. St. Amant.

Monroe District: Mrs. J. M. Alford, Mrs. Carroll, Mrs. A. M. Freeman, Mrs. E. Gibson, Mrs. D. C. Metcalf, Miss Shiela ttall, Mrs. A. Wells, Mrs. Gilford Wright Mrs. Ira Yeager.

New Orleans District: Mrs. J. H. Thatch-Miss Ella Hooper, Mrs. Hugh Hoff, Mrs. W. Holmes, Mrs. W. E. Trice, Mrs. S. Castles. Mrs. C. I. Jones, Mrs. J. W. rren and Mrs. J. T. Harris.

uston District: Mrs. W. C. McDonald, Coleman Lindsey, Mrs. Guy Kinne-, Mrs. W. E. Conger, Mrs. Glenn Las-Mrs. T. N. Caldwell, Mrs. R. C. Jef-Mrs. A. E. Woodard and Mrs. H. der.

reveport District: Mrs. Ira Campbell, G. W. Dameron, Mrs. W. H. Martin, H. B. Wren, Mrs. John Foster, Mrs. R. uglas, Mrs. R. H. Nelson, Mrs. W. B. day and Mrs. W. L. Gilmer.

e delegates from the Lake Charles Dis-will be given in a later issue.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

the request of the Council Bureau of tian Social Relations, the first quar-zone meeting was a Christian Social tions Institute, following a program ned by the Bureau.

e theme was "Building a Christian ld," and the following subjects were ussed: "The Function of the Auxiliary erintendent of C. S. R., and Her Com-ee"; "How Can We Interest the Entire rch Membership in a Program of So-Action"; forum: "Major Social Needs Our Community and How We May Meet m."

ports from these meetings, which have held during the quarter, are splendid.

Brookhaven District

Northern Zone: Mrs. John H. Green presiding, 40 present. Rev. Roy Wolfe and Miss Smart, county health nurse, special speakers. Mrs. Green directed forum.

Southern Zone: Mrs. Sylvester Cotton presiding, 60 present. Mrs. L. W. Alford directed forum.

Central Zone: Mrs. W. A. Coleman presiding, 80 present. Rev. M. L. McCormick, special speaker; Mrs. Coleman directed forum.

Northeastern Zone: Mrs. E. A. Loftin presiding, 25 present. Rev. Roy Wolfe, special speaker; Mrs. Roy Wolfe directed forum.

Eastern Zone: No report.

Hattiesburg District

Zone No. 1: Mrs. M. L. Lott presiding, 70 present. Rev. James W. Sells and Dr. B. B. Blackwelder, of the county health department, speakers. Mrs. E. E. Deen directed forum.

Zone No. 5: Mrs. Alf. Holcomb presiding, 25 present. Rev. J. L. Weems and Mrs. Paul Arrington, special speakers. Mrs. E. L. Horne directed forum.

Zones No. 2, 3, 4, no report.

Jackson District

Zone No. 1: Eight auxiliaries represented. Mrs. Chas. Birdsong directed forum.

Zone No. 2: Mrs. Gycelle Tynes presiding, 81 present. Rev. B. L. Sutherland, special speaker; Mrs. Horace Stewart directed forum.

Zone No. 3: Miss Louise Tucker presiding, 45 present. Rev. Felix Sutphin, special speaker; Mrs. Horace Stewart directed forum.

Zone No. 4: Mrs. Tip Allen presiding, 75 present. Dr. Hines, of the county health department, special speaker; Mrs. Chas. Birdsong directed forum.

Zone No. 5: Mrs. R. S. McLaurin presiding, 50 present. Rev. Seth Granberry, special speaker; Mrs. Chas. Birdsong directed forum.

Meridian District

Betty Hughes and Zone No. 4 in joint meeting: Mrs. J. C. Porter and Mrs. W. P. Lang, presiding; 75 present. Rev. G. E. Allan and Mrs. Josephine Jones, of the county health department, special speakers. Mrs. Perry Kelly directed forum.

Zone No. 2: Mrs. Chas. M. Brent presiding, 70 present. Rev. T. J. O'Neil and Mrs. Josephine Jones, of the county health department, special speakers. Mrs. Stanley Wilson directed forum.

Zone No. 3: Mrs. W. K. Prince presiding, 40 present. Rev. George Jones and Dr. D. Stennis, county health officer, special speakers. Mrs. Stanley Wilson directed forum.

Vicksburg District

Zone No. 1: Mrs. McN. McGough presiding, 32 present. Rev. S. F. Harkey, Mrs. Bernard, county superintendent of education, and Miss Ferguson, of the county health department, special speakers. Mrs. E. V. Perry directed forum.

Zone No. 3: Mrs. T. H. Trevilion presiding, 38 present. Rev. M. H. Wells special speaker; Mrs. M. L. King, Sr., directed forum.

Zone No. 4: Mrs. R. G. Cole presiding, 31 present. Rev. J. L. Neill and Mrs. Annie Bennett, county supervisor of adult education, special speakers. Mrs. T. H. Fore directed forum.

Zones No. 2 and 5, no report.

Seashore District

No reports.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

On Tuesday, April 9, 1940, fifty-four delegates from the Provisional District meetings will convene at Kosciusko in the Provisional Conference meeting. This letter from Mrs. Bragg will help your thinking concerning the things to be done at that meeting. Every delegate to that meeting has one of these letters, but perhaps some of us who do not sit in at that meeting would like to know what it is all about. Let us be much in prayer for the right selection of our representatives.

March 12, 1940.

Woman's Section of the Joint Committee on Missions and Church Extension.

Dear Co-Workers:

A chairman wrote me a few days ago, "I feel there is so much to know, please write often." Knowing that you are all busy women, we write only when there are questions to be answered, and one or two questions have recently been asked which may or may not be general.

As to the number of women to be sent to the Provisional Jurisdictional meetings—only the three Conference delegates are required to attend.

As to the elections in the Provisional meeting (Jurisdictional)—according to the Discipline (Paragraph 937) only three nominees from each Conference are eligible for nomination to the Board of Missions and Church Extension.

As to the relative importance of the three groups of nominations to be made in the Provisional Conference meeting—we would suggest that the order of importance would be as follows: The three nominations for the Board of Missions and Church Extension, then the nomination for the Jurisdictional Board of Missions and Church Extension, and then the three delegates to the Provisional Jurisdictional meeting.

Requests have come for a few suggestions as to qualifications to be considered when nominating women for the Board of Missions and Church Extension in the Conference and Jurisdictional meetings. These requests indicate an awareness of the fact that these are not just positions through which women may be honored. This volunteer service as a Board member is of such importance that all nominations should be made with greatest care and prayerfully. We mention just a few of the many qualifications which occur to us: She should have a consecrated, Christian personality, with poise, tact and ability to plan and work with others. She should be in a position to give sacrificially of time and talent. During the first quadrennium there will probably be frequent meetings and each member of the Board must be free to leave her home. She should be motivated by a spirit of service and with unquestioned zeal for the advancement of the Kingdom on earth. She should have a comprehensive knowledge of the work to be administered, and experience in official relationship to executive councils and national boards will

(Continued on page 12)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission).

CHURCH SCHOOL LESSON
MARCH 31, 1940

By Rev. W. C. Newman

THE CONTINUING TASK

Lesson Text: Matt. 28:16-20

Golden Text: Ye shall be my witnesses . . . unto the uttermost part of the earth. Acts 1:8.

Nothing in recent months has attracted more attention among church folk than an editorial which appeared in the January issue of **Fortune**, a magazine devoted to the interests of the business and industrial world. The editorial is significantly entitled **"The Failure of the Church."**

While admitting that America owes its superior culture, its popular ideas of good taste, its laws, manners, and standards which are "humanitarian rather than terroristic, kind rather than cynical, generous rather than selfish," to the church and the fight that the church put up during the long, dark centuries in Europe, they go on to say that "it (the church) has failed to provide spiritual leadership."

The editorial reaches its climax with the blunt assertion: "As far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders." If this statement is true it is a terrific indictment of the church, and absolute evidence that we have utterly failed in the "Continuing Task," the "Great Commission" given by Jesus and recorded in this lesson. It would be good for us all, including the editors of **Fortune**, to look honestly at this declaration of Jesus concerning the purpose of the church in the world, and at all the factors involved in that "Continuing Task."

The World's Reluctance to be Really Saved

The editors of **Fortune** are not the first persons to accuse the church of failure. Even while Jesus was on the cross one of the malefactors shouted at him: "If thou be the Christ, save thyself and us!" But the thing he wanted to be saved from was the pain and death that was threatening him at that moment. He gave no evidence of sorrow for his sins and a desire to "lead a new life, following the commandments of God, and walking from henceforth in his holy ways."

What the editors of **Fortune** want the church to save them from, to use their own words, is "the maladjustments of our politico-economic system, unemployment, lack of opportunity, maldistribution of wealth and lack of confidence, revolutions and wars." Not a word about penitence for their sins. No evidence of being willing to "sell that thou hast and give to the poor." No hungry seeking after the "word of eternal life." Just "If thou be the church, save thyself and us."

But whenever has the world in general, and the world of business and finance in particular, been willing to follow Christ's injunction to "leave all and follow me?" The world did not do so in Christ's day. It has not done so in any day. Only those individuals in the world who are willing to be "saved," will ever be saved. The world cannot serve God and mammon.

The Patience of God

Reformers and revolutionists demand immediate results. By the overthrow of governments and the reorganization of society, usually with bloodshed, they hope to achieve their Utopias. Laymen who are sincerely concerned about saving the world are sometimes misled by the noise and spectacular methods of such violent people, and are apt to say that the church, because it moves quietly and sometimes slowly, is doing nothing. I suspect the editors of **Fortune** have been so deceived. Certainly the wording of their editorial leads one to believe that they are not vitally associated with the church and its work.

For Jesus compared the Kingdom of God with the leaven working in the loaf. The leaven does not operate by explosion. But it works. God does not seem to have hurried the business of creating the heavens and the earth. But He is creating. Jesus said the Kingdom would not come by violence, but He said it would come, is coming. It is a **"continuing task."** The one thing we of the church must be sure about is that we are really working at that task, and with all our hearts. The rest is with God.

An Inclusive Gospel

One of the things about Christianity that the world has been slow to accept is its **inclusiveness.** Every so often in the history of the church it has met the danger of becoming a middle class institution. I have known congregations which did not welcome uncultured people into their midst. I have known church members who professed not to believe in sending missionaries to the "heathen." I have known industrialists who were more concerned about profits than about people.

But none of these attitudes has a place in Christian thought. The commission was to go to **all nations.** No person anywhere is to be left out of our eager concern. The most distinctive characteristic of the early Christian church was its passion for people of every race and nation.

Now it is easier to raise money for missionary and his work in Africa th to awaken a real interest among the me bers of the average congregation for t Negroes at our doors, in our homes, on farms. It is easier to secure gifts for phanages than to secure a real friendsh and concern for the underprivileged ch dren in our towns. It is easier to get industrialist or a capitalist to give mo to the church than to get him to visit in home of the very poor and offer Christ companionship.

But when we leave anyone out of fellowship, when we ignore or neglect kind of person, or any race or nation persons, we thereupon fail in the "cont ing task."

To Serve God Rather Than Man

"Teaching them to observe all that I h commanded you!" My soul! What a Yet that is the only hope of the world cannot ever be eradicated until men p to serve God rather than men. Unfair nomic systems cannot ever be adjusted ply by revolution. The moral order ca ever be righted by reform alone. All r eousness is founded in man's love of and his loyalty to God's commandment is conceivable that a man may ach morality without religion, but it is in ceivable that man could ever achieve r eousness, love, and a peaceful world that man and that world "observe all th whatsoever I have commanded you to The answer to all our needs is God! answer to all the needs of all the wor God. The church has God. It is our ta preach Him to the world. To all the w

ALLERGY

What is registered on the
Libido or Id
Doesn't bother me much
And never did;
My subconscious desires
Provoke immunity—
What I'm allergic to is
Concrete impecunity.

—Carol Clinton, in the American He

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

CHRISTIANITY UNTRIED

Bernard Shaw's caustic remark that Christianity has never been tried is not wholly true, but it is truer to a far greater



Mr. Jones

tent than many of us re willing to admit. Individuals here and there ave tried Christianity nd found it workable to a egree that quite transormed them and their urroundings. But these ave been the exception. s yet, no nation has been hristian save in name.

It is easy to utter pious hrases, hard to practice he rudiments of what esus taught. The word rother" trips readily from the tongue, but act brotherly in all circumstances requires patience, courage, and a self-rgetfulness that is rarer than radium.

What an acid test of living are the words John: "Hereby we know that we have assed from death unto life because we ve the brethren." Looking about us it ppears that some have paraphrased these erses to read: "We know we have passed om life to death because we hate the rethren."

If a hamstrung, institutionalized, creed-ound Christianity has to its credit so much at is excellent and permanent, what might not have accomplished if Christians had ways been Christians? It is pleasant to ntemplate what might have resulted had e millions of words spoken and written behalf of the symbols of our faith been rected to what is symbolized, namely, jus-e, mercy, goodwill and peace.

That prophetic soul, John H. Hutton, ites: "Where on the whole face of the rth, or when, in history, did this world-rning idea ever get a welcome, and n smitten on the one cheek turn the er to the smiter? Where was the Utopia the soul in which men loved their ene-e and did good to those who did evil to m: where was that Utopia which gal-ly attempted this holy way and failed?" es, where? The one hopeful thing in mad world is that Christianity has not tried. Everything else, it would ap-r, has been experimented with and d wanting. It remains for a brave new ld to try Christianity.

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KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for dren between the ages of five and by the author of "Legends of Lumb e," "Enchanted Children," and others. These narratives reach idealistic heights ich may well prove decisive influences guiding the child mind to a better un-rstanding of many worth-while things life such as generosity, kindness, love, d forbearance. $1.00

THE BEACON PRESS

Beacon Street Boston

BLIZZARD

By Rev. Vivian T. Pomeroy, D. D.

Benjamin Bennington, Junior, was a very smart boy. He was thirteen years old and he had seventy-three dollars in the bank. Everybody said he was the image of Great-grandfather Bennington, who started with nothing at all and then made a fortune. Sadly enough, Great-grandfather's son, to whom he left the fortune, lost it all when he moved from Boston to Baltimore. What connection there is between losing a fortune and the mistake of leaving Boston I do not know; but there it was. However, Benjamin the Fourth was of a very saving disposition, and Mother said he would retrieve the family fortunes. Benjamin sometimes thought that Mother was laughing at him; but then Mother had her weaknesses. She often bought flowers instead of a new hat. As I have said, Benjamin had seventy-three dollars; he was also big and strong and good at ice hockey.

During the February blizzard Benjamin was very cheerful. He had plans. When the storm was over, he took a shovel and went off. He called at several houses and dug a number of people out. For this he got some praise and one dollar and seventy-five cents. Several people said: "I like a boy who likes work."

Benjamin Bennington came home pretty tired but very satisfied. "I now have," he said, "seventy-four dollars and twenty-five cents."

"Good enough," said Father, "but what about our path? I've done what I can, but I have to get to the office early."

Benjamin said: "What do I get?"

"My very warm thanks," replied Father.

"But," answered Benjamin, "I can't put that in the bank."

Father looked at Mother. Benjamin never liked those secret looks passing between Father and Mother.

The next morning Benjamin started off again. He must make all he could, for he intended to indulge in ice hockey pretty soon. The rink would soon be cleared of snow, and by doing a few favors he got in free. Benjamin worked hard, and he came home with one dollar and thirty-five cents. It was getting dark when he put his foot on his own path. There had been some sun, a little melting and then freezing. Without any warning at all Benjamin Bennington found himself on the ground, his feet in the air and his shovel flying. He scrambled up. No bones broken; but quite soon his wrist began to swell. It was extremely painful. There was no doubt about it—Benjamin had sprained his wrist. Well, of all the bad luck. No justice in this world! No ice hockey now! Think of the boys who won't work. Benjamin brooded. A chap does his best, works hard, and then falls on his own doorstep.

Father was decent enough; but fathers are fathers, and he said: "Well, Benny Boy, it looks as though the best of us come a cropper at home. Wiser to start there, eh?"

Benjamin looked at Father; but he said nothing. What was the use? But he felt like thunder.—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

NORTH MISSISSIPPI CONFERENCE

(Continued from page 11)

be invaluable. We have scores of women who have these as well as many additional qualifications. May divine guidance be recognized in all of these important nominations.

We are grateful for the splendid cooperation evident, and encouraged by the fine fellowship experienced in these provisional meetings.

Yours loyally,
MRS. J. D. Bragg,
National Chairman, Provisional Set-Up.
St. Louis, Missouri.

Liberty is worth whatever the best civilization is worth.—Henry Giles.

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IN MEMORY OF REV. W. W. WOOLLARD

Whereas, we, the members of the Methodist Woman's Missionary Society, of the Benoit church, have lost our beloved guide and mentor, Rev. W. W. Woollard; and

Whereas, the passing of him, whose beneficent influence, whose spiritual and beautiful example have been the source of encouragement and strength to all of us in our daily living and our concerted tasks, so that we are left with deep and genuine grief; and

Whereas, his beloved family has sustained so great a loss; therefore be it

Resolved, that we tender our deepest sympathy and assurance that our hearts are one with theirs in this sad hour.

Respectfully submitted,
Mrs. Edgar Poe, Mrs. W. O'Bryan, Mrs. Chas. Patterson, Committee.

CHRISTIAN EDUCATION INSTITUTE AT HAZLEHURST

The Christian Education Institute of the Brookhaven District, was held at Hazlehurst, March 12th.

Rev. R. H. Clegg, district superintendent, conducted the devotional, and Rev. R. E. Case led in prayer. Bro. Clegg then announced the goals as set by the district staff, and urged that we work to these goals.

Rev. I. H. Sells then took charge, and after emphasizing the goals that had been set, he presented the following visitors and district workers: Rev. O. W. Moerner, Mrs. L. W. Alford, Mrs. J. C. Burrows, Mrs. J. L. Carter, Miss Robbie Lee Leggett, Rev. W. S. Cameron and Rev. Murray Cox. The workers were then divided into four groups, with the following leading in the discussions: Rev. O. W. Moerner for the pastors and general superintendents; Rev. Murray Cox for the adult workers; Miss Robbie Lee Leggett for the young people; and Mrs. J. C. Burrows for the children's workers. After an hour's discussion, the groups reassembled in the auditorium. A count was taken from the charges of the district, which showed that eighty-six were present. We were then led in a very helpful worship service by Rev. O. W. Moerner.

At the noon hour, the ladies of the church served a delightful plate lunch in the basement of the church.

At one-thirty the workers went back to their various groups for another hour's discussion, after which all came back to the main auditorium for the closing session. Reports were made from each group, which showed that the discussions were very helpful.

Rev. J. B. Shearer made appropriate expression of appreciation to the pastor-host and his people for the splendid way in which we were entertained for the day.

We were led in the closing prayer by Rev. E. E. McKeithen.

T. E. NICHOLSON,
Reporter.

OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: The Oxford-Holly Springs Young People's Union met in Holly Springs, Thursday evening, March 14, with a good attendance. The churches represented were: Oxford, Waterford and Holly Springs. The meeting opened with the singing of the hymn, "Are Ye Able," after which Bro. J. A. George, of Oxford, led in prayer. Before a short devotional, given by Miss Rubye Sigman, of Holly Springs, the hymn "Must Jesus Bear the Cross Alone," was sung. Bro. Torrence Maxey, president of this union, introduced the speaker of the evening, Mr. Hugh Clayton, of New Albany. Mr. Clayton gave a most inspiring talk on "The Methodist Advance." A short business session was conducted by Bro. Maxey. The Holly Springs young people served a delicious spaghetti supper. Many songs and contests were enjoyed. Out-of-town guests for the evening were: Bro. Luther Nabors, pastor of the Methodist church of Paris, Miss.; Mr. and Mrs. Hugh Clayton, of New Albany; and the superintendent of the Church School of the Oxford University Methodist Church. The next meeting will be in Abbeville, April 18. **We want all of the Methodist youths of this union to attend these meetings.**

Sincerely,
RUBYE SIGMAN.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

Declaring that "there is no doubt on the whole that football has been a major handicap to education in the United States," Dr. Robert M. Hutchins, president of the University of Chicago, gave his views on this sport at a meeting celebrating the abandonment of football by the University. He further said: "It is time-consuming and the time consumed is just when the player ought to be devoting himself to the new course begun with the opening of the academic year." Now, what are the football enthusiasts going to do with that?

* * *

There is an inexorable rule that one clearly demonstrable fact is sufficient to disprove the most plausible theory. The principle of Atavism and the law of Biogenesis are not one, but two, clearly demonstrated facts. What then becomes of the evolutionary hypothesis?

* * *

The personal pronouns, referring to the Deity, should be spelled with a small initial letter when the name of the Deity has already been mentioned. They are to be spelled with a capital letter only when the name of the Deity has not been mentioned, or at the beginning of a sentence. So says my grammar, despite what editors, printers, scribes, and modern teachers of English may say or think about it.

* * *

PRESERVING THE BEST IN AMERICA

In the belief that every institution committed to the propagation of the Christian faith should redouble its efforts in the terrifying days through which the world appears scheduled to pass in the year 1940, the American Bible Society, following a successful test in 1939, offers for the second year, to be used as a Lenten observance, its "Read the Bible" seals.

Under the caption "A Positive Answer to the World's Despair," the seals this year are printed in red, white and blue, and bear the legend, against the background of an open Bible, "The Truth That Makes Men Free." The principal concern of the Society, which was instituted in 1816, and has grown up with the nation, is that America shall not forget that it was from the Bible that her founding fathers derived those principles of justice, mercy and freedom, which have preserved her ideals and made her great. Those ideals are in jeopardy today. Many forces would weaken them, at the very time when they should be strengthened. The day is coming when the United States will be called upon to help bind the wounds of shattered nations. In that day Americans must be sure of their democratic convictions, and this they cannot do without a knowledge of the Book which is the nation's cornerstone.

It is to this end that the Society offers its "Read the Bible" seals. They are designed to serve in a two-fold way. Their appearance on personal and business correspondence draws the attention of all who see them to their own need of the Bible, and the funds secured by their sale will enable the Society to increase its distribution of the Scriptures to those who do not possess them.

There is an appalling dearth of Bibles in the United States. On the one hand are thousands upon thousands of persons who know and love the Bible but do not have one. Such persons the Society regards as having a principal claim upon its service. They are found in hospitals, homes for the aged, prisons, penitentiaries, and other institutions of concentrated need. There are uncounted others eking out a living in the Southern mountains, the Mississippi delta, the dust bowl and other impoverished areas. Besides these is another still larger group who will never know about the Bible unless it is taken to them with loving persuasion—hundreds of thousands, and among them many of the youth of the land to whom the nation must sometime look to carry on the blessed tradition of justice and human freedom. Many of these are the lads enrolled in the CCC camps, to whom already the Society has distributed over 250,000 New Testaments. There are also the enlisted men of the Army, the Navy and the Air Force. Beside these selected groups are the restless masses, many of them speaking foreign tongues, huddled city dwellers, migrants following the harvests, American Indians, neglected Negroes. They are all fellow Americans who should possess and become acquainted with the Book that carries the message of freedom.

For almost a century and a quarter the American Bible Society has been developing its capacities and perfecting its techniques to serve these strategic though neglected groups. With increased support the Society is prepared to expand its present services. The lenten sale of "Read the Bible" seals puts within the reach of every thoughtful citizen the chance to help.

For the promotion of the sale of the seals, Adult Bible Classes, Sunday School Departments, Missionary Societies, whole churches and communities may enlist.

Many interesting methods were devised and adopted in the 1939 Campaign which were found most productive. Any who are interested may write to the Secretary at the Bible House in New York, for these and other plans that have produced results.

All persons who buy one or more books of seals at $1.00 will receive the Society's monthly magazine, The Bible Society Record, for one year. Groups may designate the recipient. Orders for the seals should be sent to the American Bible Society, 5 Avenue and 57th Street, New York City, or to the Society's nearest office.

"My wife can drive nails like lightning."

"Really?"

"Yes, she never strikes twice in the same place."—Stray Stories.

THE GREAT TEACHER

Picture to yourself a teacher who is not merely under the official obligation to say something, but who is morally convinced that he has something to say. Imagine one who believes alike in the truth of his message and in the reality of his mission to deliver it. Let his message combine those moral contrasts which give permanency and true force to a doctrine, and which the gospel alone has combined in their perfection. Let this teacher be tender, yet searching. Let him win the hearts of men by his kindhumanity, while he probes, aye to the quick, their moral sores. Let him be unitormly calm, yet manifestly moved by the fire of repressed passion. Let him be stern, yet not un-loving; and resolute, without sacrificing the elasticity of his sympathy; and genial, without condescending to be the weakly accomplice of moral mischief. Let him pursue and expose the latent evil of the human heart through all the mazes of its unrivaled deceitfulness, without sullying his own purity, and without forfeiting his strong belief in the present capacity of every human being for goodness. Let him "know what is in man," and yet, with this knowledge clearly before him, let him not only not despair of humanity, but respect and may love it, even enthusiastically. Above all, let this teacher be perfecty independent. Let him be independent of the voice of the multitude, independent of the enthusiasm and promptings of his disciples, independent even when face to face with the bitter criticism and scorn of his antagonists, independent of all save God and his conscience. In a word, conceive a case in which moral authority and moral beauty combine to elicit a simultaneous tribute of reverence and of love. Clearly such a teacher must be a moral power; and, as a consequence, his claim to teach must be scrutinized with a severity proportioned to the interest which he excites and to the hostility which he cannot hope to escape provoking. And such a teacher, or rather much more than this, was Jesus Christ, our Lord.

—Liddon.

IN GOOD HUMOR

When King George of England and Queen Elizabeth visited France in 1938, the French people wished to be very hospitable. They could think of nothing more pleasing to the royal couple than to sing the British national anthem in English. However, as you know, the letters of the alphabet do not sound the same in French as they do in English, so the French people had to invent what is called a **phonetic** arrangement. That is, they published the words of the them in a form, that when read by the French, would sound as similar to English as possible. And this is how it looked:

Godd saive aour grechieuss Kinng,
Long laive aour nobeul Kinng,
Godd saive ze Kinng!
Saind him victorieuss,
Happi and glorieuss,
Lonng tou reign oveur euss,
Godd saive ze Kinng!

—The American Hebrew.

The sad-looking contractor scanned the menu card with a hopeless air. "You may bring me a dozen fried oysters," he said at last.

"Ise awfully sorry, boss," the colored waiter apologized, "but de fact is, we's out of all shellfish 'ceptin aigs."—Exchange.

RESOLUTIONS ON THE DEATH OF MRS. LIZZIE JOHNSON

Whereas, death has ended here the faithful service of our devoted friend, Mrs. Lizzie Johnson, on Jan. 19, 1940; therefore be it resolved,

First, that by the translation of "Aunt Lizzie" (as she was affectionately known) from her earthly labors to her heavenly reward we, the members of the Woman's Missionary Society of Gilbert, La., have lost one of our most loyal members, notable for her faithfulness, her brotherly love for each of us and her cheerful Christian spirit;

Second, that our personal appreciation of her, and our fond memories of our association with her in Christian fellowship, constitute a treasure which enriches our lives and inspires us to greater efforts in doing our best for our Master;

Third, that as we bow in submission to our Father's will, we feel the loss of one whose zeal in the service of our Lord exceeded her strength, and that we have the serene belief that she is now in a better land, and her passing over has strengthened the drawing power of heaven;

Fourth, that we extend to her lonely daughter and to all to whom she was endeared by ties of mutual devotion, the assurance of our deep and heartfelt sympathy.

We cannot tell who next may fall
Beneath Thy chastening rod.
One must be first, but let us all
Prepare to meet our God.

Resolved further, that a copy of these resolutions be spread upon the minutes, a copy sent to the Christian Advocate, and a copy to the bereaved daughter.

Mrs. C. E. Scott, Mrs. Alice Kelly, Mrs. J. S. Chennault, committee.

MRS. CLARA BELLE HARMON COPE

News was received week before last of the passing of Mrs. Clara Belle Harmon Cope, widow of Mr. S. S. Cope, many years a resident of Paulding, Miss., where both were active in church activities. She was born in September, 1856, and died February 10, 1940, aged 84 years and 5 months.

In girlhood and young ladyhood, fourteen years were spent as a resident of New Orleans.

In the passing of Mrs. Clara B. Harmon Cope, at the home of her daughter, Mrs. Wm. Budd in Oxford, Ga., many here in Mississipp[illegible] Louisiana will recall with pleasure and pride this native of Mississippi soil. The second daughter of Dr. John Wesley Harmon and Frances Stuart Harmon, she early in life yielded herself unreservedly to God, and carried through all the vicissitudes that came her way, a radiant spirit.

A nephew, Francis Harmon, in a letter to the daughter, Mrs. Budd, wrote thus: "Our Heavenly Father was so near and dear to your mother, and heaven such a reality that I know death to her was nothing more than passing from one room in her Father's house into another made with hands eternal in the heavens. When I think of her life and her faith, I want to repeat the words of the old Methodist Hymn, 'How firm a fountain, ye saints of the Lord.'"

There were six children in the Rev. John Wesley Harmon parsonage home: William moving to Texas in young manhood; Mollie Betty Harmon Brown (first wife of L. P. Brown, of Meridian, Miss.); Rev. Nolan B. Harmon, who survives, a resident of Vicksburg, Miss.; Duncan S. Harmon, Gus S. Harmon (the two last named likewise preceding her to God's House). A number of children and grandchildren survive her: John Wesley Cope and Duncan Cope, of Hollandale, Miss., and Mrs. Wm. Budd (Clara Belle Cope Budd), of Oxford, Ga., whose five sons arise to call her blessed for the godly life and influence upon the formation of their characters; four grandchildren in Hollandale, children of Duncan Cope; two sisters-in-law, Mrs. D. S. Harmon and Mrs. G. S. Harmon, Hattiesburg, Miss; nieces Mary Staurt Harmon and Frances Gale Harmon; nephews Francis Harmon, of New York; and Andrew Harmon, of Hattiesburg, Miss.

For some years Mrs. Cope was a resident of Meridian, Miss., where she gave herself unreservedly to city mission work, visiting among the mill groups, and holding Bible classes wherever possible. As I write, the picture on memory's wall of "the little pony and buggy" carrying the worker hither and yon on her errands of mercy (she being employed by the Central Missionary Society before the days when the Wesley House was established), comes to the forefront. Truly her "works do follow her."

She served the parsonage and Home Mission Society in various capacities officially, in city and state. Later when the missionary activities were merged into one group the same devotion to the Woman's Missionary Society was manifested.

"Her faith in God and in the essential goodness of mortal man was unshakable," was said of her by her nephew, Francis Harmon, in which children, grandchildren, nieces, nephews, together with friends, can acquiesce, adding thereto that she wore the shield of faith by the daily cultivation of companionship with her Lord.

These words are penned in a loving tribute by her niece and namesake.

(Mrs.) MARY CLARE B. LIPSCOMB,
(Daughter of Mollie Harmon Brown).
Meridian, Miss.

RESOLUTIONS IN MEMORY OF JOE A. HERNDON

Whereas, God, in His wisdom, has called from this earthly life Joe A. Herndon, Chairman of the Church Board of Stewards, President of the Men's Bible Class, and a loyal and devout member of the Okolona Methodist Church; and

Whereas, the said Joe A. Herndon gave freely of his worldly effects, and devoted much of his time and effort toward the advancement of the teachings of the Holy Scripture, the advancement of our church and the Kingdom of God; and

Whereas, he has by his noble and unselfish Christian life, inspired us and many others to lead a better life in the service of God; therefore be it

Resolved, that the Second Quarterly Conference of the Okolona Methodist Church, duly assembled on this the 17th day of March, A. D., 1940, go on record as expressing our sincere appreciation for the valuable service which he has rendered his fellowmen, his church and his Master, and further expressing our profound regret in the loss of a most beloved brother; be it further

Resolved, that these resolutions be spread upon the official minutes of this body, that copies thereof be delivered to the bereaved family, the Okolona Messenger and the New Orleans Christian Advocate.

Unanimously adopted,
N. J. Golding, District Superintendent; S. B. Dottery, Secretary; A. Y. Brown, Pastor.

ARCADIA, LA.

Dear Dr. Duren: This is Good Friday, a gray, coldish day, but the sun did shine long enough for us to call our early assembly a sunrise service. As requested by the General Board, our newly reorganized young people's department put on the "Fellowship of Suffering" service, with communion this morning at seven. (Mrs. Loy Jordan, Mr. Searce McGuire and I are the teachers). We received $17 for war sufferers. The service was led by Raymond Madden, Jr.

As a project, the department sponsored the entire week's services.

My husband has just finished taking subscriptions to the Nashville Advocate, with twenty-two being secured. He expects, after Easter, to begin a campaign to secure his quota for the New Orleans Advocate. The time limit is set for June first.

Of course we don't want to exaggerate, but we do think we are serving one of the most pleasant places in our Conference.

With best wishes for your continued success, I am,

Sincerely,

MRS. ROBT. M. BROWN.

A CORRECTION

Dear Dr. Duren: Please state through the columns of the Advocate, that when I sent in a list of the charges from North Mississippi, that had paid the superannuate 7% assessment in full, I failed to list Byhalia. Brother H. P. Lewis, the pastor, and his good people, were among the first in the Conference to pay their assessment in I may also state that since that report made, Greenville has raised its quota full, with a 10% margin. I am sure ot charges have done likewise, but the sec quarter's report has not yet reached from the Conference Treasurer.

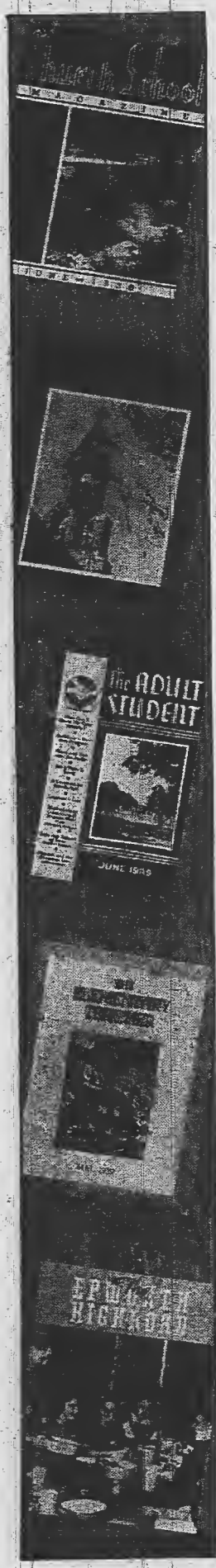
A. T. McILWAIN,
Treasurer, Board
Conf. Claimants.

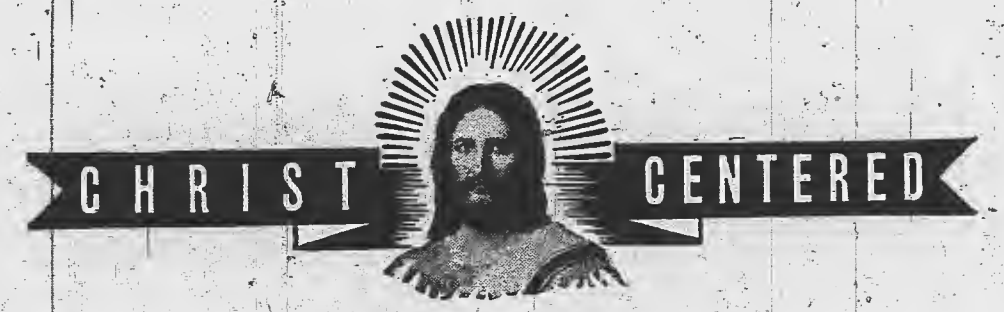
Customer (pointing to laundry pa "Is that my name in Chinese?"

Laundryman (hesitatingly): "N-No

Customer (curiously): "It is some of identifying mark. What is it?"

Laundryman: "Just descliption. Me li'l fat man, clooked nose, no teeth."





Methodist
CHURCH SCHOOL LITERATURE

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METHODIST LITERATURE is anchored to God's Word, with *Religion* and *Life under God* as its sole theme.

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It is written by sincere Christian leaders, appointed and directed by The Methodist Church, persons abreast of the work of the Church and in sympathy with its teachings and programs. Thus, its use stimulates loyalty, keeps members in touch with the ideals of our great Church, and lets them share in its noble enterprises. When a Methodist Church school fails to use Methodist literature, the members can easily become out of touch with the spirit of the organization to which they belong.

Literature Is Important

"No workman can build a beautiful and substantial house without the proper tools. And no Church school teacher can build a worthy personal character in the pupils without the proper literature. The literature used in a Church school is next to the character of the teacher, the most important single secret of success."—*Bishop Paul B. Kern.*

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New Orleans
CHRISTIAN ADVOCATE



...o opportunity of declar-...al men that the Methodists ...people in all the world, ...it in their full determina-...to continue."—John Wes-...r to Ezekiel Cooper, Feb.

...E LIVING CHURCH

...-trees bear most fruit that ...the sun. So do the souls that ...sunlight of divine love, prais-...Fear and selfishness are winter.

—Exchange.

...RAYER-ROOM TODAY

...God, we pray that we may be ...ableness of life in the least

...dignify all our daily life?

—Henry Ward Beecher.

No. 14.

...W ORLEANS, LA.
...SDAY, APRIL 4, 1940.

The Christ of Common Folks

I love the name of Christ the Lord, the Man of Galilee,
Because He came to live and toil among the likes of me.
Let others sing the praises of a mighty King of kings;
I love the Christ of common folks, the Lord of common things.

The beggars and the feeble ones, the poor and sick and blind,
The wayward and the tempted ones, were those He loved to find;
He lived with them to help them like a brother and a friend,
Or like some wandering workman finding things to mend.

I know my Lord is still my kind of folks to this good day;
I know because he never fails to hear me when I pray.
He loves the people that he finds in narrow dingy streets,
And brings a word of comfort to the weary one He meets

My job is just a poor man's job, my home is just a shack,
But on my humble residence He has never turned His back.
Let others sing their praises of a mighty King of kings;
I love the Christ of common folks, the Lord of common things.

—George T. Liddell.

WALLET OF THE WEEK

MRS. BERTHA PALMER, of the Woman's Christian Temperance Union, is scheduled to give a short course of twenty lessons on Alcohol Education at the Winona Lake Assembly, Indiana, July 1-12. The course is designed particularly for public and church school teachers, ministers and leaders of youth. She will give a course of thirty hours at Chautauqua, New York, from July 15 to August 3. The latter course will be accepted for a two-point graduate credit at New York University.

* * *

"TIN CAN MAIL" is not a phrase invented by some wag as might be supposed, but it is as true to fact as "Air Mail" or "Registered Mail." The mail for some of the Friendly Islands is placed in air-tight tin cans and at Niuafoou is dropped over the side of the steamer into the sea. An "outrigger" canoe stands by while a man swims out and retrieves the container and returns to the canoe. The mail is then taken out of the tin can and dispatched to the various places for which it is destined.

* * *

THE CLOSING OF EUROPE TO AMERICAN TRAVEL is said to be responsible for the greatest tourist activity in Alaska, and for giving the Territory the greatest publicity since the days of the "gold rush." Steamship lines are already booked beyond expectation, and hotels and roadhouses are being swamped with advance reservations for accommodations. It is not a case of "seeing America first," but rather an instance of seeing America because they must. Perhaps a better understanding of a too little known chapter in American life may be an advantage.

* * *

THE MAGNIFICENT ARCHITECTURE of the ancients, now known through glorious ruins scattered over the earth, was largely inspired by religious devotion plus an element of royal vanity. In Egypt the temples pay tribute to the Pharaohs, whose names are recorded high on the great pylons. In Greece, the Parthenon, the Erechtheum and the Theseion had a similar inspiration. In Palestine and Syria, where religion was less an emperor cult, the element of personal vanity is overshadowed by the religious impulse, especially in the Temple at Jerusalem and in the gorgeous and massive Temple of the Sun, whose ruins are at Baalbec.

* * *

THE JAPANESE DYNASTY, with 2600 years of unbroken history and 124 emperors, is doubtless a patriotic myth propagated to bolster the pride of the Nipponese. The actual beginning of Japanese history is said to be 552 A. D., and the date 660 B. C., attained by adding a Chinese Great Cycle of 1260 years to the first true calendric date, 600 A. D. The purpose of the addition is alleged to have been to find a place for many picturesque but otherwise dateless legends. The story of the origin of the emperors is defended on the ground that any other assumption that its truth would make it "ridiculous and incredible." It is a fantastic oriental variation of the "divine right" of European sovereigns.

THE EDWIN MARKHAM MEMORIAL to be pl in All Souls Church, Brooklyn, New York, is prob the first recognition to be given the distinguished whose death occurred a few weeks ago. A check for thousand dollars was given by an unnamed friend of Markham, and this will be used for the placing bronze plaque to be engraved with quotations from " Man with the Hoe." Rev. Cornelius Greenway is the tor of the church where the memorial will be placed.

* * *

ICEBERGS IN THE NORTH ATLANTIC, on an a age of about four hundred and twenty, annually br off from Greenland glaciers and drift into the Atla Ocean. At certain seasons they drift far enough so to imperil vessels on the northern route to and f Europe. The average height which an iceberg proj above the surface of the ocean is about one hundred fifty feet, but they sometimes project to a height of hundred feet. Their danger to shipping is increased the fact that they are usually enveloped in fog.

* * *

THE FLIGHT OF TIME is eloquently told b changes which have been wrought in ocean travel. h eighteenth century sailing ships required months fo Atlantic crossing; in the nineteenth century the us steam reduced the time to weeks; but in the twen century the famous "Clipper Ships" wing their way the Atlantic wastes in fewer hours than the numbe days required two hundred years ago. Who will to say what the years ahead hold in store for the hu race?

* * *

REVERENDHEWLETT JOHNSON, Dean of Ca bury cathedral, the official church of Archbishop L the English Primate, raised a furor by his recent u ances in derogation of England and in praise of Co nistic Russia. His latest offence was to praise Russ the practice of Christianity which England merely fessed and to charge that Russia had been betrayed b British Empire. Such defiant speech could scarce tolerated in one occupying such a responsible place, it is likely that Parliament may take steps to relieve of his important post.

* * *

SOME PHILIPPINE MARRIAGE CUSTOMS in A Capiz, are interesting. Before the marriage the f of the groom builds the couple a house. On a Sund noon he goes out and marks the layout of the str on the ground. Three nights later he inverts a half nut shell on the spot, and if it is unmolested, he b otherwise the site is abandoned. A house built the moon's first quarter is lucky, during the last q unlucky. Window shutters, the door-ladder and the are not placed until after the wedding, lest evil s come and make the place unlivable. The groom b two pillows, a mat, a blanket, a book and a bol spends the first night alone. Then comes the brid their first three days in the home "condition" the m journey.

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. L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

THE CHURCH IN AN AGE OF PESSIMISM

At no time in a generation, perhaps, has pessimism so ominated the life of the world as at the present moment. is reflected in the business and social life of all na- ons and it reaches its climax in international relations. o great nation dares to speak confidently or hopefully f the years beyond the blackout of the war now in prog- ess, and the situation of the small nations and the de- endent peoples may be aptly described in the words of esus to the daughters of Jerusalem, "Weep not for me, t weep for yourselves, and for your children." None t a man with the gambler instinct dares to fare forth n the highways of commercial enterprise, and only the allow and the superficial person ventures to prophesy e dawning of a better day for the world.

It is perfectly natural that the soldiers of warring na- ons should feel very deeply on the subject of their ecked plans and hopes for life, and the widening circle devastating influences tends to arouse in all others e feeling that their souls are not their own and that morrow's turn of the wheel of international fortune ay draw even those who are not at present involved in e conflict into the maelstrom of war. Publicists of all nds contemplate the diplomatic jockeyings of the na- ons with manifest impatience and grave apprehension. ho can think of the rape of Ethiopia, the blotting out Czechoslovakia and Poland, and the mutilation of Fin- d, and still believe that the sanity of force and the al of democracy as such offer any great promise for e recovery of a war-torn world? Pessimism is the logi- answer upon the lips of nations and peoples domi- ted by material and selfish ends and aims, and any vision of world status based upon force must be a down- rd revision.

The church itself moves timidly in the shadows of man circumstance. There was a time when its voice rried a note of authority not found in its deliverances w. In Russia religion is an outlaw, in totalitarian tes it is almost the slave of autocratic power and race tred, and even in democratic countries its message is gely confined to social and economic adjustments. The urch needs to recover the revolutionary tone of its mes- e in the first centuries of the Christian era. It can- afford to compromise issues which are vital to its . It cannot afford to barter principle for a temporary estige. And, of all forces in the world, it must not be- me pessimistic, for in such a mood it would confess e hollowness of its own faith and assurance, deny its h and holy allegiance and lower the flag of the heav- y kingdom. Christianity must stand firm and its mes- e must be a courageous and a confident challenge to warring and a war-ruined world.

DEMOTED BUT—

In the first nine verses of the sixteenth chapter of St. Luke's Gospel is one of the most human incidents of the New Testament record. It is so very modern as to seem like yesterday's leaf out of the diary of an unscrupulous servant. The story is that of a steward who, though demoted, had lost none of his selfish initiative and cunning. He was faced with an income reduction which was tremendously real, but he proposed to land upon his feet. So he resolved to have the records falsified as a means of laying tribute upon the friendship and the gratitude of those who might be the sharers and the beneficiaries of his crookedness. "I cannot dig, to beg I am ashamed." I'll place an easy-chair in the chimney-corner of my friend in selfishness, I'll secure a meal ticket from one whose larder I have enriched, and I'll secure a bed made by hands which have reason for gratitude, that when I am expelled from my comfortable position they may receive me into their habitations. The steward had lost his job, he wouldn't work and he proposed to lay his associates under obligation by further misuses of his trust. Such reasoning has a strikingly modern cast and such conduct does not belong exclusively to any far away time. It illustrates the course of perverted morals in all ages.

This is a very difficult parable to interpret because it is both easy and natural to run ahead of the record. Jesus did not commend, as so many think, the criminal conduct of the demoted steward. He simply records the master's cynical admiration for the employer, who in humiliation refused to surrender the objective which he had pursued to his downfall. Jesus uses the incident as a picture of a process and a spirit which Christians may use to their eternal profit. He means to say that if worldlings in desperation are willing to risk all for ease and comfort and material satisfactions, it stands to reason that saints to whom the Kingdom of God is a living reality will not be less aggressive in the quest to possess themselves of its unfailing riches. The agelong question mark has been at the point of the Christian's apprehension of the solid reality of spiritual things. The story of the Unjust Steward emphasizes the fact that men pursue aggressively and without compromise the things which are first in their audit of values. So Jesus intimates that in the school of life, there are worldlings at whose feet we can afford to sit and learn wisdom as to the passion and the method for deepening the spiritual life. The parable may teach other lessons, but this is certainly one of its primary meanings.

GENERAL AND JURISDICTIONAL CONFERENCE EXPENSE FUNDS

Word reaches us from a number of quarters that the levy for defraying the expenses of the General and Jurisdictional Conferences is not being collected and that those very vital sessions are likely to be seriously handicapped by a lack of funds. We consider the collection of these apportionments very important — an obligation which goes to the very roots of our denominational connection. In our opinion, no Conference will have a more important bearing upon the Methodism of the next quarter of a century than the one to meet at Atlantic City this month. Our representatives should be able to go and stay until the task assigned them is properly done. We sincerely hope that all our churches will pay these apportionments **immediately** and **in full.** We do not see how any church can afford to do otherwise, for failure would mean that other Conferences must share the expense of your delegates.

THE BUILDING TRUST

On last Friday one hundred and two persons in the plumbing industry were indicted at Cleveland, Ohio. This brings to a total of nine hundred and eighty-five the number of persons named in such Federal prosecutions. At first the Government sought to break up building combinations by attacks upon local contractor and labor groups, but apparently without the desired result.

As we see it, this is a very unfair and vicious form of combination. It is a form of rake-off indirectly protected, in many cases, by municipal trade licenses, and we believe that it is militating against legitimate and necessary building expansion. The man who would build a home for himself has no way of escape from the toils of such an industrial combine. To be sure, the individual tradesman is benefitted, but the practice destroys the meaning of markets and takes away from many workmen the opportunity to earn a living by open competition and honest labor. We are opposed to any such practice, no matter whether it involves such public construction projects as have figured in recent criminal prosecutions in Louisiana, or whether the lone victim seeks to build a modest shelter for those whom he loves.

UNHAPPY PALESTINE

Ever since the legions of contending civilizations first deployed on the plains of Esdraelon Palestine has been the football, the pawn, the victim of international conflict. In the last great war, the forces of Allenby pursued the beaten armies of the Ottoman Empire over its hills and the camel-mounted Arabs under Lawrence completed their defeat and demobilization. At the present time, no hostile armies march and countermarch within its borders, but the shadows of war have again thrown its social organization and prospect into confusion—it is once more the victim of international strife. We do not enter into any criticism of England's conduct of the war. It is her war and we do not know what her difficulties are. We do regret the opening of the old sores which threaten the peace of Palestine. We admit very frankly that we have never been fully convinced that the Balfour Declaration was altogether just, but that is water which has passed the mill. The one thing that we feel is that Palestine, the homeland of the Prince of Peace, is entitled to respite from the turmoil and strife from wh it has suffered for literally thousands of years. Sur it is time that the Golden Gate were opened for the trance of the spirit of the Carpenter of Nazareth w ascended Calvary and the cross that the world mi have peace.

DEAD LINE

Our dead line is Saturday morning, and we cannot responsible after that time.

Editorial Miscellany

By Dr. H. T. Carley

CONFLAGRATIONS AND FIRES

We have heard that one of the hardest things a new paper editor has to do is to teach his young reporters use short words instead of long ones, and simple words place of hifalutin ones. It seems that it is especially h to get the young writer to say, "a bad fire," instead "a disastrous conflagration." Perhaps one reason for t is that the editor's home never caught fire.

We had a fire at our house not long ago. Even a reporter would not have called it "a disastrous conflagration," and a hard-boiled news-gatherer would prob have given about three lines to it as "a small bla But they wouldn't have been living in the house that approximately a hundred years old, that played a p in some historic episodes, and that has some of that cient and honorable furniture in it that people tra hundreds—maybe thousands—of miles to Natchez to s It makes a lot of difference whether the fire is at y house or the other fellow's.

As a matter of fact, it wasn't such a bad fire so far actual damage is concerned. It happened about two the clock in the afternoon. A keen-eyed neighbor ac the street discovered it and gave the alarm; in alm less time than it takes to tell it, the bucket brigade on the scene with buckets, tubs, and ladders, and a m to work. Everybody lent a hand. Both white and col friends and neighbors, and even the strangers who pened to be within the gates of the city, toted wa climbed ladders, tore off boards, and put out the fir "extinguished the flames," in reportorial language. worth a whole lot to find out how good people can be you when you are in distress.

Fortunately, we have insurance on the house; and insurance office, adjusters, and all concerned were prompt and courteous in making satisfactory settlem

During the past week we have been undergoing process of repairs. Carpenters, bricklayers, painters, plasterers have had possession of the premises. We been somewhat cramped in reduced living quarters, the worst is about over. "Pat," the Boston terrier, had the time of his life, poking his nose into everyth as inquisitive as a child about what was going on. probably be disappointed when all the workmen le

So the old house still stands, thanks to the bu brigade and a favoring providence.

The conflagration was extinguished; but the fire gratitude still burn in our hearts.

ELIGION FACES THE FORTIES

By Rolland E. Wolfe

This Lenten period finds the church tak- her first cautious steps on the portals a new decade. The thoughtful Christian impelled to ask what this decade will to the church? Or what will the church to life in the forties? What will be the sition of the church ten years hence in 50? Will it be dead, fossilized, just alive, will it be a power in meeting the chal- ge of those days? Now is the time for e church to answer that question.

As we face the decade of the forties, it st he recognized that the church is on al. We know how Christianity has been nished in certain nations, while in other untries it is very uncomfortable. In erica the church is simply passed by d ignored. This is true not only of the boring masses who seldom darken her ors, but also of the philosophers, his- ians, and other people of influence. An tendant at the 1939 twelve-day Canadian nference on politics and international estions said, "Religion was considered, t not a single person present had any th that religion would be able to do any- ing." Even children have caught the spirit the age, for a girl was heard to say, he preachers, the Sunday school teach- , and the church have been trying to d God, for a long time, but—do you know believe the scientists will be first to d him."

The two early decades of this century re decades of victory for the church. She d remarkable effect upon the national , especially in social reform. It was an of ecclesiastical expansion. But there is thing so hard to bear as success. The ult was that the decades of the twenties d thirties marked an era of stagnation d retreat. During this period, many sub- ntes for religion were tried. Govern- nt was hailed as the new savior of Amer- But these voices are being silenced the accumulating evidence of graft, in- ciency, and mounting public debt. Many, king to education, have worshiped it in years following the World War as the sufficient god. But the results of our h educational expenditures have been pointing. Education, as administered. en has dissipated rather than fostered fundamental moralities of life. Educated ls are greater menaces to society than orant fools. Business also has been tried. the decade of the twenties, business was arded as the great civilizer. But look at happened in 1929! Science also has en worshiped in recent years as the light better days. But now it appears that ence is being perverted into an agency human destruction which promises to nge us into a bloody age of neo-savagery. y have looked to communism, with its mise of heavenly equality on earth, as last answer. But this hope too has . One after another, these movements e been weighed in the balances and have found wanting. None of these has been e to supply that spiritual impetus which o sorely needed in our times.

With the swing of the pendulum, the tlight of attention again is being focused the church. Today people are looking to church. True, they are not moving much her direction yet. But they are looking, tfully watching to see what the church l do to see if she will merit their sup- t. The green light is on with its call to church to go forward. People are look- to see if she will go forward or if she is stalled in her tracks. In face of the popular mentality of the present day one is made to exclaim with Jesus, "The fields are white unto harvest."

The Forward Together Movement in the Universalist denomination comes at a strategic moment. The signs of the times all point in the direction of a religious renaissance. College students and officials are taking renewed interest in religion. Social groups in the communities are beginning to search their hearts and conclude that they ought to become interested in the church. Golf players are deserting the green to attend the services of worship, for they say America cannot get along without the church. Any church that has any signs of life is registering an increasing attendance at the morning services. These movements back to the church are not very pronounced as yet, but they are hopeful signs for the future.

When the Israelites were stalled by the Red Sea, there came the impelling command, "Speak to the children of Israel that they move forward." And today, I can hear God speaking these same words to the church. But before there can be much action, there must be a renewal of faith and vision. Lent, with its invitation to meditation, to draw aside from the distractions of the world, is a fitting time for the church to regain her own soul. This is a day of hope. But before the church can draw men and women in any great numbers, she must generate within herself more spiritual power. So Lent in 1940 brings to us a great challenge.

As we face these possibilities we should feel like Moses before the burning bush. He removed the shoes from his feet because he felt he was standing on holy ground. We also need to draw aside into the presence of the holy. If the saints of the Bible had not done this, their accomplishments probably would not have been possible. After Moses was irritated by the clamors of the children of Israel so that he did not know what to do with them, he climbed Mount Sinai. There, away from people, in company with sun, stars, clouds, thunders, lightnings, and the spirit of the Creator, Moses regained his poise and dreamed new dreams for the future of his people. When he returned from that mountain, his face shone with such a radiance that the people were certain he had seen God face to face. It is that radiance which the church needs today, and when people see it they will flock to her because they too will know she has been with God.

In recent years the church has been about as cowardly as Elijah. When Jezebel tried him out, he became frightened. He had achieved great triumphs, completely vanquishing the prophets of Baal. But in his hour of victory, he was frightened into inactivity by a woman. He fled for his life to the most southerly village of Palestine. Still afraid that she might find him, he fled a day's journey farther into the wilderness. There he sat down under a juniper tree and wished that he might die. Then he journeyed forty more days to the inaccessible regions of Sinai in search of safety. At last he came to Mount Horeb and crawled down into the innermost recesses of a cave. Soon a storm arose with its thunder, hurricane, and lightning. As the thunders shook the mountain, Elijah came out and stood in the door of the cave. And there Elijah became converted. As the still small voice from within his own soul spoke to him, he came to see that his methods had been all wrong. His courage revived and, seeing new possibilities for service, he resolved to return and make the future of Jehovah religion secure. In this Lenten season every church and every church member would do well to withdraw a while and listen to the words of the still small voice.

Isaiah had his experience of awakening while worshiping in the temple at Jerusalem. As the service progressed, he felt himself lifted up into heaven. There in the heavenly temple, he beheld God Himself. So powerful was the inspiration of that hour that it impelled him to go out as a prophet. That spiritual experience was the driving force which kept him active for more than forty years in the prophetic task. Jesus spent forty days in the mountain before he began his public ministry. I wonder if the multitudes would have flocked about him if he had not spent those forty days of preparation in meditation and prayer. The mountain of transfiguration served the same purpose for the disciples. Though they had been with Jesus on all his journeys, they had not begun to appreciate him until on that secluded mountain top. I wonder how much of the power and heroism which they displayed in the days following Easter was due to the new insights on that night. Paul, after his dramatic experience on the Damascus road, fled into Arabia, where he remained in seclusion for a period of three years. Here he grew from a narrow bigot into a full-grown Christian. In those days he generated such personal power that he was able to go out and, almost single-handed, overthrow the religions of the Greek and Roman world and establish Christianity in their place.

There was great variety in the religious experience of these leaders. But they all had two things in common. First, they had to draw apart in meditation, prayer, and communion with the spirit of God before they could achieve any effectiveness. Second, they all received power therefrom to go out and accomplish miracles. The challenge of Lent in 1940 is that we should achieve this spiritual regeneration and new perspective so that the decade of the forties may be made a decade of power and action.

Ezekiel compared the Hebrew nation in his day to a valley of dry bones. And he

(Continued on page 12)

ADVOCATE CAMPAIGN REPORT BY DISTRICTS THROUGH APRIL 1

Louisiana Conference

Alexandria District	30
Baton Rouge District	88
Lake Charles District	22
Monroe District	48
New Orleans District	32½
Ruston District	52
Shreveport District	40

Mississippi Conference

Brookhaven District	47½
Hattiesburg District	27
Jackson District	51
Meridian District	36
Seashore District	28
Vicksburg District	34

North Mississippi Conference

Aberdeen District	56
Columbus District	67
Corinth District	61
Greenville District	18
Greenwood District	42
Sardis-Grenada District	67

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

WISHFUL THINKING

By Rev. Ernest J. Barson

(We had hoped it was He that should have redeemed Israel.—Luke xxiv, 21.)

A phrase has come into common use recently to describe a certain attitude to life and to contemporary events. It is known as Wishful Thinking. A more familiar phrase denoting the same attitude to life is when something is declared to be a wish that is father to the thought. In each case that which is thought springs more out of man's desire that certain things or events should be so than from a true reading of the facts of the situation.

* * *

At first glance it may seem that the meeting of Jesus with the two friends on the road to Emmaus is an example on their part of wishful thinking that was pathetically helpless and wrong in its interpretation of facts.

* * *

They had hoped, they said, it was He who should have redeemed Israel. Instead of which He had died the death of a common criminal, with no one to raise so much as a finger on His behalf, nor He Himself able apparently to protect Himself against His enemies. Instead of all that they had dreamed they were confronted with what in the language of today would be called "the tragic realism of the Cross." Against their wishful thinking there stood the wilful doing of Christ's enemies. The realists were those who saw the Cross for the dark and ugly thing it was: the end of an absurd dream. "If wishes were horses, beggars would ride," says a popular proverb, and these two had had hopes of riding into Jerusalem when Jesus should come into His Kingdom. Had they not seen the multitude casting branches before Him as He made one triumphal entry into the Holy City?

* * *

Wishful thinking is not, then, a modern invention, however new the phrase may be.

* * *

Does this reveal a trick of the mind which has a way of deceiving itself into believing what it wants to believe rather than what the facts themselves suggest? The psychologists would have us believe it so. Religion, many of them say, is the projection of human desire which creates something in its own mind and proceeds to project it into the world of reality, but without power to make it real. Instead of God creating the world, it was the world which created God. The wish was formed that it might be so, and behold man saw it and it was very good. He surveyed the universe and said to himself, Let us make God in our own image, and in the image of man created he Him, inventing the idea to meet certain felt needs of his own life which the illusion satisfied.

* * *

So his belief in immortality is said to be the projection of his own egoism that desires to prolong his days, which desire finds no confirmation outside religious belief. Belief in immortality, it is said, is but another illustration of wishful thinking. The truth of the Resurrection of Jesus Christ from the dead, which to the believer is established beyond question, brings no sort of proof to the unbeliever. Without faith it is impossible to please God, so without faith there is no future life nor any Easter morn. What then is faith but wishful thinking, projecting into the world of fact the world of make-believe, because it is what we want to believe? Is the fair prospect of immortality but a mirage after all? Let us go to Christ Himself and read His words in the light of fact. When He said, "And I, if I be lifted up from the earth, will draw all men unto Myself," does it require the testimony of history to convince us that what looks like wishful thinking was a truer reading of events than the realists of His day had any idea of? Was it wishful thinking only that made Him say to His disciples, with the Cross already casting its shadow before Him, "Be of good cheer; I have overcome the world?" Is it wishful thinking that makes us say today, despite the facts, that the future belongs to Christ and that the kingdoms of this world will one day become the Kingdom of our Lord and His Christ?

* * *

"This is the victory that overcometh the world even our faith," wrote the Apostle; faith, which is the evidence of things hoped for, the proving of things not seen. Is faith, then, but wishful thinking after all? I do not think it is necessary for us to deny the considerable element of truth in the description of this attitude to life as wishful thinking. Indeed it is part of our case, and a very important part. . . . What is there in the heart and mind of man that causes him to oppose to the world of fact a greater and nobler world of faith? What was it in the mind and heart of the prophet which caused him to announce the fall of Babylon years before that event took place in history? There is something in this attitude to life which is of great value to truth. Is it not a significant thing that wherever man is found, there also, in some form or another, is found a conception of God which commands the obedience and awe of the worshipper? Why is it that man is "an upward looker?" If man has projected this conception of God on to the canvas of history, and if that was the expression of a desire in himself to create an image in his mind which answered to a deeply felt need in his own soul, is not that wish, which was father to that thought, itself the expression of a Reality which did not begin in the mind of man, but was itself projected into his mind by a Greater than himself? Is not the practically universal belief in a future life itself the most convincing evidence of the truth? How else can we explain these d desires of the human spirit than as the re lation of hidden capacities which this w is incapable of fulfilling? Have we proved upon Augustine's famous say "Thou has made us for Thyself and souls are restless till they find their in Thee," when we say it is a case of w ful thinking, because we are not concer to deny that it is so? What remains to explained is what sort of being is man he should desire such things in order the deepest needs of his soul shall be isfied? Yet man is born to trouble sparks fly upward. What kind of wis thinking is it that sends him on wings eagles when it might be supposed by realist that the earth is his proper res place? It is just because he cannot there that he forms within his mind a pose and a resolve that causes him to his wings against the skies. Whether, the fore, it is winning the war, or the build of that better world of man's dreams the ages have sought with unceasing sistance, is not the wish that things be, when it passes from wishful thinking resolute doing, the equivalent of the that overcometh the world?

* * *

There are many people today, Chris men and women among them, who, in of the terrible things that are happe are beginning to lose heart and spea the language, not of wishful thinking of hopes that have perished, who in hearts are saying regretfully of the itself: We had hoped it would have the world; saved it from war, saved it self-destruction, saved it from sin. We believed that it was in accordance the will of God that all men should saved and come to the knowledge of truth. Instead of which we see the w or a large part of it, given over to evils as we had thought the human had put behind itself for ever. Instead the world getting better it is getting w

* * *

That it behoved Christ to suffer b entering upon His glory was too gr truth for those two friends on the w Emmaus to believe themselves. Yet was right? The hopes that until that ment had seemed mere wishful thi buried in disillusion were being fulfille fore their eyes, as foretold by prophet fulfilled in Christ, in ways they had dreamed. Their eyes had been holden they should not see, and now when eyes were opened they saw Jesus van out of their sight. At that moment w thinking became a living faith. With evidence of their senses gone they were with the conviction that they had right after all, only more gloriously than they had ever dreamed. What they hoped was come to pass in ways undre of. They knew now that it was He should redeem Israel: that had rede Israel. The Cross was not the end, a realists thought. It was only the begi If it was only wishful thinking it w sort of wishful thinking that was to c the history of the world.

* * *

What, then, shall we say to these th If God be for us, who can be against Wars, persecutions, unbelief and the e all things? Nay, in all these things w more than conquerors through Him loved us and gave Himself for us.

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

Rev. J. Noel Hinson, pastor at Blue ntain, Miss., reports a good meeting at place during the week preceding Palm day. Report of the meeting is published where in this issue.

Rev. J. S. Noblin, pastor at Collins, Miss., ds an encouraging message regarding work. At the time of his writing he was aged in what promised to be a very suc- sful revival.

Rev. J. W. Ward, district superintendent, tes that the Greenville District Confer- e will be held at Clarksdale on April beginning at 9 o'clock in the morning continuing through the day.

A card from Rev. W. C. Beasley requests change of his paper from Shannon, ss., to Boyle. This we take to mean that is replacing Rev. W. W. Jones, who was nged to Rosedale to fill the vacancy ere.

Rev. Otho M. Brantley, pastor at Fannin, ss., has had a good beginning, the weath- considered, and he reports that his peo- are enjoying the Advocate very much. himself, he says he feels that it is do- unspeakable good in many ways.

Dr. G. F. Winfield, pastor at Broad Street, tiesburg, says that things are in ship- in that city, regardless of the omi- sound of the personals which we car- recently regarding ministerial casual- We appreciate Dr. Winfield's racy let-

Rev. E. H. Cunningham, pastor at Amory, ss., reports a good pre-Easter service nine accessions for the quarter, four of ch were on profession of faith. Bro. Cun- gham, as is his custom, issued a very utiful folder program for his Easter vices.

We regret to learn of the serious illness Rev. J. W. Raper at his home in Paris, s. Bro. Raper is a retired member of North Mississippi Conference, and has been in robust health for some time. hope for a better report from him in near future.

Hon. Homer L. Hunt, layman from Har- ville, Miss., writes us a commendation our editorial utterances in the issue of rch 21. Such words of commendation n layman friends encourage us to go ward in the effort to make the paper th while to all our readers.

Rev. John J. Rasmussen, pastor at Mans- d, La., sends us a copy of his calendar of the program for a cantata given by united choirs of Mansfield, under the ction of Mrs. A. A. Kidd. Bro. Rasmus- s calendar announces the reception of een new members into his church.

Rev. Walter M. Hester, pastor of New ny circuit, had an excellent pre-Easter ting at Ecru, Miss., where he was as- by Rev. Rudolph R. Scott. The serv- were inspiring and there were a num- of additions to the membership of the rch.

Rev. W. C. Westbrook, of Wesson, Miss., that he has had acquaintance with the ocate for fifty years, it having been in- uced to him by his Grandfather Wood, cal preacher at Auburn, Miss. We ap- iate his enthusiastic commendation of paper as it is today.

We regret to learn of the illness of Rev. J. B. Cain, Hazlehurst, Miss., from a rather stubborn attack of influenza. We are glad to know, however, that he is better. During his illness Rev. M. M. Black and Dr. M. L. Smith, of Millsaps College, took care of his services, and the work has not suffered because of Bro. Cain's enforced absence.

Friends of Mr. J. H. Johnson will be rejoiced to learn that he has so far recovered his health as to feel better than he has for three or four years. Recently he attended a meeting of the directors of the George Washington Masonic National Memorial Association, in Washington, D. C., of which board he is a member.

Rev. Virgil Morris, pastor at Lafayette, La., has received fifty-one members since Conference, twenty-six of whom came by baptism and vows. Bro. Morris is making good progress in the effort to liquidate a debt of over $12,000 on the church, and he expects to carry it through to success in the early part of April.

Dr. A. T. McIlwain, pastor of First Church, Greenville, Miss., reports a great Easter service, one of the largest congregations since he became pastor, with thirty-eight additions to the church and thirty-six of them on profession of faith. This makes a total of eighty-one members received this year and forty-two of them have been by profession.

Rev. Alton A. McKnight is giving a good account of his stewardship at Amite. This is particularly true with reference to his Advocate solicitation. He expects to close his Advocate campaign with a completed quota within a short time. We trust also to include him among the honor-roll churches, all of whose stewards are readers of the Advocate.

The Commercial Appeal, of March 24, carried a notice of the approaching marriage of Rev. N. J. Golding, district superintendent at Aberdeen, Miss. We understand that the Miss Owen, of New Albany, to whom he is to be married, is an excellent young woman, and the Advocate joins with their many friends in congratulations and best wishes.

Rev. W. J. Cunningham, pastor at Sardis, calls our attention to an error in listing J. W. Robertson and Sardis as a quota church instead of Senatobia as it should have been. The fact is the error was corrected the first week after it occurred, but the printers overlooked it and so it continued. We are sorry for the error and the proper correction is now made.

Rev. J. H. Felts, Fulton, Ky., says that he is as well as a youngster and as happy. We regret an error which found its way into his "Wise and Otherwise" contribution of two weeks ago which made Bro. Felts institute a comparison between himself and Dr. Hutchinson which he did not make. We do not know how the change occurred, but we sincerely apologize to Bro. Felts for the misrepresentation which resulted.

Rev. H. L. Creech, pastor at Mt. Pleasant Methodist Church, Mt. Pleasant, N. C., was the speaker for Religious Emphasis Week at Wood Junior College, Mathiston, Miss., during the week of March 11-17. Rev. Mr. Creech gave a splendid series of sermons and was one of the most popular and influential speakers ever to visit the campus. The meeting is reported to have been a great success.

Mr. Joe Caldwell, long-time member of the choir and secretary of the Church School, died at his home in Starkville, Miss., recently. In his will he provided for fifteen hundred dollars to be applied to the liquidation of the church debt, and through the generosity of a bondholder, this amount will pay off two thousand dollars of the bonded obligation. Dr. J. R. Countiss is the pastor of the church.

Rev. Rex Squyres writes from Sibley, La., that the work is coming along very nicely and that he is preparing for a big summer. The charge recently sponsored an egg shower which netted the Orphanage at Ruston seventy-five dozen eggs. This was in addition to a good Easter offering on the charge. Bro. Squyres had an impressive candelight communion service at the Sibley church on Good Friday.

APPOINTMENT CHANGES

Dear Dr. Duren: Bishop H. M. Dobbs authorizes the following changes in appointments:

W. W. Jones from Boyle and Pace to Rosedale.

W. C. Beasley from Shannon to Boyle and Pace.

J. W. WARD, D. S.

NOTICE, NORTH MISSISSIPPI CONFERENCE

Mr. J. H. Johnson, treasurer of the North Mississippi Conference, calls attention to the fact that up to March 28, he had received only $305 of the entire amount assessed for General and Jurisdictional Conference expenses, and that very few churches have made their contribution to this fund. Whitmore and Smith, treasurers of the General and Jurisdictional Fund, urge that all amounts be in their hands by April 10. In order to do this remittances should reach the Conference treasurer not later than April 5. There is no more important matter than this, and the pastors are urged to see that this expense money is forthcoming. Send remittances to J. H. Johnson, treasurer, Clarksdale, Miss.

WOOD JUNIOR COLLEGE

The construction of the new $20,000.00 gymnasium at Wood Junior College, Mathisson, Miss., is nearing completion. The construction of the gymnasium is of brick and steel, and is a wonderful addition to the already modernistic plant. Wood Junior College is owned and operated by the Woman's Home Missionary Society, of the former Methodist Episcopal Church. It was founded in 1882, and since that time has had as its sole purpose the Christian education of young men and women. Mr. Edward W. Seay is president of this thriving Junior College. The College is named in honor of Dr. and Mrs. I. C. Wood, of Omaha, Nebraska, whose interest and generosity have made possible the fine buildings and equipment that are to be found at the institution today.

CORINTH DISTRICT CONFERENCE

The Corinth District Conference will be held at Baldwyn, Miss., April 25th. The membership of this conference will be composed of all the church school superintendents, charge lay leaders, all preachers—traveling, superannuated, supernumerary and local; exhorters,district stewards, district trustees, district lay leader and associates, also district secretary of Woman's Work, Young People's Work and Adult Work. In addition to the above there are thirty-five elected members. This will be a ONE-DAY conference.

W. R. LOTT, D. S.

A SUCCESSFUL REVIVAL AT BLUE MOUNTAIN

A very successful revival closed at Blue Mountain Methodist Church Palm Sunday night. The Rev. Jeff Cunningham did the preaching. His powerful message and his pleasing personality caught the attention of the people from the very beginning.

The congregation grew each service to the extent that our building would not accommodate the people. The Baptists very graciously invited us to hold services in their church Sunday night.

We had two additions to the church, one, a college girl. on profession of faith, and the other, a business man, by letter.

The church members were greatly revived, and Sunday afternoon at a church conference the members voted unanimously to begin working immediately to bring the church from a quarter time church to half time. This of course means an increase in the church budget. They voted also to change the method of paying quarterly to the weekly budget system.

Another sign of advance during this meeting was the fact that the offering for the visiting preacher was more than twice as much as has ever been raised in this church, so far as I am able to find on record. While success is not measured in terms of finances, it is a fact that people contribute to the church in proportion to their interest in the church. Had Bro. Jeff not aroused the interest of the people in the church and in religion, they would not have volunteered their gifts so beautifully —there was no finance committee working.

Fortunate, indeed, is the pastor and the church that are able to get Bro. Jeff for a meeting!

J. NOEL HINSON,
Pastor.

FIRST CHURCH, BATON ROUGE, LOUISIANA

Intensive evangelistic efforts of the church, beginning with special services from February 25 through March 1, and ending Easter Sunday, resulted in the accession of 87 persons to church membership. Forty-nine of this total entered on profession of faith. Fifty-nine of the eighty-seven were received into membership on Easter Sunday, in two services—reception of children and young people who had attended classes in the meaning of church membership conducted by the pastor and director of Christian Education previously, at 10 a. m., and the regular morning service. Forty-five of the 59 joined on profession of faith.

A challenging and inspiring Easter message was delivered by the pastor, Dr. J. Richard Spann, at the eleven o'clock service, to a congregation which filled both the main auditorium and balcony, including chairs in all aisles. Unusually beautiful music was furnished by the choir. Following this service, three infants were baptized by the pastor.

The Easter offering for the Ruston Orphanage totaled $300, an increase of thirty-three and one-third per cent over last year's offering.

MARY SEARLES.

BISHOP DOBBS IN CHARGE

My Dear Bishop Dobbs:

I am this day writing Rev. W. B. Jones, of Meridian, Miss., who is the Secretary of the Mississippi Conference, asking him to notify each district superintendent in said Conference that because of the indisposition of Bishop W. T. Watkins I am, as the Senior Bishop of the Southeastern Jurisdiction, asking you to take **full Episcopal Supervision** of the Mississippi Conference.

I have in the same mail written Rev. W. R. Lott, who is the Secretary of the North Mississippi Conference, the same statement as touching that Conference. I hope that will be **sufficient** and **satisfactory.**

Hope you are ready for action.

Your Brother,
U. V. W. DARLINGTON.

DISTRICT CONFERENCE NOTICE

To the pastors of the Columbus District of the North Mississippi Conference: Please send me the names of the delegates elected to the District Conference from your respective charges as soon as possible.

J. N. HUMPHREY,
Pastor-Host.

SIMSBORO CHURCH TO BE DEDICATED

Dear Dr. Duren: I wish to announce the dedication of the Simsboro church on the third Sunday, April 21st.

We have planned a program for the day, with the dedication in the afternoon.

J. D. HUFF.

ADDITIONAL PERSONALS

The Methodist church at Bucatunna, Mississippi, was blown down during the storm of last week. News dispatches do not record the facts as to insurance—only the fact of the loss.

Charles Lane, little son of Rev. and Mrs. J. H. Midyett, of Oakdale, La., was baptized by Dr. R. H. Harper, the District Superintendent, on Sunday, February 25. Dr. A. M. Shaw assisted in the ceremony.

Press reports indicate that quite a little damage was done at Coldwater by the some-

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., La.

what eccentric wind and electric [illegible] which visited scattered settlements of Alabama, Mississippi, Louisiana and Texas last Friday.

Rev. R. G. Moore adds to a business [illegible] the message that he and his people at First Church, Water Valley, Miss., are making good progress in carrying out the program of the church, and that there is a steady increase in attendance upon the services of worship.

The little fishing village of Pierre Part in Southwest Louisiana, seems to have been the heaviest sufferer in the cyclonic storm which struck this section last week. The town was demolished, but fortunately there were fewer casualties than were first reported.

Bishop A. Frank Smith was the preacher at First Methodist Church, New Orleans, last Sunday morning. He was greeted by a large congregation who were not disappointed in his splendid and helpful deliverance. In an afternoon service, he formally dedicated the new Aldersgate church, which is located beyond the Industrial Canal. Wm. B. VanValkenburgh is the pastor.

A DELIGHTFUL VISIT

I was called to Oxford recently to [illegible] cate a new Phi Delta Theta chapter house which the young men and their friends have recently cleared of all debt. It was an occasion of very great pleasure and satisfaction to those who belong to that fraternity and to their friends. A number of prominent people from various sections were there to take part in the exercises.

While there I had the pleasure of seeing a large number of former friends and fellow workers in the church. I was pastor there some years ago. Brother J. A. George is the present pastor. He insisted that I preach at the 11 o'clock hour which I was glad to do. A splendid congregation heard the message that I tried to bring. Brother George is doing well in that fine field. He has a fine people to work with as can be found anywhere.

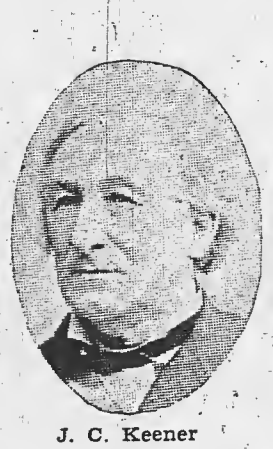
We had a fine Easter service at Durant. A great congregation gathered for the morning service and it was an occasion long to be remembered.

E. S. LEWIS




H. N. McTyeire


C. C. Gillespie


J. C. Keener


Linus Parker


C. B. Galloway


C. W. Carter


W. C. Black

The New Orleans Christian Advocate

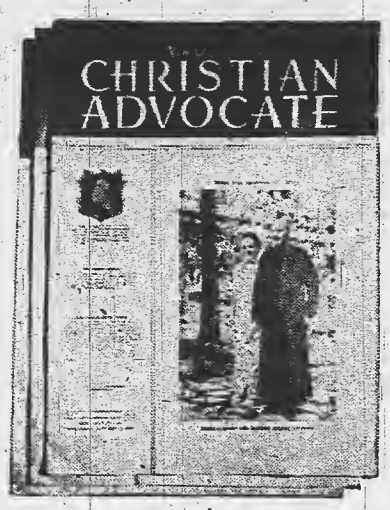
In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham	14	21
Senatobia—Rev. J. W. Robertson	12	16

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.....W. J. Cunningham, Pastor
Zachary, La.....J. E. Hearn, "
Merryville, La.....H. W. Ledbetter, "
Tallulah, La.....D. W. Poole, "
Grand Cane, La.....W. C. Barham, "
Tupelo, Miss.....W. A. Tyson, "

Suppose

The **Philippine Magazine** for January carried a page advertisement which read: "Believing that the Philippine Magazine fulfills the need of an independent monthly, devoted to Filipino and American interests and to cultural development in the Philippines, and that such a publication should be supported by all, we donate this page. Having nothing to advertise, however, this firm prefers to remain anonymous."

Suppose that our 500 pastors and our quarter of a million Methodists were as loyal to the New Orleans Christian Advocate. Like Nancy, we'd go places. We ask no donation—only your enthusiastic support that we may do month by month a better job for Louisiana and Mississippi Methodism. Give us four hundred subscriptions from every district and we promise to make still greater progress in building the Advocate.


J. W. Boswell


R. A. Meek


H. T. Carley


R. H. Harper


J. L. Decell


D. B. Raulins


W. L. Duren

THE CHURCH PEW

WILL THEY SAY THE SAME OF US?

By Chapin D. Foster

Every layman ought to read the story of Nehemiah and get ready for action. That story, if applied to 1940, will give each churchman a challenge he cannot sidestep.

Nehemiah, the captive, was a layman who had an easy job with Artaxerxes. He was cupbearer to the king. Having received word of trouble back in Jerusalem, his was a sad countenance; but going about his daily duties, he did not lose his courage when the king asked the cause of his worry. As a result, Nehemiah asked and received a vacation with expenses paid.

In Jerusalem he learned the stories were too true. The gates were down, all of them; the walls in bad condition. Foundation of national security in Jerusalem, the walls were the bulwark of national defense. With these down, Jerusalem could be an easy victim of invasion.

Did Nehemiah write a letter to the papers, make a few speeches before clubs? No. He went to work as a lay organizer. He persuaded the citizens—farmers, perfumers, goldsmiths, merchants, professional men, and all the rest—to work on the wall in front of their own homes.

There was one exception—Sanballat, the chief knocker. There are men of his type all about us today.

Victory shouts from that sixth verse in chapter four—"So built we the wall; and all the wall was joined together . . . for the people had a mind to work." Not part of the wall was repaired, but all of it. It was a complete job, and was accomplished by laymen.

What would happen if those answering to the name of Christian would decide that Nehemiah's organization of Jerusalem is the way Christ would lead them today? How long would today's baffling problems last?

Make your own list to find the gates that will not yield:

War? The causes would be removed.

Labor troubles? They would vanish because the causes would be removed.

Relief? We would probably wonder why it took so long to solve it.

Abundant life? It would be fact and not fancy.

Honesty, unselfishness, love, and justice would rule.

These victories would not come easily. It was not an easy task that Nehemiah faced. Today we hate to look at the breaks in the wall facing us.

But Jesus laid out our work. He drew the plans. Cannot a united Methodism be the Nehemiah to lead the greatest wall-building job on earth today and earn the same tribute?

Laymen have the answer.

—Christian Advocate (N. Y.).

God's ways seem dark, but soon or late
they touch the shining hills of day.
—Whittier.

Great minds react on the society which has made them what they are; but they only pay with interest what they have received.—Macaulay.

BOOKS

Psychology and Pastoral Work, by Eric S. Waterhouse, M. A., D. D. Cokesbury Press, Nashville. pp. 316, price $2.50.

In our opinion this is one of the most sensible and practical books dealing with the pastoral task that has come to our attention. Its author is Professor of the Philosophy of Religion in the University of London. He was engaged in ordinary pastoral work for a number of years before he gave himself to teaching psychology and to psychological experimentation in his ministry. The book is divided into five parts: I. The Psychological Standpoint; II. The Daily Ministry; III. The Ministry of Worship; IV. The Ministry of Healing; and V. The Forward Outlook. The psychology is practical and untechnical except in the discussion of its historical aspects. It seems to be the idea of the author that psychology in the pastoral task should be made a connecting link between theology and medicine. He holds that there is a definite interaction between the mental, the physical, and the moral in the problems which a minister often meets in his work. The book insists that a practical use of psychology may be made a mediating influence between material medicine on the one hand and the all too common charlatanry of faith healers on the other, that it may be made a means for the discovery of causes which lie back of certain obscure types of illness and that the minister may render a constructive service in directing patients to sources of help which he may not supply. We believe that any minister who desires to have a better understanding of his task and to make his ministry more effective, will find here a wisdom and counsel to be had in but few books which deal with the delicate responsibilities of his calling. The book is sane, courageous, has a great outlook and bears a great message.

How Green Was My Valley, by Richard Llewellyn, The Macmillan Company, New York. pp 494, price $2.75.

A recent writer observed: "It is rare nowadays to read a novel that does not dwell with unrestrained detail on the various immoralities of its characters, few of whom represent people we would care to meet in the flesh." This beautiful Welsh story runs the whole gamut of family and village life—the interests and the incidents of the folk of a little mining village fifty years ago—but without surrendering to the common fault of lionizing impurity and vice. It does not seem to us to capitalize a morbid psychology, but rather to give virtue a romantic setting, to glorify the simplicities rather than the abnormalities of life. It is the story of the Morgan family and their friends as told by Huw, one of the younger of the many children, out of memories in later life. The author combines with rare felicity and charm the whole story of comedy and sacrifice, love and heroism as it was unfolded in that lovely Welsh valley in the days agone. The characters are not so overdrawn as to make the story grotesque, and the father, the mother, Bronwen, Rev. Mr. Gruffydd, Huw and the rest will live long in the memory of those who follow their course as told the pages of this volume.

The Road to Certainty, by Clovis G. Chappell, Cokesbury Press, Nashville. pp price $1.50.

A new book by Dr. Chappell, contains sixteen sermons on popular and practic themes. The very announcement of such volume is sufficient to create wide inter in the book. Dr. Chappell is one of the m widely known preachers of the day, a this new series of sermons is in his v best style. It would be difficult to sel any volume of his sermons and say that is best, for anything that he sends out a finished product. It is nothing short remarkable that the interest in his p lished sermons should have been so w sustained. This newest volume will not s tract from the fame of the preacher wh books hold a first place in modern s monic literature.

My Pilot, by Ella Kellum Bennett, Pega Publishing Company, New York. pp. price $1.50.

This volume is only indirectly an in pretation. It is a re-telling in rhymed p of the incidents in the life and ministr Jesus, and that of itself involves the ass ment of values to the incidents retold particularly interesting as rhymed The book is divided into two parts first has to do with the parables an incidents in the life and ministry of J and the second part consists of a colle of more conventional poems on a variet religious themes, all of which are dire related to Jesus and his mission. The rangement of the poems in the second makes it more interpretative than is the part. It is well told in simple language devotional in style, and is intended to the Saviour.

"I'M NOT LISTENING"

Radio executives are said to be wo by the growth of the "I'm not liste movement among housewives. About months ago members of the Woman's of New Rochelle, N. Y., reached the li their patience with the sort of stuff the radio chains dish out during the light hours. According to a survey ma **Variety,** that bible of the amusement w 84.92 per cent of the daylight hours o radio are devoted to what are usually as "dramas and serials," but what the industry knows as "soap tragedies." The whole business is an insult to the telligence of American women, sinc shows that business and the radio r the nation's homemakers as being above the moronic level. The wom New Rochelle, accordingly, banded to in an "I'm not listening" pact. W meaning to do so, they seem to launched a national movement. Now is a Woman's National Radio Com with headquarters at 113 West 57th S New York, pledged to make a compr sive study of the whole matter and the facts are all in hand, to lead a n al demand for better daytime prog We still don't see why, with more tha hundred stations broadcasting, it is no sible to arrange the chains so that may be soap tragedies for those who them, and something better for those don't.—The Christian Century.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

On the opening night of the Woman's nference in Rayne Memorial Church, w Orleans, Miss Mary Culler White was guest speaker. In introducing her Mrs. rton said: "Miss White has given thirty- e years to China, and is frequently re- red to as the 'Bishop of China.'"

The subject of Miss White's address was he Phoenix Rises in China," and she ex- lined, "I chose this subject because the oenix, a mythical bird, typifies China. cording to legend the phoenix dies once every five hundred years, each time ting its own funeral pyre; but always of the ashes there arises the new oenix, younger, stronger and more able soar aloft than was the last."

She continued, "Today China is in ashes. mes are burned, schools destroyed. the ple have been turned into a nation of ugees—40 million homeless people—25 lion on the verge of starvation. This is picture of the ashes from which the enix will rise."

he named the following reasons why the enix will rise: Their unified condition, spirit and thrift of the Chinese people, opportuntiies for missionaries, and na- Christians to witness for Christ."

he said, "Christian people everywhere help the phoenix to rise by prayer, fi- cial help ($5 will keep a Chinese from ving for a year), stop buying Japanese ds, and by opening the eyes of blind fists."

o stirred were the women that a request made the next morning to take a col- ion for Chinese relief. This was done $150 was given, which was sent to the rch Committee for China Relief, in New , 105 East 22nd Street.

he following letter of appreciation has been received:

Dear Mrs. Sexton:

day I am sending to Mrs. Carver re- ts for the generous contributions re- ed from the Louisiana Conference Wom- Missionary Society, but I wish to send rsonal note of gratitude to you, telling how greatly we appreciate the splendid in which your group is responding to desperate need in China.

blegrams have recently come, saying the situation is even more desperate it was in the early winter. The price od commodities has greatly increased, until the harvest of winter wheat, h usually comes toward the end of , there is bound to be wide-spread des- ion.

e gifts of your Society will be for- ed with similar contributions by cable, will immediately be used in the merci- work of supplying food to those who d otherwise starve.

e accept the hearty gratitude of this mittee for your fine cooperation.

Sincerely yours,
MABEL M. ROYS.
(Mrs. Charles Kirkland Roys)
Director.

---

d minds are like old horses; you must cise them if you wish to keep them in ing order.—John Adams.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The twenty-eighth annual North Mississippi Woman's Conference will convene at the Methodist Church in Kosciusko, April 9-11, with Rev. Sam E. Ashmore as pastor-host.

Mrs. Z. O. Graham, president of the local auxiliary, is making arrangements for the entertainment of more than 200 delegates. Many visitors for both day and night services are expected, but only the official delegates can be entertained because of crowded home conditions.

Mrs. Paul Arrington, of Waynesboro, president of the Mississippi Conference, will be an honor guest.

Tuesday evening, April 9, Mrs. W. M. Alexander, of Nashville, Tenn., Council guest, will make an address on "Missionary Challenge to Methodist Women."

Wednesday evening, Mr. Thomas Neblett, of New Orleans, will be guest speaker.

Every day at ten-thirty the public is invited to worship with the group as they are led by Mrs. B. W. Lipscomb.

The Executive Committee is expected to arrive in Kosciusko, Monday afternoon, April 8. The Conference, however, will not convene until Tuesday afternoon at 1:30.

A Provisional Conference will be held Tuesday morning at 10 o'clock, under the direction of Rev. L. P. Wasson, District Superintendent of the Columbus District.

Tuesday afternoon will be given over to the messages and reports of the President, Vice-President, Conference Secretary and District Secretaries.

Wednesday will be a very full and interesting day. During that time delegates will hear the Council message. The Boards of Christian Education and Missions will bring greetings. The Mission and Bible report, the Spiritual Life and Message, and the Christian Social Relations reports, followed by their respective sessions committee reports, will be very helpful to delegates and visitors in their year's work in the local auxiliary. The afternoon program will be concluded by a C. S. R. number, a talk on "Health and Housing," by Dr. Galloway.

Wednesday afternoon will bring the ever interesting finance features of the auxiliaries. Life Members, Supplies and Sessions Committee reports will lay plans for the 1940 budgets. At this time Mrs. Dan Comfort will conduct a forum on "Women in the New Church." If you have any questions about plans for 1940, bring them at this time.

Thursday morning will be devoted to activities of the auxiliaries and will present the work of the children's department. A program that you will not wish to miss will be that devoted to rural work, a part of which will be a "Message from the Federal Council of Churches," by Miss Katherine Gardner.

The afternoon of this last day will begin with a worship memorial service and include various committee reports.

Gone: Filed in Columbus, O., was a birth certificate listing only the mother's name. In the space reserved for the father's name, this was written: "Gone With the Wind."
—Selected.

WISHFUL THINKING

(Continued from page 6)

Let us not say, "We had hoped." Let us believe that the best is yet to be, and is the more sure to be because we wish and will it so. Let there be more of that wishful thinking which shall build its Jerusalems in England's green and pleasant land and in many other lands also, which shall build its cities of God, though war holds us in its thrall, that shall here and now in thought and word and deed not hesitate for a moment to claim the world for Christ. Let us not be slow of heart to believe, and as our hearts warm within us let our eyes be open to see the Lord Christ breaking the bread of life and renewing us once again to the faith that overcometh the world.
—The Christian World.

REBUKING THE WIND

Read Matt. 8:23-27

By Mrs. Irvin Rowland

Last night the wind was boisterous, the rain came in whirling sheets, the lightning was almost a continuous flash, and the house moaned and popped under the strain. Such a satisfaction when the elements began to calm and we felt the apparent safety of life again enveloping us. Sleep became sweet once more.

Oh, the numbers who are in life's sinful storms with no protection and no hope of safety! But when they awake to their plight, and seek Jesus as their Savior, then the calm and peace which He will bring to their souls will surpass all understanding.

"Father, help us who know of Thy love, to seek those sinful, storm-tossed victims and lift up Jesus to them; He will rebuke life's winds and waves, bringing the calm. Amen."

MRS. I. C. CHANDLER TAKEN

Dear Bro. Duren: On January 17th, the angel of death came into our home to claim our beloved mother, Mrs. I. C. Chandler. God, in His infinite mercy, had spared her life many times when she had gone down into the "valley of the shadows." Time and again when He called, she prayed, "Yet a little while, if it be Thy will." It was her desire to live long enough to raise her children and to see them started on the upper road. Such was the attitude of this angel-mother, who raised a large family to know and to love God.

We wanted you to know how much she loved to read the Christian Advocate. She eagerly awaited the postman's arrival each week when he was to bring "her little paper." If he happened to be a day late she became a little worried about it. She loved to read it and to learn the whereabouts of her former pastors. As long as I can remember our home has been made a welcome place for the preachers of the Methodist Conference. Through the Advocate she renewed her friendships with many of her friends of long ago, whom she had entertained in her home. To her, the Christian Advocate was a joy and a blessing.

RUTH CHANDLER.

Fame is a vapor; popularity, an accident; riches take wings. Those who cheer today will curse tomorrow. Only one thing endures—character.—H. Greeley.



Old Centenary College

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON
APRIL 7, 1940

By Rev. W. C. Newman

AMOS PLEADS FOR JUSTICE

Lesson Text: Amos 5:1, 10-15, 21-24

Golden Text: Hate the evil, and love the good, and establish justice in the gate. Amos. 5:15.

Tekoa, the early home of Amos, was a small town on the edge of the wilderness six miles from Bethlehem. It was in that rugged hill country, for the most part uncultivated, and sloping away rapidly to the Dead Sea, where the herdsmen and shepherds led their cows and sheep.

Amos, himself, belonged to that famous school of the prophets, who received their training in the solitude of the wilderness and desert. It was not by accident that so many of them came from this desolate country. Theirs was the heritage of the desert clansmen who were bound together in the tradition of brotherhood and morality. Theirs has always been the unpleasant duty to speak plainly to the people of their sins, to arouse their dulled consciences, to protest against the wickedness and injustice of the ruling classes.

It is small wonder, then, that the city-dwelling society of Israel, with its gaudy immorality, living in the most prosperous days it had known, scorned this son of the wilderness on whose coarse clothing still clung the odor of the sheepfold. His rigid morals, his fearless condemnation of injustice, his prophecies of disaster were as distasteful to them as his rustic manners and his irritating assertion that God had sent him to prophesy to them.

The very name, Amos, was significant. It meant "burden," or "burdensome." Perhaps it implied both that the weight of the nation's sins lay like a burden on Amos' heart, and that his message was "burdensome" to the people who wanted to be left alone with their splendor and pleasure, their ivory couches and their debauched revelry, which they enjoyed at the expense of the exploited poor. It was a time and a nation where "riches increase and men decay." To such a people Amos thundered his message.

People Rise or Fall Together

An American statesman once said: "No people can exist half slave and half free." His words were prophetic. But the truth is even larger than he suspected. No people can be cultured if it persists in holding a large part of the population in ignorance. No people can be healthly as long as its social and economic system forces thousands to live in squalid huts with poor sanitation and social diseases prevailing among them. No people can have real prosperity so long as their prosperity is built upon the poverty and exploited labor of other people and lives side by side with destitution. This is not simply a message from Amos to Israel. It is a message from God to us. We in Louisiana and Mississippi are all bound up together in a common destiny. Black and white, rich and poor, we are going to share the same fate in the end. We will either rise or fall together. There is no such thing as prosperity and freedom for one and poverty and enslavement for the other.

No Private Morality Without Social Responsibility

To Amos goodness meant not only abstaining from personal sin, but the doing of justice in society. The God he preached was the Jahweh of brotherhood. Righteousness and justice were inseparable companions in his religion.

How foolish we are to try to separate the two. How easily we fall into the temptation to talk about kindness, and charity, and faith, and hope, and keep silent about the oppression of the poor, unfair trade practices, unchristian attitudes and the like. One of the most striking sentences in our lesson is the thirteenth verse: "He that is prudent shall keep silence in such a time." But Amos and his kind never did keep silence in such a time. They well knew the consequences of their preaching. But they could not but cry out. Not even yet is it popular to plead for justice. There are prudent prophets now, all sweetness and light, who dare not speak in such a time. But their voices will not carry beyond their own day. Only he who speaks for justice, like Amos, deserves to be heard down through the centuries.

The Love of God Is the Basis of All Goodness

While Amos was, perhaps, an untaught prophet, he was by no means an unlearned one. His eloquence, his earnestness, his strong oratory are all obvious to any who read the book discerningly. And his words rise to their height in the fourth chapter, where he recounts to the people in vigorous language God's efforts to bring them back to Him. He climaxes each paragraph with the yearning words: "Yet have ye not returned unto me, 'saith the Lord.'"

Amos rightly argues that all that we know of right living springs from our love of God. Goodness without God is unthinkable. Righteousness without worship is impossible. National greatness without g religion is a vain imagining.

It is not a light and worthless thing do when we strive to make religion a r powerful force among us. It is the important thing that goes on in the wo Let none of us dare be "at ease in Zi

RELIGION FACES THE FORT

(Continued from page 5)

emphasized the fact that they were dry. But after a time he saw them beg move and take on flesh and sinews again come to life. The church in re years may likewise be described gene as a valley of dry bones. The church been entombed these two-score years we hope that there will be a resurre at this Easter season. I can hear God ing, "Speak to the Christian Church she move forward."—The Christian L

MRS. C. E. FRENCH

A courageous and valiant-for-truth was ended when Mrs. C. E. French down her armor on Feb. 8, 1940.

The Woman's Missionary Society of Rose Hill church, Rose Hill, Miss., re thanks for her faithfulness, which ins every department of the church's work

We extend our sympathy to her sor ing relatives.

Faithfully submitted,

MRS. T. F. GRAHA
MRS. H. A. PORTE
MRS. C. W. SMITH

The right way to resist tyranny is kill the tyrant, but to refuse to co in his tyranny.—A. Fenner Brockway.

The only people who really enjoy about your aches and pains and t are doctors and lawyers—they get p it.—Ezra.



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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WHY THEY GO TO CHURCH

fter a good many years experience and ervation, I continue to be amazed that many people go to church. Year in and r out, men, women and ildren congregate in the rches over the land, all way from the cross- d meeting-house to the e city parish with im- ng edifice. True, these es of worship are sel- crowded, but every who stands in the pit is assured of an ience.



Mr. Jones

great actor or a gifted er can crowd a theatre spacious auditorium; ccessful play can "pack them in" for dreds of successive performances. But churches are not places of entertain- or amusement, and however able he be, no preacher can be a brilliant ora- fifty-two times a year. People do not go hurch for the same reason they go to theatre, political rallies, and lectures. ople go to church for some profound- on, not merely or solely because of cus- habit or tradition. They go because of hunger for God implanted within the the longing for something better than have ever known, "a yearning upward rd the leaning Face." Or, as the psalm- as it, "As the heart panteth after the r brooks so panteth my soul after Thee, od."

ake me to hear a preacher who can t me to do the impossible," said Ruben- the famed pianist. "I do not care to to a preacher under fifty years of exclaimed Schuman-Heink to a friend, is a novel way of saying she pre- to hear a man who had tested out perience the truths he proclaimed the pulpit.

tead of bemoaning the fact that more e do not attend church, it is in order gister amazement that so many do, dering conditions. Able and well- ed preachers are scarce. Comparative- w churches are adequately equipped, the surroundings for worship unin- and uninspiring. Wasteful overlap- ping and foolish rivalries are also in the picture.

Yet on any given Sunday there is no church anywhere without its company of worshippers. The only explanation of this phenomenon is the basic nature of man's hunger for God.

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ese narratives reach idealistic heights may well prove decisive influences lding the child mind to a better un- anding of many worth-while things e such as generosity, kindness, love, forbearance. $1.00

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THE KISS

By Rev. Vivian T. Pomeroy, D. D.

Luke is a very great friend of mine. Of course, his name is not really Luke, for, although I tell you much, I cannot tell you everything. Luke helps me out of many troubles. In the fall he gathers up leaves with me. In the spring he comes to see my garden and never says discouraging things. When I say, "Luke, the lilacs are budding, it is spring," he never replies, "Oh, but don't be too sure. We shall have snow again." But he says, "Yes, spring is nearly here."

Luke is eleven years old. He is always pleased to ride in my car, and he never, never, says, "Shall you be getting a new car soon?" He says, "She goes well." When I forget my books, Luke always remembers where he saw them last. When I am not quite ready to go to places where Luke is going too, he never says, "It is late already." He says, "Well, I think our clock is a bit fast. I expect I am early."

Luke is a comfort; and that is the long and short of it. I don't know how good he is at lessons. I've never asked him; never asked anybody. I hope he isn't too good, because nobody can be quite perfect.

It happened that I was sitting very quietly one day, thinking about the coming Easter Sunday. I was thinking of the story of the Lord Christ, who lived so long ago and who cared so much that people should be both good and happy. I was thinking how angry some people were with Him, because He loved God more than kings or palaces or great power; and how He was caught and killed, and taken from the lonely hill at night and buried with tears by those few who loved Him. And I was also thinking how the Lord Christ was greater than any grave, so that He lived in people's hearts forevermore. And I wanted to tell children how to keep this love alive in the world, and I didn't quite know how to tell them well enough—

When the front door opened, and someone came into my house, and I heard this story about Luke.

It was the birthday of the mother of Luke. Everybody in the family was saying: "Happy Birthday! Happy Returns of the Day!" Luke came down to breakfast. He, too, kissed Mother a happy birthday. He stood by her chair. Mother reached up and kissed Luke. Then Luke raised his hand and slowly, carefully, scrubbed his cheek which Mother had kissed.

"O Luke!" said Mother, "you're rubbing off my kiss."

Luke stopped, and looked at his mother, and said: "Why, Mother, I'm not rubbing it off; I'm rubbing it in."

When I heard that, I said in my heart: **O God, teach me the deep truth of that which this child of Thine has said, so that I, too, may take that which cannot stay long, is too lovely to stay long, on the face of the world, and to hold it within so that it may enrich the heart forever.—Reprinted by special permission of the author and The Christian Register (Unitarian).**

Christianity is the good man's text; his life the illustration.—Anon.

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BRANDON AND PELAHATCHIE CHARGE

Brandon Church Historical Sketch

By Rev. J. B. Cain

The year 1836 was an epochal one in the history of Methodism in Rankin county. Rev. John G. Jones was presiding elder of the district, which was called Choctaw, and according to the records of the church Conference historian, the Brandon Methodist Church was organized on June 12, 1836, in the Court House, and the present lot was purchased in 1864, with the church building erected three years later. Many prominent people in the state have been members of this Methodist Church, and ministers of wide reputation have served the church.

About twenty years after the organization of the church at Brandon, the Mississippi Annual Conference was entertained by the church. The session opened on the morning of November 18, 1857. Bishop John Early presided, and Henry J. Harris was secretary, with T. W. Brown as his assistant. This was the first session of which we have a printed Journal.

During the war the first building was destroyed by Sherman's Army, and this resulted in the erection of the present building. The Annual Conference met twice in this building in succession, in 1872, and again in 1873.

The record of the pastors of the church from its beginning up to the present is as follows: A. T. M. Fly and D. M. Wiggins, 1836; A. H. Holcomb and H. Mullins, 1837; Isaac Taylor, 1838-39; R. W. Kennen and T. Meyers, 1840; Hardy Mullins and Enoch Whatley, 1841; H. J. Harris and R. D. Smith, 1842; Benjamin Jones, 1843-44; B. F. Impson, 1845; R. R. Truly and W. H. Germany, 1846; R. R. Truly and D. W. Fry, 1847; Joab Evans and Henry T. Lewis, 1848-49; Josiah B. Daughtry, 1850; Andrew Day, 1851; J. R. Thomas, 1852; James McClennan, 1853-54; J. M. Turner, 1855-56; James A. Godfrey and K. A. Jones, 1857-58; William Price, 1859; Archibald Nicholson, 1860; Joseph W. Ard, 1861; Hardy Mullins, 1862; Richard T. Hennington, 1864; John



REV. G. P. McKEOWN

J. Wheat, 1865; J. A. Ellis, 1866-68; G. W. Chatfield and G. Jackson, 1871; George F. Thompson, 1872-73; Wm. H. Leith, 1874-75; Robt. S. Woodward, 1876; Beverly Carridine, 1877-80; Wm. R. Sims, 1881-82; Ransom J. Jones, Jr., 1883; Joshua T. Heard, 1884-85; F. M. Featherston, 1886-88; Isaac L. Peebles, 1889-91; W. H. Huntley, 1892-93; W. J. Roberts, 1894-95; R. F. Witt, 1896-97; B. F. Lewis, 1898-99; J. A. B. Jones, 1900; Robt. Selby, 1901-02; R. D. Norsworthy, 1903-04; Jno. A. Moore, 1905-06; C. F. Emery, 1907-10; O. S. Lewis, 1911-14; R. P. Fikes, 1915-18; J. W. Chisholm, 1919-20; J. G. Galloway, 1921; W. J. Dawson, 1922-25; J. D. Ellis, 1926-27; Rolfe Hunt, 1928-30; S. F. Harkey, 1931-34; M. K. Miller, 1935; J. E. Williams, 1936-38; G. P. McKeown, 1939-40. Dates not mentioned were supplied pastors.

List of officials as given appear as follows: S. L. McLaurin, G. C. Harris, J. C. Murray, W. E. Darnall, B. T. Morris, J. O. Cox and W. G. Barnes.

The membership is well organized, and a spirit of loyalty and cooperation prevails in the various departments of church activity.

Pelahatchie Church Historical Sketch

By Mrs. Robert Pennington

Pelahatchie began with the building of the A. & V. Railroad, but this was a thickly settled community and Methodist services were held in the home of Capt. Seymoure, three miles south, where Lee Knight now lives. Rev. Mr. Hardy, a local exhorter, preached extensively over the country. These two men promoted the organization of Lodabar and Shiloh churches, after preaching under a brush arbor for many

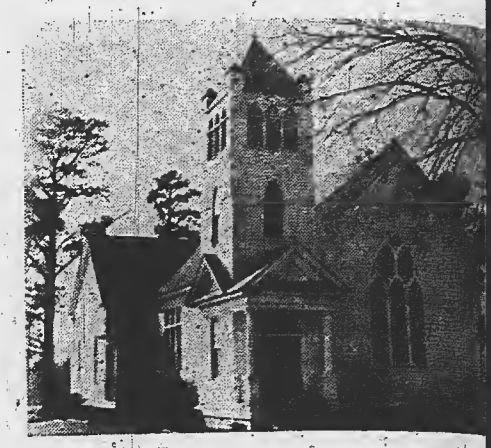
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years, but with the building of the town of Pelahatchie, a Masonic Hall was erected and used for all religious services when the people did not attend church at Lodabar and Shiloh.

In about 1878, a Methodist church was organized and built at Pelahatchie. It was then on a mission, composed of twelve or fifteen preaching points. Rev. C. McDonald was pastor, and lived at Pulaski, and Rev. A. D. Miller was Junior preacher, living at the Providence church, seven miles north. This church has been combined with Pelahatchie. Rev. J. W. Tucker was assigned to this charge, and Mr. Hiram King gave land for a parsonage and church. The present site has been the same throughout these years. Mrs. H. H. Watts planned the work, and the ladies had a great part in the building of this substanial church. Only about forty members constituted the organization. At this time, the Fergusons, Stokes, Warrens, Melvins, Williams', Kings, Rhodes and Meyers were active members. Jno. B. Williams hauled the first load of lumber ten miles with an ox team. Miss Maggie Johnson has been the most outstanding member, and her name is first on the church roll. She has served as church school teacher, and at this time is active in all departments of the church. Her devotion and fidelity to the Lord's work has been an inspiration and blessing to this community.

After a few years, we find the following families active in the church life: Summers, Hesley, Taylor, Simms, Bounds and Baker, who were among the officials for several years.

A new era of prosperity came to our church with the building of a large saw mill in the vicinity. Rev. C. McDonald, w superannuated in 1910, moved into our mi Prof. Rundles served as church school su erintendent. The families of Simmons, R Lockwood, Shotts, Sanders, Phillips, Jo McClanahan, Lindsey, Murray, Till a



PELAHATCHIE METHODIST CHUR

Munsterman, were numbered as wor most loyal. In 1914, to provide more a quately for increased growth in mem ship, a most modern auditorium was c structed adjoining the old building, w was converted into a church school au New members active were the Browns, sons, Gammill, Penningtons, Kings, E Beckes, Shroders, Baskervilles, with m others who proved valuable supporter membership increased to near 400.

One great revival, the Kelly meetin abiding and fruitful in results. The c has always been favored with able and preachers. In 1917, Pelahatchie church joined with Brandon in Jackson Dis With removal of the mill in 1935, members transferred elsewhere, howe complete organization, with a spl graded church school, Epworth League Woman's Missionary Society, are going ward with the united church program.

Church officials for 1939-40 are: L Lindsey, W. H. Till, R. M. Mayo, T. D chanan, Mrs. Ola S. McLaurin T. P. B and Josephine Murray.

Rev. J. H. Foreman, an honored s annuate, makes his home in Pelaha and has proved a blessing to the c and community.

Mrs. J. S. Munsterman is Presid the Woman's Missionary Society.

Rev. Allen Lindsey, son of the school superintendent, is a student at University, and Miss Mary Lind daughter, is attending Scarritt College.

Rev. G. P. McKeown is our faithf beloved pastor.

Guide Church Historical Sketch

By Mrs. Irene Speer Fore

In January, 1876, four families, th liams, Klines, Speers and McGuffee and organized a Sunday school, kn Mt. Carmel. For several months s were conducted each Sunday in one homes, and then a log cabin school was built and services were held the S. R. Williams is the only living member of this Sunday school. I years a frame school building wa structed and this was where the Mt. church was organized, in October, 1 Rev. B. F. Lewis, then pastor of the don church. The following were the members: Mr. and Mrs. T. B. Carso Maggie Carson, Mr. and Mrs. W. M. Mr. and Mrs. W. P. Darnall, George D Mr. and Mrs. J. F. Purvis, Misses

(Continued on page 16)

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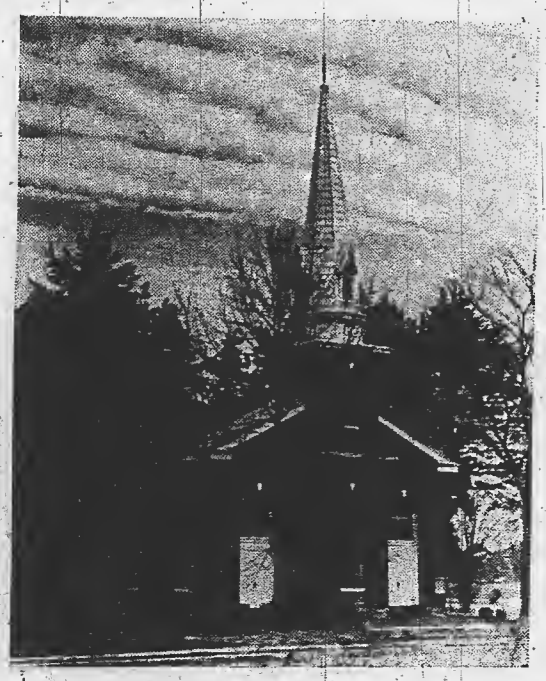
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BRANDON AND PELAHATCHIE CHARGE

(Continued from page 14)

and Mary Purvis, Mrs. Effie Speer, Mr. and Mrs. S. R. Williams, Mr. and Mrs. P. H. Williams. S. R. and P. H. Williams, and Mrs. Maggie Carson Srite are the only ones now living.

In December, 1899, Rev. W. A. Terry was assigned as pastor of Mt. Carmel with several other churches, known as the Thomasville Circuit, and during the four years of his pastorate, fifty members were added to the church.

In 1926, owing to population changes and consolidation of schools, the church was moved to Gulde, and services were held in the school building. In 1934, under the leadership of Rev. S. F. Harkey, the present church was built and name changed from Mt. Carmel to Gulde. With liquidation of all debt, the church was dedicated in June, 1939, by Revs. Harkey and McKeown.

The organization now has fifty-two members enrolled. Mr. S. R. Williams has served as steward since the church was first organized. G. A. Fore, T. J. Rodgers and S. E. Williams are the trustees. R. R. Rhodes is superintendent of the church school. Since organization, the church school has not been abandoned or gone into "winter quarters."

Gulde is now served by Rev. G. P. McKeown, pastor of Brandon-Pelahatchie charge. Space will not permit the listing of his faithful and worthy predecessors.

SOME STUBBORN FACTS

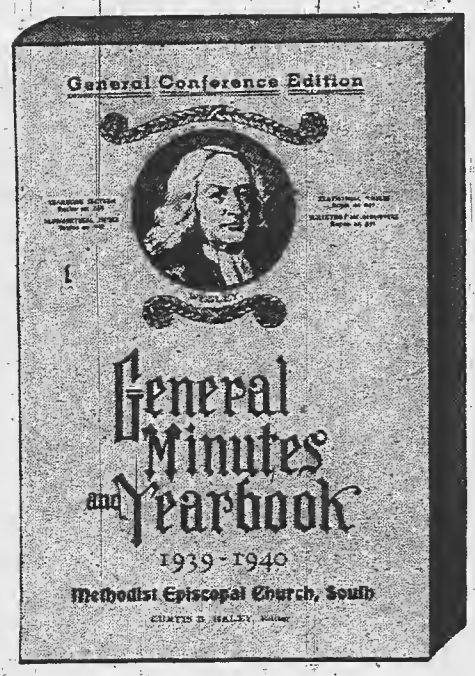
J. B. Burns, Pastor, Belmont Charge

Did you know: (1) That a bill is before the legislature in Jackson, Mississippi, now, to legalize the sale of hard liquor in the state? (2) That we have strong "Friends of Temperance" living in the town of Jackson who are trying to defeat that bill if possible, and they need our help? (3) That large and long figures are given to show the income to the government by the sale of hard liquor in Mississippi? (4) That no nation, no state, no county, and no individual ever drank themselves rich? (5) That 83 per cent of all deaths in the United States in 1939, were due to heart disease of some kind, and that whiskey and tobacco are factors in heart diseases? (6) That 93 thousand persons were accidently killed in 1939; 8,800,000 were injured and the damage was estimated at 3 billion dollars, and much of that was due to the effects of whiskey? (7) That 32,600 persons were killed in motor vehicle accidents last year, and that most of these accidents were due to drunken driving? (8) That the National Crime Bill has increased since repeal from 13 billion dollars to more than 15 billion dollars, and that arrests for drunkenness, where whiskey and beer are sold, increased to more than 800 per cent in places. (9) That legalizing the sale of whiskey does not make it less intoxicating, and that men and women still get drunk on it and turn themselves into beings equal to or a little lower than hogs that wallow in the mud, then come out to associate with clean people? (10) That if the state treasury is to be filled and the "Old Age Pensioners' are to be paid, then more men and women, boys and girls, must drink enough to bring in that revenue and my boy or my girl might happen to be one of these addicts to the drink habit, never to be cured of that dreadful disease of alcoholism? (11) That whiskey deceives you in many ways; (a) it makes you feel strong when you really are very weak, for any small boy or woman might push you over and you could not even get up by yourself; (b) it makes you feel wise and smart, when you are really worse than a fool, because babbliug, disconnected foolishness, vulgarity and profanity are about all you hear; (c) it makes you feel rich, when you might have only one thin dime iu your pocket, and worse than all, you might owe it for groceries for the family, or for medicine for a sick child, or for books and other school supplies; (d) it makes you feel warm when you are cold, for it has been tested in making trips to the North Pole that those who drink whiskey freeze first, and lately they refuse to take anyone who drinks whiskey with them on such trips; (e) it makes you feel good when you are rotten morally, indecent, dangerous, uncontrollable, disregarding even your own best friends, and you often abuse them and yourself.

Then why be deceived by lovers of whiskey, money and bad women, who want to legalize it in Mississippi? Where can a habitual drinker be used to any advantage? You could not risk him to run your car for you. They could not risk him in the bank. You would not risk him as a doctor to give you medicine. You would not risk him or her to teach your child in the public schools. You could not risk him to plow your cotton, for he might plow up the cotton instead of plowing around it. You would not risk him to check your lumber nor run the planer, nor fly an airplane, nor run a railroad engine, nor to fill the office of Governor or the President of the United States. Then where can you risk the drunken man? Poor fellow, nobody wants him. Since we cannot use him in the bank, as a doctor, as a clerk, lawyer, teacher, farmer, lumber checker, engineer or husband, where can he serve? He certainly could not preach the Gospel, for no drunkard can enter the Kingdom of Heaven. Oh, you say, "I know ... to stop." Every old sot said that at the ginning. If you take one drink and it ... five such drinks to make you drunk, you are just one-fifth drunk. I cannot how four-fifths of a man could go into Kingdom of Heaven and one-fifth ... hell. I am persuaded that if any part ... man goes to hell, that the whole man ... there. You might be able to take one ... at first and stop, but the next time ... might risk two, and the next three ... Step by step you move on toward that ... dition which you did not intend to ... you. You do not become a habitual ... ard in one day or one month. One drink ... start that awful disease of alcoholism ... your system and two makes it worse. ... drunkard may stop and repent of his ... and get forgiveness, but look for that ... alcoholism to assert itself on you as long ... as you live. Nothing but the grace of God ... will conquer it. It is a daily and hourly ... fight. It may be kept under. It has been ... done and all things are possible with God. ... If we do not want a rattlesnake to bite us, ... then let us keep him out of our place of ... business. Mississippi is our place of business. Why not keep him out?

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EDITED BY
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...e opportunity of declar-
...d men that the Methodists
... people in all the world,
...it is their full determina-
...e continue."—John Wes-
...r to Ezekiel Cooper, Feb.

...E LIVING CHURCH

...not get leave to steal quietly
...in Christ's company, without
...a cross. . . . It is not the
...of Christ that we must look
... must not forsake Him for
... but must set our face
...may befall us, in following
...we be through the briers
...the dry ground."
—Samuel Rutherford.

...YER-ROOM TODAY

...of quiet peace
...up hands of prayer,
... Thou gavest us to love
...Lord, to Thy care."

Christianity

The obligations which the world is under to Christianity never can be fully known. As the riches of Christ are unsearchable, so the advantages of Christianity are incalculable. The poor and the weak are peculiarly benefited by the protection and assistance it affords them.

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Who can compare the advantages secured and the privileges enjoyed in Christian lands, and fail to thank God that he is so highly favored in his lot? Who would not dwell in a Christian country? Who would not be a Christian? . . .Were less attention paid to the mint and anise and cummin, the more to judgment and mercy and the love of God, it would be favorable to the cause of Christianity and better for those who are designed to be benefited by its holy principles.

—Selected.

No. 15.

...W ORLEANS, LA.
...DAY, APRIL 11, 1940.

WALLET OF THE WEEK

"SPIRITUAL MOBILIZATION" is the term used by the National Preaching Mission in launching its "year of preparation" in Kansas City recently. At the initial meeting, ten thousand persons are reported to have enlisted. Dr. Ralph W. Sockman described this as the stormiest weather faced by the Christian Church since it became a world enterprise, and America as the one land that offers the most in security. A world-wide communion service is planned for October 6, next.

* * *

THE RESIGNATION OF TWO MISSIONARIES of the Methodist Church in India, has been announced by the Board of Foreign Missions, in New York. They are reported to be resigning because of conscientious inability to live up to the terms of the declaration which the British government requires every missionary to sign before he is permitted to enter India. The practical effect of the declaration is said to bind the missionary to acquiesce in any policy which the government may choose to inaugurate.

* * *

FOUR DODGE TRUCKS of one and a half tons capacity, are being used to transport Gospel literature and supplies from the China Bible House to the interior of Western China. These trucks recently made the long and hazardous journey from the port of Haiphong, in French Indo-China, to Chungking. The caravan made the eleven-hundred-mile trip in six days and one night, and without the slightest mechanical trouble of any kind. Each truck carried a load of almost four tons, including a supply of gasoline and oil for the entire trip.

* * *

BERTRAND RUSSELL, philosopher and mathematician, whose appointment to the faculty of the City College of New York, was announced recently, has become the center of a storm of opposition. Among those resisting the choice is Bishop Manning, of the Diocese of New York, Protestant Episcopal Church. Some organizations have gone so far as to demand that the Board of Higher Education reconsider and rescind the action. They allege that Mr. Russell's defiance of accepted standards of morals and decency threatens the home and imperils the well-being of childhood.

* * *

THE ANNUAL REVIVAL which grew out of the evangelism inaugurated by Mr. Wesley and his helpers two centuries ago in England, has lost its preeminence as a means for reviving the church in the land where the Wesleyan Revival began as well as in America. Of course there are still instances of such revivals, and in rural communities especially the method has not been altogether abandoned, but the evangelistic method of the church today is largely educational and it functions through the Church School. The Church School is an increasingly important asset in the program of the modern church, and it is likewise an ever increasing responsibility of the church.

SOME FORMS OF BUSINESS are under investig for possible violations of anti-trust laws. We ha mind the investigations of the medical profession electrical goods business and the more recent in which relates to the manufacture of plyboard us building. While investigations are being made we it would be well to investigate the plumbing busi which we believe is using the licensing regulatio practice an iniquitous form of graft upon a helpless lic.

* * *

THE FEDERAL REVENUE from the sale of rettes in 1939 amounted to more than five hundre lion dollars, which is a little more than eighty-six cent of the total revenue derived from the tax on to According to the estimate of the Department of Ag ture, the tax collected by the government is more twice the sum paid to the growers of the crop. D the last forty years, the consumption of tobacco h creased almost twice as much as the population h creased.

* * *

RELIGIOUS FAKIRS who make a practice of d strating their faith and piety by handling poi snakes before a credulous public are said to be sche for other difficulties in old Kentucky. A new la poses a fine of from fifty to one hundred dollars any person convicted of handling snakes in a rel ceremony, says an exchange. If such a person s escape the venom of the serpent, he must still re with constables and courts of the uninitiated who not be easy to convince that the handling of a mo rattler is conclusive proof of spiritual power.

* * *

S. S. AHMED, a forty-year-old Muslim pilgri New Delhi, India, seven years ago to walk to th city of Mecca in Arabia. He walks from seven to o'clock in the morning and stops after every five to pray. In the seven years since he set out on th grimage, he has covered a little more than a tho miles of the journey, and he expects to arrive in in about forty years, at which time he will have re the age of eighty years. To those outside the pale of lim faith, it would be difficult to imagine a more u investment of one's life.

* * *

IN HOUSTON, TEXAS, there are said to be fou dred and fifty taverns located within three hundr of a school or church—zones in which drink plac prohibited under Texas law. It is said that these ful places are largely patronized by high school st of both sexes and some of the dens are said to giv beer to school children. It is stated further that places are notorious resorts of prostitution. Und leadership of Mrs. Ruth Horner Godbey, State Su tendent of Young People's Work of the W. C. fifteen-minute prayer services are being held in s these outlaw places.

New Orleans
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. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

SHALL THE LOUISIANA SALES TAX REMAIN?

This question has been raised indirectly by those who em to be trying to create hysteria in the interest of erpetuating at any cost a system which, as we see it, eeds to undergo a radical re-adjustment. It has been aised directly by the New Orleans chapter of the Ameri- an Association of Social Workers, who feel that the ales tax should be retained until its equivalent in reve- ue possibilities has been found. We understand the hought and interest of these social workers, and we are ncompromisingly opposed to the proposed amendment o be voted on in a few days, but we are not able to agree ith their contention. We think of the whole question s a matter of public honor and political morality.

In the first place, we think that the new administra- on is under contract obligation to repeal the sales tax. o pledge of the campaign is more definitely fixed in he minds of the people than that, and to do less would e a fatal blunder. The confidence of the people in our tate government must be restored, and the very best lace to begin is in the fulfillment of campaign pledges.

In the second place, we do not favor the retention of he sales tax, nor do we favor the finding of its revenue- roducing equivalent. According to press statements a ew days ago, the 1939 Louisiana tax total was some- hing over seventy million dollars. No person who went hrough the recent political campaign needs to be told f the extent to which tax monies were used to corrupt he electorate and to besmirch the character of Louisi- na. In our opinion, if the duds, deadheads, duplications nd diversions were ended there would be enough left for very legitimate use without the part produced by the ales tax. We believe also that if a fair proportion of the oney earmarked for social uses, state and national, ctually reached the individuals whose necessities are o be relieved, a much smaller sum might be made to o a better job than the millions spent in the past have ccomplished. We believe, further, that the whole matter f public employment and relief should be in the hands f an agency interested in the people who suffer, and hat it should never be committed to those who have olitical ends to serve. We will not consent to the use f tax money to promote the interests of a machine, efeat the will of the people, and besmirch the good ame of the State. We are sick and tired of election-time at catchers and every other vote-getting misuse of pub- c funds. We believe in a course of political conduct hich will re-establish the confidence of every citizen of ouisiana, and the officeholders in particular, in the doc- rine that **public office is a public trust**, and that it is **ot a political racket.** We stand for doing away with, once nd for all, the use of official prestige or public funds for the promotion of political ends. We take this position because we are opposed to a dictatorship of any kind and especially a petty despotism. We have confidence that the new administration will keep faith with the people, and that it will do so without losing sight of any legitimate social interest or obligation. In comparing the days ahead with the past, we are thinking in terms of opposites, not equivalents.

A LAYMAN ADDRESSES PROTESTANT MINISTERS

"It is time for the clergy to come out and stand for God, not only in church, but in public life." Thus spoke Major James E. Crown, editor of the **New Orleans States,** in an address before the Protestant Ministers Association of the city on Monday of last week. Major Crown is the son of Rev. James H. Crown, a minister of the Virginia Conference from 1856 to 1890; and as editor of **The States,** he undertook and carried through to success a political crusade for the restoration of honor and righteousness in public life, in every way worthy of his parsonage upbringing. During his incumbency as editor of this influential daily, his voice has rung true and clear in its emphasis upon the importance of religion and upright living. He is entitled to be heard, therefore, for what he is as well as for his fight for clean government.

We did not have the privilege of hearing Major Crown's address, but we do heartily approve his demand for a courageous and prophetic type of ministry backed by a consistent citizenship. There was never a time when the world had greater need for a ministry not typed by slogans, programs and temporal emphases, but a ministry standing fearlessly against every enemy of righteousness and truth. His attack upon a "pussyfooting," a time-serving type of ministry was not more graphically described than it is lamentable as a fact. Ministers are not physical cowards, but they too often seem to have a distorted and an erroneous conception of their apartness from life—they are monks without knowing it. Major Crown's assumption that they are true to the holy implication of their vocation was a polite and considerate gesture in some cases. Witness these themes which we took from the front of a church: "Hen-pecked Husbands," "Happiness in Married Life," "Divine Healing," "Christ and Spiritism," "Christ and Communism," and "Raised Window Shades." The messages themselves may have been wholesome and they may have exalted Christianity, but in the subjects Christ is edged in by suggestion only. As ministers, we need to preach in a manner worthy of our high calling, on themes worthy of a great God, and we need to carry our religion into every public relation—to be worthy citizens as well as fearless prophets of truth.

LOOKING THINGS OVER

We would not be so rash as to assert that surveys are without definite value, but neither would we be so unwise as to ignore the fact that there are intangible and inspirational factors which cannot be blueprinted—indeed they cannot be subjected to any standard of measurement. Evidently the Lord puts emphasis upon consecrated personality rather than storehouses of material supply. More than once He discouraged surveys of the military possibilities of the Hebrew nation, and such measures of caution were usually resorted to against His counsel to the leaders. It will be recalled that when the Children of Israel reached the borders of Canaan in their flight from Egyptian bondage, they insisted upon sending a fact-finding expedition into the land toward which the Lord had directed them. The entire commission saw the luscious grapes, figs and pomegranates and they observed that it was a land flowing with milk and honey, but ten out of the twelve saw also the giant sons of Anak in whose presence Israel dwindled into the insignificance and the powerlessness of grasshoppers. Only two of them, Caleb and Joshua, were able to keep God in the inventory. You know the rest of the story.

Two and a half centuries later, according to the conventional chronology, another incident occurred. It is a part of Gideon's deliverance of Israel from the Midianites. God had Gideon send soldiers home until numbers had no meaning and only a handful of devoted men and God were left. The story is that, "The Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea for multitude," but, before the blasts of Gideon's torch-bearing trumpeters and shouts of "The sword of the Lord and Gideon," they fled the land in a panic and left their princes, Oreb and Zeeb, to give their names to a rock and a winepress where they were slain.

Perhaps a survey is not bad, but let us not forget that God makes a mighty good ally in the battle against the enemies of righteousness.

RITUALISM AND CONSECRATION

We confess that we are not a ritualist either by temperament or training. It follows, therefore, that the pronounced trend toward religious ceremonials is not very heartening to us. The Methodists have come to a time when every conference or unusual gathering, great or small, must be opened with the celebration of the Lord's Supper, and in some quarters we cannot even take a collection without it. We cannot escape the feeling that we are, perhaps unconsciously, changing a very sacred institution into a fetish and that we have made of our evangelism an instrument to conjure with. We do not discount any means of grace and we would not deny to any person the appropriation of any strength to be had from religious ceremonials, but we do not like a conventionalized approach for every church activity.

Somehow it creates in us the impression, "Now you just watch our smoke," or that we are submitting to a mechanical shriving for some religious or ecclesiastical function. Many years ago we were greatly impressed by a story of Dwight L. Moody at Northfield. A band of young people were returning from a sunrise prayer service and, seeing Mr. Moody in his garden, they hailed him with, "Mr. Moody, can't you see our faces shine? To their innocent boast, the great man quoted: "Moses wist not that the skin of his face shone while he talked with him." Personally, we do not enjoy shriving by wholesale, nor consecration by ceremonial proclamation. We are a child of the country church where, as our thought of God, we lifted our face to a sky of limitless blue and we knew little of ritual poses.

THE WAR IN EUROPE

At no time since the beginning of the war have the reports had a more ominous note than now. The Allies are clearly planning a blockade which would crush Germany. On the other hand, Germany appears to be intending to measure swords with England and France in a naval battle which might end the war, almost certainly so if the German navy should be crushed. In any event it seems that the Scandinavian countries may not be able to escape becoming involved in the struggle. At this moment it seems likely that some decisive step may be taken by the time this paper reaches our readers. The signs of the last twenty-four hours point that way.

Editorial Miscellany

By Dr. H. T. Carley

LIFE IN A HOG-PEN

Down on the farm we have a big Poland China hog that we keep in a pen. He's not a champion of any kind—he's never contended for any prizes—but he is a pretty good animal. The blood of royalty runs in his veins, he is as big as a hog ought to be, and he has a fairly gentle manly disposition.

The pen he lives in is too high for him to climb over and too strong for him to break through. The pen is covered, to protect him from the winter rain and the summer sun. There are big cracks, which furnish ample ventilation and through which he can see.

All in all, the hog seems to be reasonably happy. He has plenty to eat, all the water he wants, and enough litter for a comfortable bed. Probably some other hogs that have to root for a living envy his comfortable living quarters and his never-failing supply of food. They probably say snippy things about him as they pass his pen and see him taking life easy.

But we confess we feel sorry for him sometimes. True he has all he needs—but he lives in a pen. He can't go anywhere and he can't see anything except what passes his door. His outlook upon life is extremely limited. There's not a chance for him to go down to the lake and wallow in the mud, or tear up a potato patch, or break down a lot of corn. He can't look forward to hunting crawfish in the sloughs this summer or rooting on the ridge for acorns next fall. He doesn't know what is going on in hog circles on the adjoining farm, and the fact that the hog market is extremely weak doesn't affect him one way or the other. He's spending his life in a pen.

Perhaps "Sam" (that's his name) is perfectly satisfied and perfectly happy. And that's the tragedy of it—just a hog living in a hog-pen, seeing nothing, going nowhere, and not caring a rap what happens in the world.

That may be all right for a hog, but we hate to see some people living the same way.

ETHODISM SHOULD DARE TO PUBLISH A GREAT CHURCH PAPER; A PAPER THAT IS NEW, DIFFERENT IS NEEDED BY CHURCH

al Need for Conference Papers Also Seen By Silas Johnson, General Conference Delegate

The Church Press question is the biggest estion facing the General Conference at lantic City. The action on this question ll greatly affect the rate of growth of ited Methodism. Almost every sizeable anization depends to a large extent on official publication to further its cause. e Church, more than any secular organiion, needs a paper which will be in deand, will influence the thinking of its aders, and, thereby, further its cause. The Church has not been keeping abreast the times through its printed ministry, e Church Press. For evidence of this, ok at the circulation figures of today and years ago. Bishop G. Bromley Oxnam and hers in recent articles in various church pers, have quoted reliable figures to show at the circulation of the Church Press s declined. The writer has done some ecking himself and learned the same. he Church membership has been growing, t not the Church Press. The circulation the Secular Press has been growing, but t the circulation of the Church Press. the printed word becoming outmoded for e Church? Shall we no longer rely on it a means of growth? Must it serve the urch less ably than it serves others?

This first General Conference of united ethodism is the time to re-think the urch Press, and to act. The three great dies of Methodism which have become e have felt that the old ways of separaon were not the right ways, that a united ont is needed. Methodism has dared to ite for the purpose of moving forward. ethodism should dare to do something w in the way of a church paper! No longshould we "cry" and place blame beuse our people are not subscribing to a urch paper. The hour has come for this church of ours to publish a paper and pers which our people will feel they must ve. It is time to realize that we cannot ve a successful printed ministry by relyg chiefly on church loyalty and a pastor's ty. We must put before our people a per and papers that they will want.

(Lest the statement about church loyalty d a pastor's duty be misunderstood, let e say that I know that in introducing a per to church members the appeal to urch loyalty and pastor's duty is quite in der, but also I would have you remember at there should come a time when no ore sales effort should be required to rew subscriptions to the church paper than required to get a renewal to a good secur publication.)

The first move toward a great church per for the church as a whole is up to e General Conference. It is unthinkable at this body will call for the status quo anything approaching it for the General gan. At Kansas City there were few embers of the Uniting Conference who oke in the sub-committee on the Church ess who did not think that some change ould be brought about. But what should is change give to us?

The Co-ordinating Committee of the ard of Publication was appointed by the niting Conference to bring to the General nference a recommendation for the Church Press. No announcement has been made concerning the recommendation of this Committee if it has perfected its recommendation. Let us hope that a thorough study of this question by this Committee will be revealed in its report, that a good foundation for the recommendations will be evident.

I have no plan to suggest other than one which went to the Co-ordinating Committee from the Uniting Conference. After three years of study of the Church Press I am convinced that this is the best plan. It calls for one great church paper under the direction of the Church, as a whole, and approves: "local papers supported by a conference or conferences. It places the election of the editor of the great Church Paper in the authority of the Board of Publication, where it rightfully should be.

First, it encourages "local" papers, or Conference Organs. These papers are as necessary in annual conferences as are weekly newspapers in the smaller cities. They build interest in programs and movements, they strengthen connectional Methodism. They give news of the churches and individuals in their Conferences as the weekly newspapers give news of persons and organizations and movements within their areas. These things, so important and interesting to many Methodists, could not be carried in a General or Jurisdictional organ. They would be of no particular interest to the majority of readers of one of the larger papers, and if a General or Jurisdictional organ sought to do a job that is worthwhile in this kind of coverage, the paper would be so bulky that no one would want it, and then too, the cost would be prohibitive. Further, local or Conference organs present articles written on an interest level which their constituency appreciates; they make strong appeal to a homogeneous group.

Conference organs, as they are now published, in many instances are doing splendid work; they can do more. Here, as in the weekly newspaper field, area and management are important factors in the success of a paper. I do believe, however, that any homogeneous group of Conferences anywhere in the United States can successfully publish a paper. There are thousands of Methodists in the United States who will subscribe to and read a Conference paper, who will never subscribe to a General or Jurisdictional organ. These people should be reached by our ministry of the printed word.

Second, the plan calls for the issuance of one great church paper by the Church itself. This is sorely needed. This paper would go to the leadership of the Church in the four corners of the United States. It would be a great unifying influence, and this is something that Methodism needs in the days of adjustment ahead. But more than that. It can and should be a paper of such force that its voice would sound a positive note to the fordes of evil in all realms of life and awaken potential Christian leaders to the task of the Church. Under the direction of the best religious journalist in all of Methodism, and this man should be sought and brought to the editorship of the paper, there should come in modern dress and appealing style news of the day in every realm that the Church should be expected to touch. A skilled assistant editor should condense in interesting style the best articles of each week. The art of photography should be seen at its best in stories of Methodism's progress and need for progress. Through its printed pages, America of the East and of the South and the North and the West should come to an appreciation of each other's problems, and have born in themselves determination to cooperate in the solution of these problems.

Methodism needs a paper of this type and one which can exert this needed influence. It will of necessity be different from what we now have. The General Conference can make it possible and I am satisfied that it can be done at less cost than is now spent in support of the General organs of the united church.

One editor and a competent staff, all elected by the Board of Publication—a body more competent to make the selections than a large Goneral Conference—would cost less money than the present staff of several editors of the present General organs. A paper of the type proposed should in reasonable time become an advertising medium of merit and a financial asset to the Church. The present papers are costly.

Methodism should launch in the fall of 1940 a church paper that will meet the needs of 1940, that will be in demand by Methodists and members of other churches, that will do much toward making America Christian. Let us make a forward step in our printed ministry. The General Conference of 1940 provides the setting.

SILAS JOHNSON.

Macon, Georgia,
March 28, 1940.

—From the Wesleyan Christian Advocate, April 12, 1940.

ADDITIONAL SUBSCRIPTIONS SINCE LAST ISSUE

Louisiana

Rev. Carl Lueg, Hammond	1
Miss Helen McCants, Baton Rouge	2
Rev. Briscoe Carter, Leesville	2
Rev. A. A. McKnight, Amite	5
Rev. C. W. Lahey, Boyce	1
Miss Louise Crawford, Pearl River	1
Rev. D. W. Poole, Tallulah	1
Rev. T. F. King, Ida	1
Mrs. Florence Leake, Lake Charles	4
Rev. W. T. Gray, Indian Bayou	1
Rev. A. T. Law, Ponchatoula	10
Rev. A. M. Martin, Springfield	1
Rev. W. A. Cross, Baker	3
Mrs. W. O. Campbell, Monroe	2
Rev. Ira W. Flowers, Gilbert	2

Mississippi

Rev. W. M. Hester, New Albany	1
Rev. O. M. Brantley, Fannin	2
Rev. G. A. Baker, Verona	5
Rev. W. O. Sadler, Woodville	3
Mrs. N. E. Cunningham, Vicksburg	5
Rev. R. G. Moore, Water Valley	13
Rev. V. C. Curtis, Louisville	2
Rev. P. F. Luter, Batesville	2
Rev. B. D. Benson, Derma	2
Rev. W. C. Newman, Indianola	22
Rev. S. B. Potts, Sallis	1
Rev. W. B. Baker, Leland	2
Rev. W. L. Pearson, Minter City	1
Rev. A. T. McIlwain, Greenville	17
Rev. T. A. Filgo, Dumas	2
Rev. J. T. McCafferty, Belzoni	3

DISTRICT CONFERENCE CHANGE

You may announce in the Advocate that the Ruston District Conference has been changed from Thursday, April 18, to Wednesday, April 17.

D. B. RAULINS, D. S.

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

JESUS PASSETH BY

By Rev. V. D. Morris

". . . A certain blind man sat by the wayside begging: And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by." Luke 19:35-37.

Jesus, with the twelve, is going to Jerusalem. In preparation for the trip Jesus reminds them of the Scripture concerning Himself—how the "Son of man . . . shall be delivered unto the Gentiles, and shall be mocked, spitefully treated, spitted on." How He shall be scourged, put to death, and rise again. In their customary manner they "understood none of these things."

The journey led through Jericho. On the highway outside the city a blind man, his attention attracted by the passing of the multitude who followed Jesus, asks for, and receives, his sight from Jesus. As Jesus proceeds through Jericho a man named Zaccheus is invited to be Jesus' host, and in so doing is brought into newness of life.

The group proceeds to Jerusalem. To His disciples it was but another opportunity to keep the Passover and to thrill to the sights of the city. But to Jesus it was the means of His accomplishing His goal in life. Toward that goal—the fulfilling of God's plan of man's salvation—Jesus was constantly moving. And because of His steadfastness and loyalty in attaining that goal, He attracted others, gave them purposes in living, and set them on the road to their own goals in life.

I.

From the time Jesus stood in the temple as a lad of twelve, reassuring His mother's concern for His safety with the query: "Wist ye not that I must be about my Father's business?" until He took unto Him the twelve and said unto them: "Behold, we go up to Jerusalem, and all things written by the prophets concerning the Son of man shall be accomplished," there was a growing consciousness of His goal in life. God had sent Jesus into the world for a specific purpose. The fulfilling of that purpose constituted His goal in life. It caused Him to live a life tempted in all points like as we are, yet without sin. It enabled Him to teach as never man taught before. It caused Him to bless, and heal, and help and lift. It leads Him now to Jerusalem to die on the cross, to exemplify the matchless love of God for a world lost in the trespasses of sin. Jesus' goal in life was the salvation of mankind, which was the Father's will for Him.

As Jesus of Nazareth passed by, and as men came in contact with Him, they, too, found a new purpose in living, a goal for their lives. The blind man outside Jerusalem found it so, for the blind man was changed from one who sat by the wayside begging from men, to one restored to sight and following Jesus "glorifying God: and all the people when they saw it, gave praise unto God." Zaccheus, as Jesus passed through Jericho, found it so, for Zaccheus was changed from a greedy, unscrupulous business man, who took things by "false accusation," to one who made restitution fourfold, and who gave five-tenths of his goods to feed the poor. He had been given a goal in life.

Men today, as in all times, must have this goal, else life is vain.

II.

In the attaining of His goal in life, Jesus was constantly in action. Jesus of Nazareth **passeth by.** He had a goal, continued progress toward it was necessary. So must we all "press forward toward the mark." Dr. Ralph W. Sockman expresses the idea as he challenges men to "Live For Tomorrow," by saying that life must have its "growing edge." United Methodism and the present Methodist Advance movement constitute at once an illustration that Methodism realizes that life is not static, and a challenge to make life and faith dynamic.

Methodism through the years has emphasized an Experimental Religion. The term takes on new meaning when we realize that any experiment starts with known elements, and through the use of those elements produces desirable change. So it is in Experimental Religion. An experience of the saving power of Jesus Christ is the starting point in the experiment. As this element is applied to conditions as they exist, personally and socially, interesting changes result. The individual grows into the likeness of God, racial prejudice becomes brotherhood, international strife becomes international amity and cooperation. Religion **must** be experimental to be Christian, for Christ passeth by and changes things and men—blindness becomes sight, and a greedy publican becomes a public benefactor.

III.

If we are to attain the Christian goal we must demonstrate our worthiness. Christ's faith enabled Him to demonstrate the power of God. Faith was required and inspired in those whom He helped by God's power. Faith is not a set of creedal statements, it is a vital, dynamic confidence in the ability and willingness of God to change things from what they are to what they should be. Faith must be demonstrated by His followers today, and such demonstration cannot fail to bring forth fruit. Failure to demonstrate—to show forth—the Christian life and faith is sure to bring failure.

The text and context both tell us that as "Jesus of Nazareth passed by" a multitude followed. The blind man knew because of those who followed Jesus, of the presence of the Son of God. The crying need of today is that even the blind shall be made aware of the presence of the Savior because of those who follow in His train—Christians who demonstrate by their lives that they are new creatures moving toward a worthwhile purpose in life. Jesus said: "And I, if I be lifted up, will draw all unto Me." May we lift Him up.

"MERCY ON THE POOR"

By Mrs. Irvin Rowland

Read Prov. 14:20-31

I went into my wash-woman's house yesterday to carry some dresses. The atmosphere of this home is so carefree and happy, but such a miserable lot that is the—only one chair in sight and an old can to sit on. There are nine in the fam and they enjoy only the bare necessi of life, but this doesn't mar their happi for they have seen much worse days.

After returning home, I was thinking their meagerness, and suddenly I wonde how many people are well provided for terially, but whose spiritual riches are scant and meager as this poor family. not the latter much more to be pitied?

"Father, let us be merciful not only those poor in worldly goods, but on t who are lacking in heavenly riches. Am

"CRIPPLING REPEAL"

By Ethel Hubler

"The wicked worketh a deceitful w but to him that soweth righteousness be a sure reward." Proverbs 11:18.

Get out your handkerchiefs, drys, an prepared to mop up the flowing tear the wets, for from the "Tap & Tw Washington Bureau" comes the wail you are trying to "cripple repeal." You hibitionists are charged with "crippling peal" . . . oh, dear me, isn't this terri . . . by "seizing control of youth edu tion."

One organization is named by "damp" organ which is guilty of this forgivable charge of trying to "cripple peal." They tell us that the Metho Board of Temperance "spreads its pro ganda through officials, professors and structors in Methodist colleges and uni sities and through the sizeable Metho proportion of the 900,000 public sc teachers, and the Board displays its pamphlets in most of the 17,500 high sc libraries, 1,500 college libraries and public libraries . . . more than 150,000 and girls in 400 high schools were rea by prohibition speakers." And this, acc ing the wets, is "crippling repeal." To w we most heartily agree, for the young ple reached will be our future voters.

May this "crippling" process continue til every boy and girl and adult in Amer knows the effects of alcohol and the po it has over the mind and body when an individual is in its grasp, and may then rise up and eliminate it from midst.

"Crippling repeal." The wets say there is a "threatening return of pro tion."

May the "crippling process continue"

The following notice was lately give an English pulpit: "The service on Sun morning is at 10:30 a. m. The suppos that it is ten minutes later is a mis The seats in the front portion of the ch have been carefully examined. They quite sound and may be trusted not to way. It is quite legitimate to join in singing. The object of the choir is to courage, not to discourage, the congr tion."—The Open Door, Universalist Chu Haverhill, Mass.

CONFERENCE NEWS AND PERSONALS

r. R. P. Neblett, pastor at Main Street, r Valley, Miss. attended the Cole lec- and Pastors' School at Vanderbilt Uni- y last week, according to a statement d in the North Mississippi Herald.

hop and Mrs. Hoyt M. Dobbs are very on account of the arrival of another grandson, Hoyt McWhorter Bain, at report. Both the mother and the babe doing nicely.

r. J. N. Humphrey, pastor at Weir, speaks in high praise of the people charge and of the missionary society eir in particular. He says a more loyal of women cannot be found.

ends throughout the church will be re- to learn that the condition of Bishop . Watkins, of Atlanta, Ga., continues encouraging. The prospect of his early very will bring joy to his many friends e Advocate constituency.

. V. C. Curtis, pastor at Louisville, and a veteran member of the Pub- g Committee of the Advocate, encour- us by his gracious words of apprecia- in appraising the progress of the .

. A. A. Boulton, Sr., Route 3, Newton, writes that she finds great pleasure e Advocate for whose coming she looks nd from week to week, and naturally ppreciate the commendation of such ds.

e Eastern section of the Ecumenical odist Council is contemplating a new re in Methodist journalism, the **Chris- Commonwealth.** Its purpose will be to Christian thought in England to other of the world.

v. W. C. Newman, pastor at Indianola, claims for his church a place on the r Roll, having secured the subscrip- of all the members of his board to the Orleans Christian Advocate. We ac- him the place with our sincere thanks.

v. Carl F. Lueg, pastor at Hammond, and district representative for the Ad- e is doing a magnificent work in that ressive church. He is preserving the ry of the church and is leaving noth- ndone that his successors may have y achievements to record.

. Theron Brown, whose wife is the hter of Dr. and Mrs. W. W. Holmes, of e Memorial Church, New Orleans, has promoted to the management of the automobile agency in Baton Rouge, Bro. Brown was formerly located at report.

Easter Sunday Rev. W. H. Wallace, pastor of First Church, New Orleans, ved a group of fifty members into the ch, bringing the total membership of historic congregation to 1,215. Bro. ce is also carrying forward a cam- to repair and paint the church.

ends of Rev. James M. Lewis, retired ber of the Mississippi Conference liv- at McComb, will be glad to learn that much improved from what threatened e a serious breakdown in January of year. Through the skill and devotion s doctor the worst was averted.

letter from Rev. J. L. Nabors, Jr., Paris, , says that Rev. J. W. Raper, whose us illness was reported last week, is somewhat improved. His son, Rev. A. S. Raper, of Bay Springs, Miss., has been at his father's bedside, but was able to leave for home early last week.

The church at Paris, Miss., has experienced a serious loss by the death of Medie J. Sanders, who leaves a wife, six sons and five daughters to mourn his going. That church is doing a splendid piece of work in sending busses to bring to the church school children who are not able to provide their own transportation.

Dr. Henry F. Brooks, district superintendent, Greenwood, Miss., announces his district conference for Belzoni, April 23-24. Dr. Brooks reports the work of the district as being altogether favorable, with indications for a better year than last year. He says that his preachers and people are hopeful and encouraged.

Dr. Paul Neff Garber, of Duke University, has been elected to fill the unexpired term of the late Dr. A. J. Weeks, secretary of the Ecumenical Methodist Council, Western section. Dr. Garber is eminently fitted for this position by reason of his wide acquaintance with Methodist history and Methodist peoples.

Dr. A. W. Harrison, Bristol, England, who is secretary of the Eastern section of the Ecumenical Council, announces that the Ecumenical Conference for September, 1941, in Oxford, England, will probably have to be postponed. This postponement is of course due to the war situation now prevailing in Europe.

Rev. James Butterworth, of Clubland, Chamberwell Road, London, will probably attend the General Conference at Atlantic City. Clubland is the most remarkable social experiment which English Methodism has undertaken since the last war. No official delegate of British Methodism will attend the General Conference.

Rev. Ashley T. Law writes that the people of Ponchatoula church are in fine spirits and that the entire program of the church is meeting with a generous response. The collection for the Methodist Orphanage, $184, was the largest in the history of the church, and the women of the missionary society are seeing to it that no comfort for the parsonage is lacking.

Main Street, Water Valley, Miss., held an Easter sunrise service recently which followed out a custom established several years ago. The leader in the service was Mr. J. H. Carroll, who had the assistance of the pastor and the adult classes of the church school. The lovely decorations were provided and arranged by a group of ladies of the church.

Mrs. S. J. Davies, of Shreveport, La., whose late husband was long a contributor to the columns of the Advocate under the heading "Safety Signals," writes us a letter regarding her family connection with the paper, which we are happy to publish in full elsewhere in this issue. It is one of the greatest commendations of the church paper and its significance in the life of the Church that we have had.

Rev. B. C. Taylor, pastor at First Church, Alexandria, La., reports a fine response on the part of his people and correspondingly good progress in his work. He has received ninety members into the church since conference, has paid the superannuate apportionment in full, raised $550 for the Orphanage on Easter Sunday, has overpaid the apportionment for Memorial Mercy Home, and has met other obligations up to date.

Mrs. C. M. Martin, church school worker and Advocate representative for East End Church, Meridian, Miss., is doing for that congregation a marvelous piece of work in the circulation of this paper. Many of her friends are on relief, but she still contrives a way to carry at least some part of the Advocate message to them. It is not hard to understand her Christian devotion when it is known that she has as a last bequest from the lips of her dying mother the words: "Bless the Lord, O my soul; and all that is within me, bless His holy name."

NOTICE: CHANGE DISTRICT CONFERENCE

Dear Dr. Duren: Will you please carry this notice in the Advocate? Because of the conflict with the Jurisdictional Conference the Baton Rouge District Conference will be held at the Istrouma Church, May 24, 1940, instead of May 31, 1940, as was formerly announced. All connectional representatives will do me a favor if they will write me if they can be present. I want to make out a program to take care of everything and I will need your cooperation. A cordial invitation is extended to any brother of the conference to attend our District Conference.

Cordially yours,
HENRY BOWDON

NOTICE OF APPOINTMENT CHANGE, NORTH MISSISSIPPI CONFERENCE

Please announce that Rev. H. G. Wallace, a student at Candler School of Theology, Emory University, has been appointed to serve Shannon charge in the North Mississippi Conference. Mr. Wallace will serve until his conference meets.

HOYT M. DOBBS,
Bishop in charge.

PROGRAM, LOUISIANA PASTORS' SCHOOL, SHREVEPORT

The courses and instructors are as follows:

The Home In Society—Mrs. Grace Sloan Overton, Washington, D. C.

Shifting Populations—Miss Ruby Van Hooser, Ward-Belmont College.

Contemporaneous Religious Thought and Movement—Dr. Fred D. Gealy, S. M. U., Dallas, Tex.

The Church and Rural Welfare—Dr. A. J. Walton, General Board of Christian Education. Nashville, Tenn.

Christian Education In the District—Rev. O. W. Moerner, General Board of Christian Education, Nashville, Tenn.

Platform Speaker—Mrs. Grace Sloan Overton.

Date is June 10-14, 1940.

The charge is $5 for room and board, and $1 for registration.

With all good wishes, I am

B. C. TAYLOR,
Dean.

BRO. J. B. STREATER ILL

Word from Rev. R. E. Wasson, pastor, has just reached the office that Bro. J. B. Streater, of Black Hawk, Miss., is seriously ill. He was stricken about a week ago and the outlook is not encouraging. We stop the press to insert this notice for the benefit of his friends.

PRE-EASTER SERVICES AT ROCHELLE, LA.

A very successful series of pre-Easter services were held in the Rochelle Methodist Church, beginning on Palm Sunday morning and closing Easter Sunday morning.

The pastor, Rev. Don Harwell, did the preaching. So inspirational were his messages the congregation grew each service.

We had several accessions to church membership on profession of faith.

Beautiful music was furnished by the choir for the Easter morning service. Following this service one infant was baptized by the pastor.

Each department of the church contributed to the Easter offering for the Ruston Orphanage.

A MEMBER.

ADDITIONAL PERSONALS

In the disastrous storm which swept away the little town of Amite, La., on Saturday night, radio reports indicate that the Methodist church and parsonage were razed but none of the pastor's family were injured. Brother Knight and his people will have the sympathy of the Methodists of Louisiana, and of the entire country in their great misfortune.

We regret to learn that our good friend, Mrs. W. P. Moreland, of Powhatan, La., Advocate representative for Natchitoches church, was under the necessity of going to Highland Sanitarium, Shreveport, for surgical care recently. We are glad to note, however, that she is now back at her home, and we trust that she may soon be permanently recovered. Louisiana Methodism has no more devoted and faithful woman than she is.

MILLSAPS COLLEGE

W. S. F. Tatum, of Hattiesburg, prominent Methodist layman and philanthropist, will be honored at Millsaps College May 13, when the school will observe "Tatum Day."

Mr. Tatum, pioneer South Mississippi lumberman, established and endowed the Tatum Foundation at Millsaps in 1920. This foundation supports the Millsaps religion department, at present headed by Dr. H. M. Bullock.

The entire family of Mr. Tatum has evidenced an interest in the progress of Millsaps for many years.

Among the activities planned for "Tatum Day," at which the school's benefactor will be honored, are special chapel exercises at which Mr. Tatum will be the speaker, and the annual banquet of the Millsaps Ministerial Association during the evening, which he will attend.

Millsaps conferred an honorary LL. D. degree upon Mr. Tatum at the 1939 commencement exercises.

The Millsaps College Singers, mixed glee club group, which recently completed an extensive tour of the Southeastern and Midwestern States, were invited to present their program at the Cincinnati Conservatory of Music, Cincinnati, Ohio, according to Dr. M. L. Smith, president of Millsaps.

The conservatory is recognized as one of the outstanding musical institutions in the nation, and the invitation to the Millsaps choir to appear there is considered a great compliment to the group.

Prof. Alvin J. King is director of the singers. The trip taken this year covered Tennessee, Virginia, Ohio, Illinois, Kentucky and several other states.

MY RELATION TO THE BENEVOLENCES

By Rev. Forney Hutchinson

In the summer of 1899, immediately upon my graduation from Hendrix College, I went to fill a vacancy on the DesArc and DeVall's Bluff charge until the Annual Conference. The charge consisted of the two above named towns, both of which were located on the banks of the beautiful White River, and both were fairly prosperous. My last appointment before leaving for Conference was at the DeVall's Bluff church. I went from DeVall's Bluff to Brinkley, where I was to catch the Cotton Belt train to Fordyce, the seat of the Conference. Between trains, in the hotel lobby, I made up my report and discovered to my dismay that I had a shortage in my Conference Claims.

It was too late to do anything about it, so I had to suffer the embarrassment of making an incomplete report. As I faced those figures, I made up my mind that however long my ministry might be, that would never happen again. For forty years now, without a single exception, I have reported "everything in full" from the various charges I have served.

Somehow, my conscience got involved in the matter, and I could not be content to do less for the interests I represented than my official boards have invariably done for me. My stewards have always paid me in full, and I have always seen to it that the Benevolences were paid in full. I have thought of myself as the steward of those sacred causes. It has pained me from time to time to hear preachers report salaries in full and shortages on Benevolences. It impressed me that the salaries had better stewards than the Benevolences.

Now, as I wait here on this mountain and watch the world go by, I have great comfort in my record, so far as the Benevolences are concerned. I have not failed to do my best, or at least all that was expected of me, for the cause of the superannuate preacher, and the other interests involved in these sacred claims. The Benevolences constitute the base line of our obligation to others. As pastors and people, we dare not do less than our best to see that they are all paid in full.

Mt. Sequoyah, Arkansas.

WHEN IN NEW ORLEANS
SHOP AT HOLME
New Orleans Oldest and Be
Department Store
CANAL STREET - - - - N. O.

LOUISIANA ANTI-SALOO LEAGUE

The annual meeting of the Board of tees of the Anti-Saloon League of L ana, was held at the Baptist Bible Ins April 2, 1940. The following officers elected:

Elder J. L. Neil, President, New Or Rev. W. H. Wallace, Jr., First President, New Orleans; Rev. M. E. D. D., Second Vice-President, Shreve Rev. Glenn L. Sneed, D. D., Third President, New Orleans; Mr. R. I. Ray Fourth Vice-President, New Orleans; G. A. Carlton, Treasurer, New Or Miss Estie A. Dupree, Secretary, Rouge; Hon. T. E. Furlow, Attorney, Orleans; Leon W. Sloan, Superinte New Orleans.

The Superintendent's report showed ress. Thirteen parishes and thirty wa the State are legally dry by option a number of wards and parishes v elections. A progressive National an Legislative program was outlined. shown that there are 6,825 places State legalized to sell intoxicating ages and bootleg still flourishing. Th ple of Louisiana are spending for and its damages approximately $40,00 year in order to get a pittance of $4, in revenue.

The Superintendent has been auth to purchase visual educational equi to use in presenting the scientific and tical facts about alcohol's behavi churches and schools throughout the

The "Five-Year Forward Program the Anti-Saloon League of America, w so discussed. This program looks t raising $1,500,000 to greatly strengthe National and State Leagues in their against the liquor traffic.

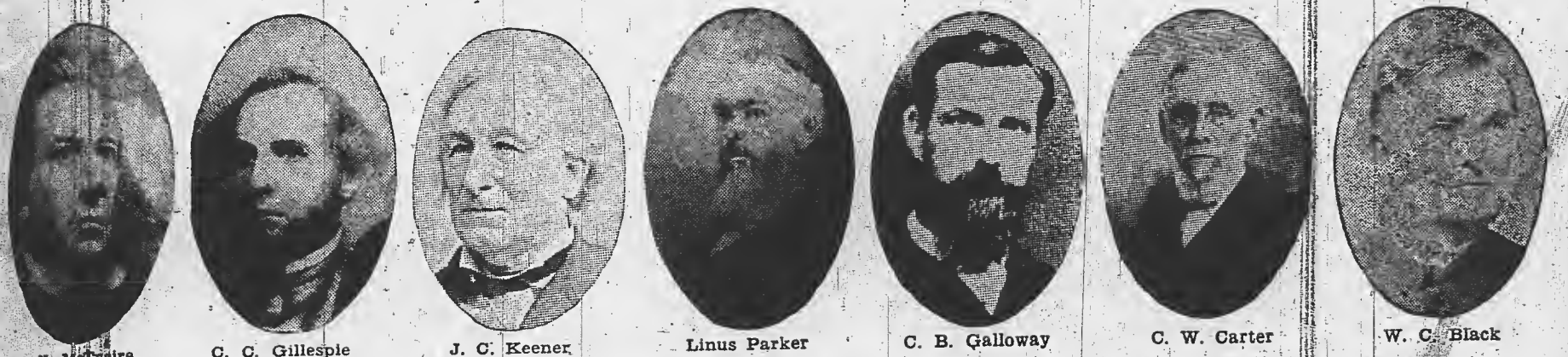
Preliminary steps were taken towar ting up a strong law enforcement com

A round table discussion followe luncheon in the Baptist Bible Institu ing hall. The meeting was sane in its tudes and constructive in its program.

LEON W. SLO

WHITWORTH COLLE
BROOKHAVEN, MISS.
An Accredited Junior College for W
The Classics and Fine Arts, Home nomics, Secretarial Science, Physical cation, Exceptional Educational Tour out extra charge.





H. N. McTyeire | C. C. Gillespie | J. C. Keener | Linus Parker | C. B. Galloway | C. W. Carter | W. C. Black

The New Orleans Christian Advocate

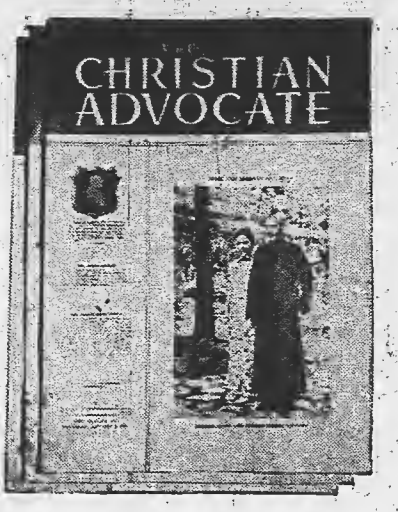
In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham	14	21
Senatobia—Rev. J. W. Robertson	12	16
Ponchatoula—Rev. A. T. Law	17	17
Indianola—Rev. W. C. Newman	21	23

(Reserved for your charge)

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham,	Pastor
Zachary, La.	J. E. Hearn,	"
Merryville, La.	H. W. Ledbetter,	"
Tallulah, La.	D. W. Poole,	"
Grand Cane, La.	W. C. Barham,	"
Tupelo, Miss.	W. A. Tyson,	"
Indianola, Miss.	W. C. Newman,	"

Unsolicited Opinions

Since the last issue we have two new names in the quota list: Ponchatoula, La., Rev. Ashley T. Law, pastor, and Indianola, Miss., Rev. W. C. Newman, pastor; and one new Honor Roll name: Indianola, Rev. W. C. Newman, pastor. Keep an eye on this list.

"I am enjoying the Advocate very much. It is read with interest as soon as each issue reaches my desk. Congratulations to you upon a fine editorial job." (A connectional leader).

"You are giving us the best paper we have had since I have had any connection with it." (A conference leader).



J. W. Boswell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Decell | D. B. Raulins | W. L. Duren

THE CHURCH PEW

THE LAYMAN LOOKS AT THE MINISTER

By Wilbur LaRoe, Jr.

Recently I sat in the lounge of a social club conversing with a prominent clergyman who happened, at the moment, to be in a somewhat pessimistic frame of mind. He was confiding to me some of the difficulties which confront a minister of the gospel today — the problem of raising money; the competition of outside attractions; the tendency of some neighborhoods to change, with disastrous results to the church; the lack of true spirituality in some of the church members; the never-ending burden of trying to devise sermons that will be interesting and helpful to a badly diversified and sometimes too critical flock.

I listened patiently and sympathetically. Although I am a lawyer and a layman, I have lived the greater part of my life in sufficiently close contact with ministers to be familiar with most of the problems that confront them. And right here let me go on record with the statement that I take my hat off to any man who devotes his full life to the cause of Christ. Certainly there is no greater cause. One has only to look across the world today to realize the tragic need of men everywhere for the Christian gospel. The crisis confronting the world is making the minister's task more important than ever, because men everywhere feel pressing upon them a conviction of the urgent need for implementing Christian principles in our social order if our civilization is to be saved. The Christian minister of today has an unparalleled opportunity. I take my hat off to him because I admire his courage and his self-sacrifice in devoting his life to the service of his fellow men. And I envy him because in this time of world chaos he is in a position to direct, as no other profession can, the thinking of men and women toward better things. What leadership will save the world if the leadership of our Christian ministers does not save it?

And so as I listened to the tale of woe of my ministerial luncheon guest (he is usually an optimist), the thought struck me that a pessimistic clergyman is an anomaly.

The world crisis and the greatness of his cause should preclude pessimism. Sailors manning a life-boat and rushing to the aid of a crew in danger of drowning do not become pessimistic because the waves are high or because their own boat leaks. They press on, with no thought in mind but to rescue their fellow men. The urgency of the task leaves no room for pessimism. Can one imagine a member of a life-boat crew on the way to a rescue pausing in the midst of the battle against the elements and saying to his comrades: "I have thought this all over and I am much discouraged. The boat leaks, my muscles are sore, the waves are high, and as for me, well, my spirits are exceedingly low?"

Discouragement on the part of a minister indicates a distorted perspective or a wrong emphasis. The average layman does not expect everything to run smoothly in a church. He is thinking more of the vital function of the church in the world than of the perfection of the church machinery. And it is here that the minister often fails to understand the true attitude of his people and, failing to understand, becomes discouraged.

Shall I say that the layman has a keener appreciation of the value of the church than does the minister? It would hardly be fair to state it in just this way, yet it is undoubtedly true that the minister is more apt than the layman to let the details of church management and the running of the church machinery obscure his vision of the larger purpose of the church. Often I have wished that a minister might be forbidden to think about church finances, or about discord in the church choir, or about the condition of the church furnace. To burden a minister with things of this kind is to injure his perspective and to lessen his efficiency for the vitally important task of implementing the gospel of Christ in the world.

The layman is not worried to the same extent about the details of church management, because he does not feel that the responsibility is primarily his. He is thinking, rather, of the tremendous value of the church school to his children; of the value to his family of a Christian community; of the threats to democracy; of the danger that the world may be ruled by force instead of by law and order. And he is thinking, too, more than the minister realizes, about the shortcomings of his own life and how to get better in tune with the Infinite.

The layman loves the church and the things it stands for. He contributes to the church because he feels that he is getting his money's worth. And he loves his minister because of the quality of his leadership and his great kindness to his people.

But while the layman is thinking about these things the minister is worrying about the choir, or about a leak in the roof, or about a certain committee which is not doing its job, or about a speaker for the church dinner next Tuesday night.

The average congregation is far more tolerant than the minister believes. It will forgive faults in the choir; it will tolerate a squeaky organ; it will even accept without cavil a very mediocre sermon occasionally. There is only one thing it will **not** tolerate: lack of a **deadly earnestness** in the preaching and in all the work of the minister.

A minister who is not on fire for the great cause he represents is like a sailor in a life-saving crew who rows indifferently.

Only too well do I know the rejoinder that may be expected from the clergy: "It is our parishioners who are indifferent—we cannot even get them out to meetings." To a large extent this is true. Indeed, it is a tribute to Christianity in that it has made such notable progress with such slothful disciples. On the other hand, enthusiasm is contagious, and vigorous leadership can shake people out of their lethargy.

Just last Sunday I dropped into a prominent church where a well-known clergyman was discoursing on "The Tie That Binds." It was a sermon on brotherhood. The minister was giving what may be described as a learned and dignified lecture on friendship. He quoted from Plato, from Shakespeare, and from Emerson. But not a word about unemployment; not a syllable about the thousands in his own city who are near the point of hunger; not even a thought of China or of Finland, or of the millions of Jews and Negroes who suffer from man's inhumanity to man.

How long, pray, shall we continue to preach theoretical Christianity? How long shall we conduct our Christian experiments in a vacuum? When, in the name of Christ, shall we come to grips with the realities of life and with the challenge of human suffering in a badly disordered world? A minister who, in these days, excludes from his sermons any reference to Czechoslovakia or to Poland, or in China, or to lynching or to unemployment, or to race persecution is either stupid or a moral coward. Nor can a minister hope to inspire an intelligent congregation, the members of which know full well the sore spots of the world and expect aggressive Christianity to lead them if he ignores in his sermons the vital problems confronting the world. This is no time, God knows, for polite lectures on the philosophy of religion or on the theory of brotherhood.

The time has come to look upon unemployment as a moral and civic wrong, and to place it where it belongs, in the same category as slavery; and the time has come to look upon race persecution as an intolerable sin, to be placed in the same category as the Inquisition and other practices which an enlightened civilization long since rejected as inhuman.

The minister of our own church offers a perfect illustration of the kind of earnestness that is required. He preaches with an enthusiasm and a determination that usually wilts his collar in the process. And his pews are filled every Sunday. And his hearers receive a great Christian message which goes straight to the heart of present-day problems.

We laymen are more alive to the needs of the world than our ministers may think. We want to play our part in meeting the problems of the day, and we look to our ministers for earnest and aggressive leadership. Our advice to the clergy would be: "Preach as if the fate of China hinged upon your words. Preach as if you could see with your own eyes six million Jews pleading with you with outstretched arms. Preach as if your sermon might result in finding work for ten million souls suffering the cruelty and degradation of unemployment. Preach as if a million children were beseeching you to save their fathers from the curse of liquor. Preach as if your inspired words might change the color of men's skin and make them all brothers. Preach as if your eloquence had the power to cause warriors to lay down their arms and nations to give up their armaments. Preach as if a thousand men were scheduled to be lined up before a firing squad at sunrise and only your plea could save them."

If our ministers will lead, we laymen will follow.—The Presbyterian Tribune.

When an American says "yes," he means I will go ahead and do it. But when a Frenchman says "yes," he means I understand what you are saying.—Georges Clemenceau.

"The general psychology of our people today can be described in one word—aimlessness. What manifests itself in behavior is this: no discrimination between the good and the evil, no difference between what is public and what is private, and no distinction between the fundamental and the expedient."—Chiang Kai-shek.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

The annual meeting of the Advisory ard of MacDonell School was held in the esley House, on Tuesday morning, March with Mrs. J. A. Pharr, the president, siding. The Board was privileged to have th them on this occasion Mrs. J. W. wns, administrative secretary of the me Department of the Woman's Mission- Council. Other members present were: . George Sexton, Jr., Mrs. Gilman Me- nell, Mrs. C. I. Jones, Dr. Elmer C. n and Dr. B. H. Andrews. The annual ort of this splendid work was made by s Ella Hooper, and plans for the future e discussed.

In the afternoon of the same day the dication service of the new buildings took ce. Mrs. C. I. Jones writes as follows cerning this:

"Downs Hall and the new Laundry Build- at Houma were dedicated on March 25, 0, with a beautiful and impressive serv- Mrs. George Sexton, Jr., in presiding, e of MacDonell French Mission School a lighthouse of hope for the whole com- nity. A special hymn was sung by the s of the school., followed by an invoca- by Rev. David Tarver, of First Church, uma.

Dr. E. C. Gunn told of work in the New leans district. Mr. M. L. Funderburk, a ding banker of Houma, predicted the y's future, paying high tribute to the ool as a character-building institution, as such, a great help, insuring growth honesty to the people; and to Miss Ella Hooper as the inspiration and guiding rit of the school, and beloved by all se of the community.

Dr. B. H. Andrews talked of the relation MacDonell School to the French area, gnizing the quality of leadership pro- ed by the school. A lovely solo was sung Miss Anna Picou, a former graduate. Rathbone DeBuys, the architect, and Horace Rickey, the contractor, were introduced.

Dr. Gunn conducted the ritualistic dedi- ion of the two buildings. We were glad have Mrs. J. W. Downs, of Nashville, h us for this ceremony. She spoke of work of the architect, the contractor, the 375,000 missionary women of the man's Council and Louisiana Conference o have made these buildings possible by yers and sacrifice. Mrs. Downs paid ute most of all to the teachers: to their ning of youth to the ideals of Christian cation and to service, which will con- ute to the coming of the Kingdom of in the world."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Alligator Missionary Society

The Alligator Missionary Society was tess to a delightfully planned program. nday afternoon. The members enter- ed with a Friendship Luncheon in the pitable home of Mrs. R. A. Butler, as a ture of the regular session of the So- y.

The home, already lovely in itself, was beautifully decorated with spring blossoms. The luncheon was served buffet style and the twenty-one guests were seated at small tables. After the social part of the meeting, the Society entered into the regular business meeting, with Mrs. J. L. Nichols, vice-president, presiding in the absence of the president.

Mrs. Nichols graciously greeted the guests and welcomed two new members into the Society. Mrs. P. W. Smith led the prayer. Mrs. H. L. Stoddard, from Clarksdale, was introduced as guest speaker. Her message was indeed inspirational as well as informative as to the scope and importance of our united missionary effort.

Routine business was discussed. Mrs. Lou Hargrave, study leader, gave a summary of the Bible study, "Songs of Zion."

The meeting closed with the repetition of the Society benediction.

MRS. J. T. OSWALL.

Alligator, Miss.

* * *

Louisville Auxiliary

As the first quarter has ended and all reports are off to the various officers, I wish to submit a brief report to the Advocate. Possibly we have not done our best, but it can be said that we tried.

We have met all requirements. We have planned or outlined goals and objectives to be reached throughout the year in order that our achievements will be inspirational and profitable.

Cultivation of new members this quarter is very gratifying. Mission and Bible Study classes show one hundred per cent attendance.

We pray for renewed interest each quarter.

MRS. JAMIE CLARK,
Supt. of Publicity.

* * *

Missionary News from First Church, Water Valley

One of the best meetings of the year was held Monday, when Circle No. 2, with Mrs. O. T. Parsons as leader, entertained the entire Missionary Society.

The devotional was given by the Superintendent of Bible Study, Miss Eliza McFarland. Our pastor, Rev. R. G. Moore, a personal friend of Bishop W. R. Lambuth, gave the life story of this wonderful pioneer missionary.

A quartette was sung by Mesdames A. A. Walker, O. T. Parsons, R. G. Moore and J. B. Cowan. Interesting news from the Council meeting in New Orleans was brought to us by Mrs. R. P. Neblett, Conference Secretary.

A social hour concluded the program.

MRS. J. B. COWAN,
Reporter.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

There was an unusually large attendance at the twenty-ninth annual meeting of the Woman's Missionary Society of the Mississippi Conference, held in the Galloway Memorial Church, Jackson, March 26-28, which followed the theme: "The Challenge to Advance."

In her message, Mrs. Paul Arrington, president, introduced the theme. She said: "In the administrative and legislative divisions of the new Methodist Church, more recognition is given to woman's ability and possible contribution than in any other denomination. This enlarged opportunity challenges us to an intensive and comprehensive study of the Christian enterprise and the possibilities of Methodism. "To whom much has been given, much is required." Through united Methodism we have work in 43 fields and enlarged opportunities for opening new fields. Again a challenge—to give our money in a larger way and we have an immediate opportunity in the support of Sarah Bennett as she goes to Brazil.

We are challenged to enlist every Methodist woman in the service of the church; to give more thought and study to planning programs and activities in which all may share and to which all may contribute; to find young women who will answer, "Here am I, send me"; to illustrate Christianity in our daily living; to Christianize areas of living as well as geographic spaces. As missionary women we must "also be enlarged" to live in an age like this.

"By What Authority": Mrs. W. F. Mahaffey recounted the incident of the first Easter when women were instructed to "Go tell," then spoke of the Federation of Methodist Women around the world, with its membership of over four million, and the great possibilities for a spiritual advance as they join in their prayer groups.

"Monday Religion": Mrs. E. E. McKeithen stated that our community houses take up on Monday, where the church leaves off on Sunday; that just as our Saviour met the need of all who came to Him, our deaconesses try to meet the need in their community. Miss Katherine Arnold told of how the Biloxi Wesley House, having served its purpose, will be closed in September. Miss Sophie Kuntz told of the enlarged opportunity, carrying with it an increasing responsibility, coming to the Moore Community House, with the erection of a housing unit in the community. Miss Mattie Cunningham said the Meridian Wesley House, through its "Monday Religion," seeks to lead the people of the community to the church on Sunday.

"Going Forward Together": Miss Noreen Dunn, our Council guest, reminded us of the rich inheritance which will be ours as we enter the new church, also of the larger opportunity for the participation of women in its program, thus placing upon us a greater responsibility.

"Go Teach": Dr. R. L. Hunt presented the needs of "the least of these" right at our own door, and stressed our duty to see that discrimination and injustice are not practiced.

"Youth Answers": Miss Vera Daniels stated that youth has already united, and through its caravans is working—they challenge us to furnish guidance.

"Advancing Toward Security Through Study": Mrs. E. V. Perry brought the message that the only abiding security comes from a deep knowledge and understanding of the things of God—that through constant study of His word and world we may have this security.

"Clearing the Highways": Mrs. Stanley Wilson led this group, speaking of those things—greed, intolerance, race prejudice, war, strong drink, disease—which must be cleared from the highways of life, if all people are to travel unmolested and unafraid. Mrs. L. W. Alford urged the women to continue to work for the eradication of lynching, and Deaconess Lillian Pugh told

(Continued on page 15)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 14, 1940

By Rev. W. C. Newman

HOSEA TELLS OF GOD'S FORGIVING LOVE

Lesson Text: Hosea 6:1-7; 14:4-9

Golden Text: If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9.

The book of Hosea deserves a place in any library for its literary value alone. In metaphor and figure, in biography and allegory, in poetry and prose the author tells the dramatic story of Israel's faithlessness and of God's unfailing love. His imagery is vivid. His sentences are short and cutting. His feelings are intense. His words fairly throb with emotion.

But to Christians it is the theme which gives the book its priceless worth. More than any other of the Old Testament writers, Hosea understood God's character. And he writes of God's forgiving love as one who has felt what God feels.

Sometimes he pictures God's love as the deep and solicitous affection of a father teaching his little son to walk, taking him in his arms, healing his hurts, spreading out his food. But more dramatically he pictures God's love as that of an outraged husband whose wife has been unfaithful and gone away to other lovers.

Thus with every artifice of the poet as well as of the prophet did Hosea try to show Israel her sins and the enormity of her betrayal of God. As a prophet he hurled against her a biting condemnation. As a poet he portray's God's matchless love in ode and lyric and dirge.

Love's Suffering

The tone of Hosea's early preaching was denunciatory. He was a prophet of doom. It was a changing society in which he lived. Under Jeroboam the nation had been exceedingly prosperous. But at his death there occurred a succession of political intrigues heightened by the general corruption of the citizenry. To make matters worse the priesthood "surrendered to the prevailing self-indulgence," causing Hosea to cry "like people like priest." He could not but denounce such a society. And he did so with vigor.

Then Gomer betrayed him. To him, as to most other young men, love must have seemed altogether joyous. Love promised so much of happiness. Children were born to them, and he writes of his ecstasy over their birth. Those must have been years of unbounded delight.

But with the revelation of her betrayal all that was gone. In its place came the unparalleled anguish, shame and indignation that only a betrayed lover can feel. He drove her from the home. And in the awful loneliness that followed he came to know that God, too, endures unspeakable pain when we sin against Him. And he tried to show Israel God's anguish.

Love's Forgiveness

But he could not forget Gomer. He could not even hate her. He brooded over her sins; he cried out his anger; he even thought of various means of wreaking vengeance upon her. But his love never varied.

It was in that misery of being torn between love and hurt that there came to him the revelation of God's forgiving nature. As Gomer was to him, so Israel was to God. As Gomer had forsaken him for her lovers, so Israel had forsaken God. As he had thrust Gomer from the home, so God would bring Israel to humiliation.

But he found that his righteous wrath was matched by his unspeakable love for Gomer. At first this amazed him. Then he came to know that he could forgive her, even she whose sin was so shameful. And if he could forgive Gomer, God could and would forgive a penitent Israel.

Love's Redemption

Thus did Hosea begin to plan to win Gomer back.

> Therefore, behold, I will allure her,
> And bring her into the wilderness,
> And speak comfortably to her.
> I will give her her vineyards,
> And the valley of Achor,
> For a door of hope.

And as he went down into the slave market to bargain for her, we are made to see that it was not just the desire for her possession that moved him, but a deep yearning for her redemption. It was not to have her, but to save her that he was willing to pay so great a price.

So he came to know the persistence of God's desire for his people. To know not only that God loves greatly, and forgives freely, but that he suffers beyond measure, and purchases our redemption at a great price.

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CITY-WIDE UNION, SHREVEPORT

Dear Dr. Duren: Following is report for the March monthly meeting of the Shreveport City-Wide Senior Young People's Union.

Meeting with the largest attendance on record for this year the Shreveport City-Wide Union conducted their regular monthly meeting Monday evening, March 26, at the Wynn Memorial Methodist Church, which was featured with the first plans for the two youth district camps during the business session.

Following a stirring devotional under the leadership of Roy Mouser, a ministerial student at Centenary College, Lawrence Ko[illegible]may, union president, made the announcement that the "Third Annual Shreveport District YOUTH CRUSADE ENCAMPMENT" would be presented during the week of June 17-22, with the Intermediate Christian Adventure meet to be presented the week following, June 24-29th. Site for the two meets will be a new government recreation project in Webster parish, located near Minden. Deans for the [illegible] will be the Rev. H. A. Rickey, of Coushatta for the young people, and the Rev. A. Smith, of Bossier City for the Intermediates.

The union put forth plans for a party and skating party which was presented Friday, March 29th, at the local "Ice Nel" Rink.

A tour will be made by members of the union of the new camp site Sunday, April 7, at which time a photography contest open with a prize to be presented by J. Stovall, district director, for the best [illegible] made of the camp and surroundings. Sunday the local union were the guests of the "Shining Light" union of the Coushatta area, which met for re-organization, with Katheryn Posey, president, presiding. The devotional for the meeting was presented by members of the Shreveport union. Mr. Rickey announced that at the next Shining Light meet guests would be members of the "Aldersgate union," which will present the program.

At the close of the meeting refreshments were served by members of the host group and a group of piano selections were played by their counsellor, Mrs. Black.

Thanking you,
JAMES BULLOCK

THE PURE IMMORTALITY

We shall be in the midst of some work, when the tools shall drop from our relaxing fingers, and we shall work no more; we shall be planning some new project—house, business, society, book—when in one shattering moment all our thoughts shall perish. Life shall be strong in us when we shall find that we are done. Oh, how happy they to whom all that remains is immortality; happy you who have that confidence in the Saviour, that although nature starts at the sudden midnight cry, "The Bridegroom cometh!" we shall answer, the moment that we remember who he is, "Even so, come, Lord Jesus!"—James Hamilton.

Do FALSE TEETH Rock, Slide or S[illegible]

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. Has no gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE MAN OF THE MONTH

One hundred and ninety-seven years ago ay (Saturday) Thomas Jefferson was n. In America his fame is exceeded only Lincoln's and by Wash- ton's. If Patrick Henry the tongue of the volution and Washing- the sword, Jefferson the pen of the Revo- ion. And such a pen! had Thomas Jefferson e nothing else but pro- the Declaration of pendence, his fame uld be secure. Seclud- himself in a boarding e he took twenty days compose that immortal r, and for two days the Congress dled it roughly; yet in the end made eleven verbal changes and suppressed three passages. John T. Morse, Jr., ntly remarked: "In writing the Declara- of Independence, Jefferson acted as rtaker for the royal colonies and as rite for the United States of America" merica can never forget the great serv- done the Republic by Mr. Jefferson in Statute of Virginia for Religious Free- It was audacious legislation for that d. The essence of this Statute is em- ed in the first amendment to the Fed- Constitution. It was a wise precaution ut it there. The spirit of this noble te we have preserved, though not with- difficulty. Nor can we imagine its re-



Mr. Jones

homas Jefferson had but one fundamen- olitical principle: He rested his case ly with the people. He trusted the age man implicitly, provided—and this portant—that the average man was med concerning the issues. Mr. Jeffer- was a lifelong believer in education and ed for a citizenship educated in gov- mental facts and political issues.

e Democratic Party can no more hope onopolize the glory of Thomas Jeffer- than the Republican Party can bask sively in the fame of Abraham Lin- Both Jefferson and Lincoln belong not to their respective parties, but to the rican nation and the world. It was Mr. oln who said: "The principles of Jef- n are the definitions and axioms of a society."

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KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

enty new short stories written for ren between the ages of five and by the author of "Legends of Lumb e," "Enchanted Children," and others. ese narratives reach idealistic heights ch may well prove decisive influences uilding the child mind to a better un- standing of many worth-while things ife such as generosity, kindness, love, forbearance. $1.00

HE BEACON PRESS

Beacon Street Boston

SUGAR CAKE

By Rev. Vivian T. Pomeroy, D. D.

Henry is not quite two years old. I have never heard of an angel called Henry, but he looks like one. Henry, however, behaves in a way not expected of angels. He loves to sprinkle powder all over the floor; then he smiles and calls out: "Snow! Snow!" There was a day when he turned on the bath water and washed several books. On the same day he baked his shoes in the oven—a thing angels would never do, for we are told that they use their shoes to walk all over heaven. But Henry is on earth, and very much so.

Now Henry, alas! caught a very bad cold; and, when he was getting better, the doctor said he must take something called Scott's Emulsion. I don't remember ever having taken it myself, but Henry thought it tasted horrid. I do know that it is white and rather thick and sticky.

When Henry had taken one spoonful he tried not to swallow it—you know what I mean. But in the end he had to swallow it, and he made the most hideous row, I can tell you. Every day Mother dreaded the moment for Scott's Emulsion. Henry would dart away and hide, and he would have to be dragged out, and then he would yell and make the most terrible fuss.

One day Henry was dressed in his new suit and leggings to go to visit his aunt. He looked very splendid. When he got there, his aunt was in the kitchen, making a most beautiful cake. When the cake was baked, she made some lovely sugar icing. Henry watched. When the cake was done, Henry's aunt scraped the last little bit of sugar icing into a spoon, and said: "See, Henry! This is for you."

Henry gave one look, and let out a yell, and tore away.

"Why, Henry!" said his aunt. "Come, it's nice. It's sugar."

"No! No! No!" screamed Henry.

"Why, whatever?" cried his aunt; and then she saw Henry's mother laughing.

"Henry thinks it's Scott's Emulsion," Mother said. "Oh dear, oh dear! It does look just like it."

And Henry would not and did not have the sugar.

He was, of course, too little to know what you and I know—that if you make too much fuss about the nasty things, you are quite likely to miss and not know a good thing when it comes.—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

WHAT MAKES GOOD CITIZENSHIP

By Mrs. J. S. Purcell

A colored cook in a private home had a son who was succeeding in a good position as a stenographer. Several other children had grown to maturity and were noted for honesty and industry. Someone interested questioned the mother, "How have you managed to bring up your children so well that all have made good citizens?" The colored woman replied, "That was easy enough. I taught them three things—their prayers, their manners, and work."

This unlettered woman had demonstrated the very core of education in her theory of prayer, good manners, and work. We might say the world belongs to the man who works, who shows a fine attitude towards others (good manners), and who has within the inner recesses of his heart the secret chamber of prayer and faith.

The practice of this humble colored woman in teaching her children the basic elements of good citizenship should thrill us during these troublesome and trying days when our country has a great army of unemployed, yet the best jobs almost go begging because there are not enough competent people to fill them. Our practical life, both business and political, must be tempered with idealism, and this triple principle of training—prayers, manners, work—will be a part of the make-up of the mechanic, the employer of men, the political leader, the intellectual idealist. All our citizenship in the future must be technically prepared for their work and more. They must have the plus found in this simple recipe for good citizenship.

—Florida Christian Advocate.

PARSONAGE QUEEN

Dear Dr. Duren: I have wondered if, in this day of too easy and common divorce, the mothers should train the daughters in the art of home-making and advise them in such matter, it might not bring about an improvement. When I wanted to "confer" with my wife's mother just before the wonderful day that we were hoping for, she cited me to the following poem, that I have never seen anywhere else, and in the volume of poems containing it, no author is given. Here it is.

A MOTHER'S CHARGE

Precious and lovely, I yield her to thee!
Take her, the light of thy dwelling to be!
She who was ever my solace and pride,
Glides from my bosom to cling to thy side.

Guard her with care, which must never decline;
Make her thy day-star—she long has been mine,
Lonely henceforth is my desolate lot,
What is the casket where the jewel is not?

Take her and pray that thine arm may be strong,
Safely to shield her from danger and wrong,
Be to her all that her heart hath portrayed,
Then o'er thy path will gather no shade.

Now she doth love thee as one without spot—
Dream of no sorrow to darken her lot—
Joyful, yet tearful, I yield her to thee;
Take her the light of thy dwelling to be.

* * *

AFTER 36 YEARS

We're growing old together dear,
There's been many a hope, many a fear,
There are silver threads among the gold,
And many a love-tale yet untold.

Precious and lovely, I've found her to be,
Dearer, yes dearer, than all else to me,
Life has been all that our hearts had portrayed,
And now at three-score, there gathers no shade.

She, through the years, has been my solace and pride,
Daily draws nearer—as we walk side by side,
She, the light of my home has always been,
Bright, Vivacious—Helpful—My Parsonage Queen.

"A METHODIST PREACHER."

CHANGE OF APPOINTMENTS—LOUISIANA

Bishop A. Frank Smith and Bishop J. C. Broomfield authorize the following announcement:

The Reverend Hubert A. Gibbs, of West Plains, Missouri, and Dr. W. R. Polhamus, of Napoleon Avenue Methodist Church, New Orleans, Louisiana, have, upon agreement with all concerned, exchanged appointments. The change will be effective April 15, 1940, with each pastor taking up the work in his new field May 1, 1940.

ELMER C. GUNN.
District Superintendent.

METHODISM IN COUSHATTA

Dear Dr. Duren: I would like to speak a word about Methodism in Coushatta, as we have one of the most pleasant appointments in the Conference.

We have been here since September 15th, now. We have new fences built around the parsonage property. A delightful glassed-in sleeping porch has been built. New furniture has been secured for the dining and living rooms. We have a comfortable home, with large grounds, complete with a Jersey cow and a garden!

A new pulpit Bible has been presented in honor of Mr. and Mrs. W. W. Armistead, long members of this historic church. An illuminated cross has been presented in memory of Mrs. J. B. Curry, a devoted member of this church for many years. The church school partitioning, so well begun and nearly completed under the leadership of Rev. Joe Brown Love, has been completed. A large illuminated bulletin board has been erected on the church lawn, on the principal corner of town.

The church and parsonage are free of indebtedness, due to the long, faithful work of the congregation. The attractive church was dedicated before Rev. R. H. Staples left. Mr. Clarence Edgerton, Jr., was the treasurer of the building fund, and raised most of the money.

The salary was raised this year, and the 6% for superannuates was cheerfully accepted, and over half paid out of the Christmas offering.

Our Training School for Coushatta, Hall Summit and Pelican charges opens April 21, in Coushatta, with five courses. The Vacation Church School opens June 3rd. A revival will begin June 30, with Rev. Louis Hoffpauir, beloved former pastor, preaching, at the request of the congregation. The Youth Caravan has been asked to send a team here during the summer.

There is a fine spirit of harmony in the church, and of cooperation with the other churches. The pastor meets the Methodist boys and girls at the grammar school once a week, for half an hour of Bible study, from 2:30 to 3 p. m. The schools and churches work together here well.

Our church here has many capable and resourceful leaders, who are making noble contributions to the life and work of the town and parish.

There is much to be done here for the Lord, and it is a pleasure to be at work here for Him.

Sincerely,
HENRY A. RICKEY.

ROSE HILL, MISS.

Dear Dr. Duren: The Rev. Hilary S. Westbrook, our pastor, preached the Commencement sermon for the graduating class of the Rose Hill High School, in the Methodist Church, Sunday, at 11 o'clock a. m., March 31, 1940. His message was to the point and most timely, and it was enjoyed by the class and all who were present at that special service.

The Hon. Tom Bailey, of Meridian, delivered the baccalaureate address to the 1940 graduating class, Tuesday evening, in the school auditorium, at 7:30 o'clock p. m., April 2. His address was quite appropriate for the occasion, and well received by the crowd that was present to hear him.

Prof. L. W. Simons, superintendent, and Mrs. James O. McCormick, sponsor.

MRS. TOM F. GRAHAM,
Reporter.

CRADLE ROLL BABIES ENJOY EGG HUNT

Mrs. C. M. Martin, superintendent of the cradle roll department of the East End Methodist Church and her teachers, entertained the babies at an Easter egg hunt. They presented Easter baskets filled with candy eggs to the children. The baskets were made and given the department by Misses Mattie and Ethel Cunningham, deaconesses at Wesley House.

ALEXANDRIA DISTRICT CONFERENCE

The first of the District Conferences of the Methodist Church, Louisiana Conference, was that of the Alexandria District, on March 28, 1940—a one-day conference. Dr. R. H. Harper, district superintendent, called the Conference to order at 9 a. m. A well-arranged schedule, elimination of verbal reports from pastors, and a due consideration of time on the part of those who spoke, enabled the meeting to proceed without haste, and no matter of importance was overlooked.

The Conference was delightfully entertained in our lovely church at LeCompte, and the fine chicken dinner, served by Pastor F. J. McCoy's good ladies, was a real treat.

The attendance was fine all day. We have noticed that formerly a conference of several days duration will dwindle down to a very small per cent towards the close.

During the lunch period the district staff sat at a special table and had their meeting. After lunch the various committees met. Their reports read later, when the Conference convened at 1:30 p. m., were to the point, and were received with attentive eagerness.

The Board of Christian Education asked for a training school and a daily vacation church school in every charge.

Eight charges did not send in their quarterly conference records for examination.

Mrs. H. V. Dunford, District Secretary of the Women's Organization, gave the highlights of her report, which were encouraging. Mrs. J. B. Pollard reported and talked on women's work.

On request of the Committee on Christian Literature, the previous goal of 400 subscribers for the district to the New Orleans Christian Advocate was increased to 500 for this year.

The Committee on Spiritual State noted an increase of seven charges due to unification, which gives us now 33. Out of 29 reports there have been 224 additions to the church, 82 on profession of faith, and 142 by certificate. Twenty-one charges reported prayer meetings. Church attendance ranged in percentage from 35% to 90% of the membership.

On suggestion of the Committee on H pitals and Homes, in addition to the u efforts put forth for our institutions, conference will make an effort to gath least 100 cans of fruit and vegetables each charge for the Orphanage. The designated is the 4th Sunday in April.

The Committee on Missions recomme ed a continuous program of missionary e cation, study classes, 4th Sunday offeri and a "functioning" missionary council.

The sermon at 11 o'clock was prea by Rev. B. C. Taylor, pastor of F Church, Alexandria.

All the "new" preachers and their w of the district were presented.

There was no change in the status of local preachers.

Dr. R. W. Vaughan and Superintende B. White spoke for the Orphanage; Do Harwell for the Advocate; B. C. Taylo Memorial Mercy Home and the Pas School; J. C. Sensintaffer for the Yo People's Work; G. W. Dameron repres the Conference Board; and H. M. Wolfe rector of Evangelism, and his assoc Van Carter, were present and spoke.

The next session will be held in C La.

The opening devotional periods, co ing of hymns, scripture, prayer and were under the direction of M. W. and Jack Midyett. Mr. W. D. Wadley sided at the piano. Two helpful solo sung by Mr. W. B. Robinson, of LeC and Mr. H. B. Moss, of Rochelle; the sang, "In that far-away land," and t ter, "Our Father which art in heaven

H. V. Dunford, Winnifield, was e lay leader; R. E. Galloway and W. S chell, associates.

Rev. Lula Wardlow read the repo Missions, and H. C. Kinney that of the committee on American Bible Society.

The following visitors were pres K. W. Dodson, (A. M. Shaw, now a m and residing at Oakdale); Rev. W. L pastor of LeCompte Baptist Church; Faulk, Brisco Carter, H. M. Wolfe, Carter and W. O. Lynch, Logansport.

J. CUDE ROUSSEAUX,
Secret

PILOT HUNT BELL

Sunday afternoon, March 24, 1940, Hunt Bell died after a long illness. He confined to his bed about six mont the home of his daughter, Mrs. C Irving, and he bore his suffering wit tience.

He was born December 9, 1860, in C taw county, Miss., moved with his pa to Attala county in 1865, and has lived in this community. He joined Methodist Church here in August, where he rendered efficient and f service to his Lord and Master. He kept the church register since 1915, a several years served as Recording S for this circuit, and he attended all qu ly conferences for several years. He postmaster here for a number of where he rendered efficient service. during his term of office the first letter carrier was placed on Route O

On January 31, 1894, he married M nie Sweatt Tipton. She died July 21,

On December 22, 1906, he married Sallie Brooks, and she passed to her re in February, 1927.

He lived a quiet, Christian life. He always ready and willing to give in tion on the history of our little to others, remembering the exact date o incident.

X A

Funeral services were held at the Methodist Church, conducted by Rev. T. W. Smallwood, his pastor, assisted by Rev. R. L. Ellis, a former pastor. Interment was in Stonewall cemetery.

Surviving him are his four children and a brother.

A FRIEND.

RESOLUTIONS OF SYMPATHY

To Mrs. J. L. Cason and family: The members of the Board of Stewards, of the Tallulah Methodist Church, desire to express their sympathy with you in the loss of your husband and father. We would also like to express the deep appreciation we feel for his valuable service rendered to our church during his long membership on the Board of Stewards.

With cherished memories lingering in our hearts, we sincerely pray that God's blessing may comfort you.

THE BOARD OF STEWARDS.
Tallulah, La.

MRS. DAVIES AND THE ADVOCATE

Dear Dr. Duren: Among those into whose homes the first copies of the New Orleans Christian Advocate went was that of my grandfather, Ezekiel Mixer, at Pine Prairie, La., where he owned a large cattle ranch. Charles Mixer, of Big Cane; later Leroyen; Mrs. L. J. Thompson, Opelousas, my mother; and Mrs. Claud Mayo, Opelousas, mother of A. M. Mayo, Lake Charles, were married after a few years, and each home received the New Orleans Christian Advocate. Without a break it still comes into these and the homes of S. A. Mayo, Lake Charles; Mrs. Many Crawford, Franklin, La.; and Mrs. John G. Snelling, New Orleans, La. These are great-grandchildren. I own a table made of hickory boards that was carved on grandfather's ranch and put together with wooden pegs, on which were kept only the large Bible, with its family record; the Methodist Hymn Book, the Advocate, and the lamp.

So our influence broadens, and all through the years the Advocate has been read, from the children's page to its most important articles. Because our children now have other literature, that page has been left out.

With all good wishes for you and yours and the New Orleans Christian Advocate.

Very truly yours,
MRS. S. J. DAVIES,
Shreveport, La.

WILLIAM CLARK STUART

William Clark Stuart was born near Fort Adams, in Wilkinson county, Mississippi, December 13, 1846. He died at the home of his daughter, Mrs. W. R. Whitaker, in Farmerville, Louisiana, February 28, 1940. The funeral service, held in the Methodist Church, Centerville, Mississippi, was conducted by his grandson, the Rev. James C. Whitaker, assisted by the Rev. W. O. Byrd, pastor of the Farmerville Methodist Church, and the Rev. Mr. McCue, pastor of the Centerville Presbyterian Church.

In 1867, Mr. Stuart married Sallie Ellen Glass. Six children were born to this union. Three of these are living: Mrs. W. R. Whitaker of Farmerville, La., and Leon C. Stuart and Dorsey Stuart, of Roxie, Miss.

Mr. Stuart united with the Methodist Church over fifty years ago. Through those years he served faithfully as a member of the board of stewards of the different churches where he held membership. When about seven years of age he read the first "Christian Advocate" published. He pointed with pride to the fact that it has never been out of his home since then.

He possessed an amazing "will to live," retaining up to his last illness all of his faculties. As a man 93 years of age, he was keenly alive to all that took place about him, both in the home and the world outside. Goodness was no effort to him. He was himself, and people who knew him loved him. His life was a long journey, starting as an impetuous, self-willed youth and coming through the years to a Christ-like maturity of serenity and conformity to God's will. The word of our Master can be said of this life, as it can be said of all others who die in Him, "It is finished."

J. C. WHITAKER.

METHODIST WOMEN

(Continued from page 11)

of how "Gulfside," our training school for Negro church leaders, is helping along this highway.

"The 1940 Council Meeting": Directed by Mrs. D. L. St. John, a group of women told of their impressions upon attending a Council meeting for the first time. Mrs. T. H. Fore spoke of the efficiency of the organization; Mrs. E. V. Perry, of the optimistic note sounded by each speaker in the face of present-day conditions, especially in the message of Dr. John R. Mott; Mrs. E. E. McKeithen of the messages of the deaconesses, those home missionaries who are interpreting Christ in our own land; Mrs. R. L. Lane of the foreign missionaries, who find many "little doors" which they may enter with Christ's message; Mrs. Gordon Patton of the deep current of spirituality that ran through the entire meeting; Miss Louise Tucker and Mrs. D. A. McIntosh of of the consecration service, when two of our girls, Sarah Bennett and Mary Cameron, sang "Master, speak! Thy servant heareth . . . what hast Thou to say to me?" Mrs. St. John spoke briefly of the messages of Dr. Lynn Harold Hough.

"Ready": This one word expresses the attitude of the women of the Conference, as they draw nearer the actual consummation of the new Methodist Church. Mrs. D. L. St. John said that because we have been looking forward to this hour, we have been trying to be prepared to take our place in the greater church, realizing that every individual member must assume her responsibility if the "hour of destiny" is to mean what it should. As each district's name was called, the secretary responded with a report of the past year's work. The women of the body stood and pledged themselves as instruments to be used of God in the greater church, and Miss Lucille Williams closed the service, singing, "Ready to Go, Ready to Stay."

"New Attitudes I Observed In the Orient": Miss Hallie Buie, our Mississippi missionary to Korea, in speaking of that country, said the greatest change has been in the condition and status of women through Christian education.

"Answering the Call": Miss Mary Cameron, our newest Mississippi deaconess, told of her very definite call to service; of her struggle to answer "Here am I, send me"; of her joy in surrendered service; and of her great appreciation for the many kindnesses of the women of the Conference.

"The New Church": Miss Noreen Dunn gave a detailed outline of plans for the new church and the interesting place of woman's work.

Memorial Service: Conducted by Mrs. W. F. Mahaffey, assisted by Mrs. T. B. Cottrell, the memorial service with a candle lighted for each departed member, reminded us that we must "take up the torch from falling hands" and lift it high.

Mrs. Ida B. Wise Smith, National President of the W. C. T. U., brought a timely message, warning us not to be deceived by the propaganda of the liquor dealers.

"Advancing Courageously": Mrs. C. C. Clark stated that a retreat from life will not answer the needs of today. Though our religion is a refuge, it is a refuge for strength, strength to advance courageously.

"Preparation Along the Way": Mrs. Jas. D. Slay urged the bringing of the little ones into the work; Mrs. J. C. Burrow stressed the importance of training the children; Mrs. D. A. McIntosh, Jr., assisted by a group of young women, offered themselves as recruits for the challenge of the new church.

"The Trial of Mrs. Missionary," a playlet written and directed by Mrs. R. E. Rollings, emphasized the need for a greater loyalty to our organization, and a more generous support of our work. This was followed by the pledge service, when the women of the Conference assumed the salary of Sarah Bennett, who goes to Brazil, making the total pledge for 1940, $21,000.

Dr. B. L. Sutherland spoke, representing the "Friends of Temperance," stating that until we, as members of the church, practice temperance, we cannot expect to be very forceful in driving liquor out of our state. The women pledged their support to prohibition.

The worship hour was conducted by Bishop Hoyt M. Dobbs, who said that although Methodism has grown during the past 150 years into the third greatest denomination, we must not become boastful; we must have for tomorrow a well balanced Christianity; the forces of righteousness must be bound together; we must come into this new day re-evaluating all of our forces.

The grand march of Life Members was led by the little son of Mr. and Mrs. Hardy Meyers, of Electric Mills, and to the number was added Miss Mary Cameron, Miss Noreen Dunn, Rev. and Mrs. J. L. Neill, these being presented by the Conference.

Fraternal delegates were present—Mrs. Ratliffe, President of the North Mississippi Conference; Mrs. Castle, of the Louisiana Conference; Miss Bettie Ridgeway, of the Mississippi Branch of the Woman's Work of the former Methodist Protestant Church.

Social Courtesies: A drive to the Methodist Orphanage and to Millsaps College, where at the lovely new girls dormitory, Dr. and Mrs. M. L. Smith greeted the women and tea was served.

On Wednesday afternoon, through the graciousness of Mrs. Paul B. Johnson, the Galloway Memorial women entertained with a tea at the governor's mansion.

Following the suggestion of Council, the Conference voted to defer the election of officers until the fall meeting, however, because Mrs. C. C. McDonald could not continue to serve as recording secretary, Miss Bettie Ridgeway was elected to fill this place.

The October meeting, when the Woman's Missionary Society of the former Southern Methodist Church will join with the women's organizations of the other branches in forming the Woman's Society of Christian Service, will be held in Natchez. This is a very appropriate choice, since Natchez is the "cradle" of Mississippi Methodism.

W. B. CROUCH

Mr. W. B. Crouch was born in Monroe County, Mississippi, in 1872, and died January 12, 1940, after a long illness. He leaves to mourn his going his good wife and three children, Mrs. Elmer Stockton, of Aberdeen, Miss.; Allison Crouch, of Grady's Chapel community; and Geraldine Crouch, of West Point, Miss.

He suffered a long time and his people did every thing possible to restore his health, but God called him home. He was sixty-eight years of age, a brave soldier of the cross, a Christian gentleman, and a faithful church worker. He loved his family and was devoted to them.

He was a member of the Missionary Baptist Church for a number of years, but later in life joined the Methodist Church at Grady's Chapel, where he lived. He remained a faithful Christian and for some years was a steward in the church. He loved his church and was appreciative of his pastor. I often visited in his home and found him to be a good man and always ready to do his part in the work of the Kingdom.

His funeral was conducted by his pastor, Dr. Turley, of Birmingham, Ala., and Rev. Mark Owens, of Wren community. A great congregation was present to show respect to their friend. A good man has gone from us. May God's richest blessings rest and abide with his loved ones and friends.

G. W. ROBERTSON,
Pastor.

STUDY COMMITTEE ENTHUSIASTICALLY ENDORSES METHODIST MISSIONARY LEGISLATION

The Study Committee on New Missions Legislation of the Methodist Church, met in Louisville, Kentucky, March 28-29, 1940. The Committee was organized by the election of Dr. J. D. Piper, District Superintendent of the Pittsburgh District, as Chairman, and Dr. Paul N. Garber, of Duke University, as Secretary.

The Study Committee was composed of four persons from each Jurisdiction (two men and two women), and one person from each Central Conference. Representatives from the following Central Conferences were present: Southern Asia, Philippine Islands, Latin America and China.

This Study Committee was authorized by the Uniting Conference and appointed by the bishops to make a study of all the legislation of the Uniting Conference concerning Missions and Church Extension; to ascertain if there were any inaccuracies or contradictions in the legislation of the Uniting Conference and especially to study the property interests of the various Mission and Church Extension Boards involved in Methodist Unification.

After careful and detailed examination of the Disciplinary provisions concerning Missions and Church Extension, the Study Committee prepared a report to the General Conference recommending certain changes in the legislation. The basic structure of the Methodist Missionary program was approved by the Study Committee. Before adjourning the Study Committee adopted the report of the Findings Committee, which stated that the plan of organization of the new Board of Missions and Church Extension will prove eminently practicable and will provide adequately for the continuation and growth of the Methodist Missionary program. The Study Committee also found that under the new plan the property and financial interests of the constituent organizations will be adequately safeguarded if the provisions of the new legislation are followed.

The final meeting of the Study Committee will be held at Atlantic City on April 22.

PAUL N. GARBER.
Secretary.

WISE OR OTHERWISE

By Rev. James H. Felts

It is not unusual for parents to do more for their children than they do with them.

Sick? Sorry. Want to get well? Smile. Avoid gloomy companionship. Cultivate optimism. Live temperately. Re-discover the good in mankind. Preach and practice sanity. Help others. Next in sureness to a good doctor.

And you don't like your preacher? Sa Most of them are good scouts. Suppose y take a look at what you sent to the leg lature to represent you. Good look? Pl Now how do you like your preacher?

"Live in such a way that you won't afraid to sell the family parrot to town gossip."—S. Baines. Also, live so you will not be disturbed if the police knocks at your door.

If and when you nurse your sorrows, getting the sorrows of others, there days ahead for you as dreary as the pall death.

"No, I don't want a job. I don't have work. The government owes me a livin The speaker hadn't worked in five years He was able-bodied and lazy. If you don know "the likes of him," where do you live?

True or false? Patent medicine is the poo man's friend.

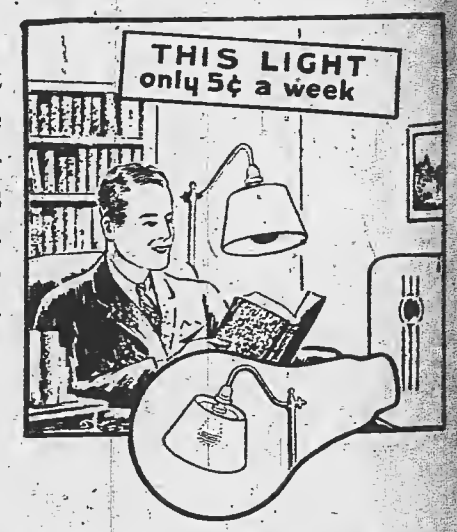
THE ONLY EXPENSIVE THING ABOUT

LIGHT CONDITIONING

IS TRYING TO DO WITHOUT IT!

A NICKEL—the price of a package of gum, a soft drink or a shoeshi —will give you Better Light—Better Sight at your easy chair eve night for a week . . . soft, pleasing illumination that will make sever evening meals seem more enjoyable . . . a week's glareless, shadowle light in laundry, kitchen, workshop or garage. Don't risk the heavy toll of eyestrain! Sight is priceless; good light is cheap! Resolve today to improve your lighting!

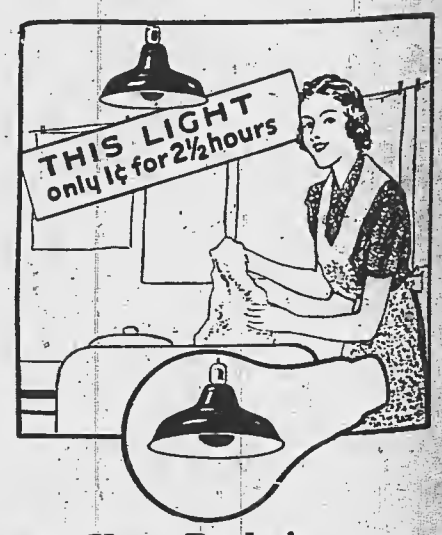
IF YOU HAVE an old bridge lamp that isn't giving good light, try one of these converters. This complete unit, inserted with a twist of the wrist, consists of Silvered Bowl Mazda bulb and light-lined shade, assuring you the proper amount of light without glare or shadows. At most dealers for around $1.00.





IF YOU HAVE a fixture in which bare bulbs hang downward from the ceiling here's a grand way to improve the lighting. Substitute a Silvered Bowl Mazda lamp with fitting cupshade like this to produce indirect lighting. Less than $1.00, complete.

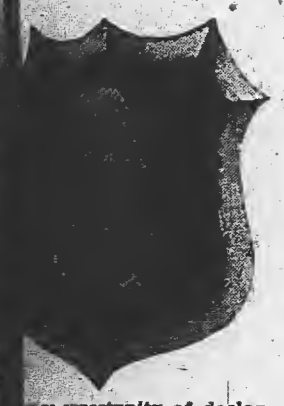
LABOR-SAVING LIGHT as well as modern appliances helps on washday, too. A white-lined metal reflector, with 150-watt Silvered Bowl is a wonderful aid in seeing stains while laundering . . . for working in garage . . . for tool room, etc. Complete, about $2.00.



See These Inexpensive Fixtures at Your Dealer's

NEW ORLEANS PUBLIC SERVICE INC.

New Orleans
CHRISTIAN ADVOCATE



...no opportunity of declar-...all men that the Methodists ...people in all the world, ...it is their full determina-...to continue."—John Wes-...to Ezekiel Cooper, Feb. ...

...E LIVING CHURCH

...is rightfully called "The ...," not a way of life, as if ...a number of ways, but the ...way. When we have said ...have presented the full logic of ... To follow its teachings is to ...of a life of satisfaction. To ...contrary to its teachings ...one of a life of dissatisfaction. ...to the problems of the in-...the nation, of the world, lies ...

—J. L. Kraft.

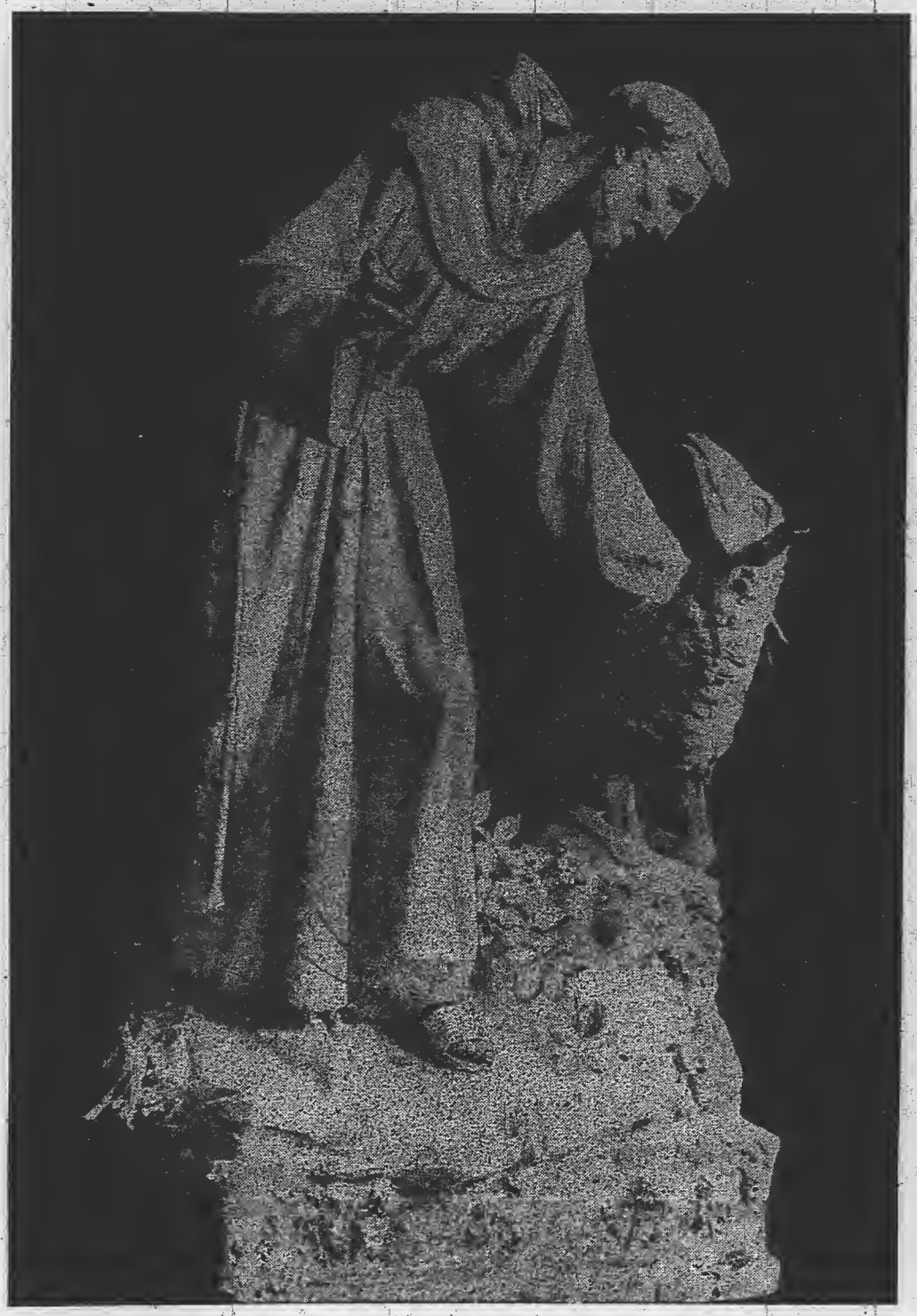
...PRAYER-ROOM TODAY

...who knowest my little strength ...weaknesses, use me this day as ...of Thy divine purpose.

No. 16.

...W ORLEANS, LA.
...SDAY APRIL 18, 1940.

SAINT FRANCIS OF ASSISI



—(c) Temple of Religion and Tower of Peace, Inc
(Used by permission).

WALLET OF THE WEEK

MRS. MARY HUGHES, who died a few years ago in her ninety-second year, lived at Worthing in England. She it was who became immortal as the little girl in the nursery poem, "Mary Had a Little Lamb." The little child rhyme is based upon an actual incident. Few people, however, know that Mary was a real person. They have recited over and over again the simple verses without realizing that they tell of a little girl with a loving heart and her unconscious march to fame.

* * *

SAN JOAQUIN VALLEY, in California, holds the palm for having the deepest oil well in the world. The lure of oil caused men to bore a hole in the earth to the depth of fifteen thousand and four feet, or just slightly less than three miles. If the things of God might hold the interest and imagination of men as do the deep layers of oil-saturated sand, what hidden wealth might be brought forth from the treasure chest of the eternal Father. Spiritual treasures are more certain than are the oil-bearing sands.

* * *

WEST CHINA UNION UNIVERSITY, located at Chengtu, has for the past two years been the "host to refugee colleges and universities." According to reports in this country, "down the river" colleges have found there hospitality and shelter when it became necessary for them to flee before the Japanese invaders. The special work done by the migrating colleges is said to be aiding greatly in the development of West China by strengthening its agricultural, governmental, and health policies. It is possible that a mightier China may develop in the far interior of that land.

* * *

CIRCULATION OF "DANGEROUS LITERATURE" was the charge made against certain Christian missionaries in the Japanese occupied areas of China. It appears that an unnamed missionary circulated some Gospel tracts whereupon the Japanese authorities warned her against doing so again without furnishing the Japanese police a copy with information as to the number to be distributed, the people to whom they were to be handed, and the time when the distribution was to be made. One can imagine that they were not far wrong in the assumption that Gospel tracts are dangerous to the plans of an autocratic invader like Japan.

* * *

NATIVE PAPUAN CHRISTIANS are said to manifest an uncompromising allegiance to Christian institutions and worship. A story is told of a native Papuan church at Moresby which illustrates their loyalty. The Governor of Australia was to visit his subjects in Papua and it was proposed to entertain him with a canoe race on Sunday afternoon. The Papuan deacons held a meeting and declined to participate or to allow their canoes to be used in a Sunday race. They offered to participate on Monday or Tuesday and invited the Governor of Australia and the Lieutenant Governor of Papua to worship with them on Sunday afternoon. The invitation was accepted.

A BAND OF MERCY, organized by Irving Hart, a tional representative of all leper colonies of the Ca fire Girls, Incorporated, at Manila, Philippine Isla has grown until it has now approximately one thous members. This is believed to be the largest Band Mercy in the world. Practically all of those enrolled grown people, and their ministries are directed tow the relief of one of the neediest groups of afflicted p ple on earth—the lepers. The story of the leper's tra plight is as old as civilization.

* * *

MORTALITY IN MATERNITY CASES for 1938 said to have been the lowest on record—forty-three five-tenths for each ten thousand live births. Accord to the report of Dr. Edwin F. Daily, published in **Journal of the American Medical Association,** for first time fewer than ten thousand deaths were assig to childbirth causes, the figure being nine thousand hundred and fifty-three. Such are the achievements science in the promotion of health and the fight ag death.

* * *

SULFANILAMIDE, the drug of tragedy and surp is being used with truly marvelous effects in the tr ment of trachoma among the Indians of the West, cording to the statement of Dr. Maxwell Herman, a known eye specialist of Philadelphia. The new drug m be used with great caution and the patient must be u the constant observation of an experienced physic but results obtained indicate that it may be possible its use to eradicate trachoma among the Indian pop tion within a generation.

* * *

KENTUCKY APPELLATE JUDGES, who have se as much as sixteen years, may retire for health rea and receive double salary for one-half the numbe years served and full salary for the remainder of t lives, under a new retirement statute. This means following such retirement, a judge will receive ten t sand dollars a year for eight or more years and thousand dollars thereafter as long as he may live its face this would seem to set a premium upon retirement and the rule itself sounds arbitrary and criminatory.

* * *

THE VIRGIN ISLANDS, a modification of the originally given them by Christopher Columbus, visited them on his second trip to America, were habited originally by the Carib Indians. St. Thomas, principal seaport of an island of the same name, has perienced the whole gamut of economic fortune extreme poverty to almost fabulous wealth. "Cr Gade" was a street in the central part of the city w for centuries has been known as "Synagogue Hill matter of particular interest is the fact that St. Th is the birthplace of Judah P. Benjamin, of Louisiana, was a member of the Confederate States cabinet President Jefferson Davis.

New Orleans
CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

MISJUDGING RELIGIOUS VALUES

One is often inclined to ask the question of this age: "Why so much education?" Or, to put it in the crude phrase of the disciples of Jesus, "To what purpose is this waste?" No individual life can be offered as a sufficient answer to this searching question, for the individual in any case is only an infinitesimal fraction of the expression of the value and significance of education. Civilization itself is the only full answer. It is the experience of the world that the more limited is a man's knowledge and perspective, the more certain, dogmatic and stationary he is. He has no conception of anything which lies beyond his personal observation, and he has no constructive understanding of that. His horizon is bounded by his personal interests and his outlook is fixed by his prejudices.

The Church in any age reflects that age's understanding and appreciation of religious values. It is the answer of a moral and spiritual civilization to protests against the element of sacrifice which makes the continuance of the Christian movement possible. Jesus did not underrate the significance of temporal things, but He did not permit the temporal to usurp the place of the eternal. He launched His kingdom with a plea for a correct estimate of magnitudes: "Seek ye first the kingdom of God, and His righteousness." His sharpest contests arose with those religious leaders who had raised trifles to the rank of divine imperatives. "Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." To use the suggestion of the Talmud. You lift the rules and regulations of the rabbis to the place of Divine commands. Jesus meant to say to these over-zealous churchmen that they spared nothing to make a show of piety, but that they lived lives of selfish excess and unworthiness.

The apostasy of a disproportionate emphasis has afflicted the church in all ages. Froude charged that the famous leaders of the Tractarian Movement at Oxford became so absorbed with the Movement itself that they failed to inaugurate a single moral and spiritual reform which it contemplated. They became religious philosophers and left the problems of the world untouched. So it is said that the Metawalies, notorious as thieves and robbers and as being the dirtiest and the most squalid religious sect of the East, will neither eat with nor touch a Christian for fear of religious defilement. After two thousand years, the Church of Jesus Christ is still fighting to overcome its prejudices and struggling to possess itself of the sense of proportion which Jesus commended to those who made difficult His earthly ministry. We have not attained perfection, but amid the din about ecclesiastical mechanics, one sees evidences of a hunger for righteousness and feels the heartbeat of those who have a passionate yearning to know God.

J. B. STREATER—A GREAT SOUL, A GREAT SOLDIER

Press announcement of the death of Mr. J. B. Streater, on last Thursday, at Black Hawk, Mississippi, brought sorrow to many hearts throughout the Southland. He was born in Anson County, North Carolina, September 29, 1845. He had lived in Black Hawk and vicinity for eighty-seven years. In 1861 he joined the Confederate Army, where he made a good soldier, and at his death he was Commander-In-Chief of the Mississippi Confederate veterans. In September, 1866, he established a mercantile business in Black Hawk, of which business he was the active head to the end of his life, and his is said to have been the oldest mercantile business in the world under the continuous management of the founder. He joined the Methodist Church in 1868, and as a Methodist layman, he served in every relation from the humblest to the greatest. He was the last surviving member of the original Board of Trustees of Millsaps College, at Jackson, Miss., having served continuously since the founding of the College in 1891.

We had known Bro. Streater since our childhood, and he had been a close personal friend for more than forty years. On July 25, 1938, he wrote us a touching letter, which he said would be the last we would receive from him, and it was the last written in his own hand. We have lost a dear friend, the Church militant has lost a good soldier, the world has lost a pure and noble soul, and the courts celestial have sounded their welcome to one of the heroes and saints of the earth.

BISHOP MOORE AND THE CHURCH PRESS

In the issue of **The Southwestern Advocate**, Dallas, Bishop Moore has three editorials which seem to us to fall into a very suggestive sequence—"Our Bishops," "The Church Press," "Benevolences." In all that we have said about the church press, we have studiously refrained from anything that might give us the appearance of a self-seeking and a competitive purpose. We wish it to be distinctly understood now that we have not the slightest wish to promote such a thing in what we say here.

With reference to the editorship of any paper, we have said and we say again that we are opposed to editorial "duds," and we are just as violently opposed to politicalizing the press which must represent all sections and all interests. We have in our files a letter calling our attention to the activities of Bishop Moore and suggesting that we secure action from churches against his propaganda.

But we have stuck to our plan to be cooperative and not competing. Suffice it to say, however, that we are unalterably opposed to the patent objective of Bishop Moore.

We have little interest in his plea for a Jurisdictional paper, based upon a $75,000 per quadrennium failure of the Nashville for the past thirty years, and what amounts to a confession of the failure of his own paper. That seems to us to be conjuring up a situation without even a constructive outlook. He proposes that the Publishing House finance such a venture, at the expense of the superannuate preacher necessarily, and that it be made another must in Methodist economy—sold by "the block system," as the Church School literature is sold. This latter proposal is sugar-coating the proposition to unload it on the Publishing House. The whole scheme is a pessimistic and czaristic plan to provide wadding for a muzzle-loaded Church. We do not believe that the General Conference will pay any attention to either suggestion of Bishop Moore, who almost assumes to write in the paper and its editor, even suggesting antagonism between the General and the Jurisdictional Conferences.

WE MUST HELP THE METHODISTS OF AMITE

In the recent storm which swept away the little town of Amite, La., the Methodists were among the greatest sufferers. The Methodist church, educational building and parsonage were swept away, entailing a lost estimated at thirty thousand dollars, with no storm insurance whatever. In addition to this, of course, the Methodist people have suffered great personal losses, and they will not be able to rebuild their church without outside assistance. Rev. J. H. Bowdon, district superintendent, 1003 Government St., Baton Rouge, La., is acting chairman, and checks should be sent to him marked "Amite Church Relief." We believe that the Methodists throughout this section will not fail their brethren in Amite in this time of their great need. Do not wait, but send them help today, be it little or much.

INVIGORATING AS A MOUNTAIN BREEZE

Judging from the highlights of the recent Mendenhall Lectures at DePauw University, the addresses were of a high order, intellectually, theologically and spiritually. The lecturer, Dr. Georgia Harkness, professor of applied Christianity at Garrett Biblical Institute, Evanston, Illinois, is the first woman ever so honored. The brief resume released to the church press shows insight, flashes of genius and a profound mastery of the currents of Christian thought. These disconnected utterances indicate that her messages were evangelically sound and invigorating.

In the closing lecture, Dr. Harkness avowed her belief in liberalism and then followed the ringing statement: "To get beyond liberalism we must at least go through it. Recovery of faith in a living God is the most crying need of our day. Religion cannot survive without faith in God." She means that faith is fundamental and is, therefore, more important than the processes for its attainment, and that social justice and civic righteousness are Christian values, fruits, inseparably linked with faith.

In an earlier lecture, Dr. Harkness declared: "Evangelism is witness to the Gospel in any form or manner. Suburban Zion is an easy place in which the Church may go to sleep. The cure is to look upon that Zion as a mission field. Democracy and evangelism met in Christ's great prayer that they all may be one. Between the Christian imperative and power politics there can be no truce.

This volume of lectures will be off the press in a few days, and Dr. Harkness is to be the platform speaker at the approaching Pastors' School in Shreveport. We feel sure that many of our pastors and people will wish to hear her and to have a copy of this series of lectures—"The Faith by which the Church Lives."

NEWS FROM SATARTIA

By Dr. H. T. Carley

Satartia has never been noted as a news center. From the time when the Mound Builders founded the settlement (one of their mounds can still be seen just outside the city limits); when DeSoto (according to tradition) camped here in 1542, on his journey that resulted in the discovery of the Mississippi River; when, in more modern days, it was a way-station on the road traveled by famous robber clans; when, during the War between the States a company of Federal troops occupied the village and left, written in lead pencil on the plastered walls of one of the houses still standing, kindly expressions of interest; when the famous flood of '82 drove the inhabitants to the hills; when the big buck, fleeing from hunters, crashed into the parsonage gate (the dent is still visible) down to the present moment, when it is within half a distance of the first commercial oil field developed in Mississippi, Satartia has nestled quietly, unheralded and unsung, on the east bank of the Yazoo River, pursuing the even tenor of its way, the center of a rich farming territory and a choice point from which to fight mosquitoes, hunt bullfrogs, and catch catfish.

The word "news" is an interesting one. It is plural in form, but singular in use. It is short, but comprehensive, including everything from the report of a two-headed calf in Alabama to the crash of armies in Europe. It is the foundation of one of the biggest industries in the world—printing. To create it, men will sit on top of a pole for days at a time, and to secure it they will travel all over the world and risk their lives in a thousand ways. To get it to you as early as possible, little boys will get up at three o'clock on the coldest winter morning to deliver the paper, and the radio announcers will even interrupt a commercial program to give a fresh bulletin.

The classic illustration of what constitutes news is that of the famous newspaper editor—"Man bites dog."

But back to news from Satartia. A wild rabbit frequently takes an early morning hop through our back yard and into the adjoining calf pasture. One morning last week he was taking his usual hop when a visiting cat saw him. After the conventional stealthy approach the cat made a leap—and considered the rabbit as good as in the pot. But he reckoned without his prey. The rabbit squealed, rolled over three times, broke from the clutches of his enemy, and departed hurriedly, the cat in pursuit. In his haste, the rabbit brushed the leg of a calf that was grazing nearby. The startled calf looked up, joined in the chase, and he and the cat ran the rabbit to the thorn hedge on the back of the lot. The rabbit went on—and the cat and the calf came back.

If any one doubts the accuracy of this news report I can show such an one the exact spot where it all happened.

No place is so insignificant but that something interesting may occur in it.

CORRUPTION OF A NOBLE THING

In the winter issue of **Christendom** there a significant statement which deserves onsideration. It is made in an article, Values of Liturgical Worship," by the Rev- rend John Crocker, Episcopal chaplain at Princeton. "The taint of evil in man is so eep-seated that even the noblest things re liable to be corrupted by him. So radi- al is man's bias to self-centeredness that e is always liable to turn worship into agic; that is, to approach God with a view using God for his own interests instead approaching God to be used by God for od's interests." If it were possible to com- ile statistics showing to what extent the ea of worship is corrupted also in our hurches, there might be a salutary change pew and pulpit. The noblest things are pt to be corrupted, worship is apt to be rned into magic. How many of our people re conscious of the glorious fact as they ttend a service, that they are members of Christ's body, the organism which is con- inuing the work of salvation on earth? ow many approach God with the intention nd desire to be stimulated, encouraged, nd equipped for better use by Him? Some me without having any particular pur- ose in mind, by habit or as a matter of rm. They expect nothing in particular and re never disappointed. Others attend solely order to have God supply instruction and nnection so that their own eternal salva- on may be made the more sure. They ap- roach God with a view to using Him for eir own interests.

We need to revive the idea that the as- embling of a congregation of Christians is ke a regular meeting of salesmen in harge of the expert manager. All have as eir life's work the one business of "sell- g" Christ. They assemble to learn more nd more about the product they are to sell, o that they may speak convincingly and om experience. The object of the meeting to encourage the faint-hearted, the dis- ppointed, the discouraged. Mistakes in ad- ertising Christ by work and life must be orrected for the benefit of all. The tech- ique of selling must be improved. The ex- ense accounts of the travelling salesmen other territories must be met. Always me must be persuaded to justify their esence among Christ's salesmen by giv- g full sway to the unfailing urge to speak Christ. At the close of the service, the rce for bringing Christ to the world must sband with new determination, increased pe and courage, added knowledge and in- rmation. The salesmen are to go out into e world as men and women who again ve been completely "sold" on the product ey are to offer and consider it a glorious ivilege to carry the product to all men, to walking advertisements of its results d effects, to speak of it whenever an ening presents itself. Then they have ap- roached God to be used by God for God's terests. Then the preacher has functioned the leader of men and women who have en separated by the Holy Spirit from the st of the world to be members of Christ's dy, members who are controlled by the ead, members who function day and night the glorious task of salvation which rought the Son of God down to earth and hich He has committed to His members the instruments of His will.

—The American Lutheran.

From this day on I mean to do the best can. If I am not right, ten angels swear- g I am right will not make it so.—Lincoln.

BOOKS

The Story of the Old Testament, by W. K. Lowther Clarke, D. D. The Macmillan Company, New York, pp. 554, price $2.

In twelve chapters, the author undertakes exactly what the title implies, to give the connected and true story of the Old Testament. Immaterial parts are omitted and the passages used illuminate the faith in which our Lord was brought up. It is an indirect commentary upon the New Testament. The Revised Version is used and resort is had to the Septuagint, the Apocrypha and to non-biblical sources, such as the Hymn of Iknaton and the Assuan Papyrii, in order to make clear the story upon which our Christian civilization rests. In a sense it might be called an allegorized retelling of the incidents by which their purpose is clarified and their meaning made more understandable. The first chapter deals with Early Hebrew Stories, and this is followed by five chapters dealing with patriarchal and kingly figures from Abraham to Solomon. The remainder of the volume devotes a chapter each to The Northern Kingdom, The Southern Kingdom, Return from Exile, Hebrew Poetry, Hebrew Wisdom, and the Greek Period.

Dr. Clarke is an Englishman and is Editorial Secretary of the Society for the Promotion of Christian Knowledge. In an earlier volume, he edited The Story of Christ and the Early Church, sequentially arranged as a story of historical progress. The present volume is beautifully and impressively illustrated, having eight pages of plates in color and numerous illustrations in black and white. To refer to but a single incident, The reproduction of Deuteronomy xx. 19, 20, furnishes a very striking satire upon the vain attempt to "humanize war."

Understanding the Parables of Our Lord, by Albert E. Barnett. Cokesbury Press, Nashville. pp. 223, price $2.

Dr. Barnett, the author, is a graduate of Birmingham-Southern College, he did his theological work at Candler School of Theology, Atlanta, and he received his Doctor's degree from Chicago University. He served for a time as pastor in the Alabama Conference, including a student pastorate at Alabama Polytechnic Institute at Auburn, Alabama. He is now Professor of Bible Literature and History at Scarritt College for Christian Workers, in Nashville.

Dr. Barnett does not follow the beaten path in his interpretations, but he seeks rather to recreate the situation to which the incident belongs and to discover its place in the thinking and purpose of the evangelist who records it; all preliminary to determining its primary meaning. In the introduction will be found a clear statement of the method and purpose of the studies, and the interpretations are simple and straight-forward efforts to discover the primary emphasis and value of each separate story found upon the lips of Jesus. The author takes no radical position and assumes none of the airs of scholarship, but seeks conscientiously to make vivid and real the message of Jesus as presented in the similes of his own generation.

Five Decades and a Forward View, by John R. Mott, Harper and Brothers, New York, pp. 133, price not given.

This volume incorporates the series of lectures which Dr. Mott delivered at Union Theological Seminary, in Virginia, in 1939. It is a discussion of missionary progress by decades for the fifty years of the author's constant connection with and consuming interest in Christian missions.

Beginning with the Student Missionary uprising of the last decade of the nineteenth century, Dr. Mott discusses successively The Laymen's Missionary Movement, the establishment of missionary comity, Liberating the Money Power and the period of recession and the recreation of the missionary program of the churches—each constituting the dominant emphasis of a decade.

Then follow two statesmanlike chapters dealing with the future of missions and the Leadership for the coming day. The last two chapters reflect the facts and feelings of the Madras Conference.

The volume embodies the vast fund of firsthand kuowledge possessed by the author, but no less so his sound Christian judgment as to the whole missionary situation and problem.

REPORT BY DISTRICTS TO DATE

Louisiana Conference

Alexandria District	31
Baton Rouge District	107
Lake Charles District	41
Monroe District	59
New Orleans District	36½
Ruston District	60
Shreveport District	44

Mississippi Conference

Brookhaven District	51½
Hattiesburg District	27
Jackson District	60
Meridian District	37
Seashore District	33
Vicksburg District	36

North Mississippi Conference

Aberdeen District	60
Columbus District	70
Corinth District	63
Greenville District	59
Greenwood District	46
Sardis-Grenada District	70

WHERE THERE ARE CHURCHES WITHOUT PASTORS

Frequently in towns in the interior of Brazil one finds little Methodist churches growing and thriving without any pastor at all. Such churches are often the work of some passing evangelistic worker or maybe of some especially interested layman, and often have never had a regular pastor. Such a charge is Bauru, a growing city of 29,000 inhabitants in the State of Sao Paulo, along with Botucatu, a fine little city almost as large as Bauru and some 70 miles away.

Rev. W. G. Borchers, who was recently appointed to this charge, is the first pastor to go there regularly. This work is only five years old and was established by a consecrated layman.

Besides this regular pastoral work, Mr. Borchers takes turn about with the Presbyterian and Independent Presbyterian preachers in the city of Bauru in preaching every Sunday over the radio. He also preaches at the county jail; every first Sunday he preaches at the leper colony twelve miles out. So he is speaking four times every Sunday. This indicates the busy lives led by Methodist missionaries in Brazil.

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

THE THREE LOST MEN

By Rev. R. G. Lord

(Scripture, Luke 15)

When Is a Man Lost?

Many great sermons have been preached picturing the eternal state of the damned. These have not been without their place and effect. But, does a man have to wait until his soul goes out into the darkness of death, eternally separated from God, to be lost? Only a casual study of human life will reveal that many souls are lost in this life. To be lost to eternal things here will lead to being eternally lost in the world to come.

St. Luke records for us three graphic pictures, that Jesus drew, in the three parables found in the 15th chapter of Luke. Each of these parables records the state of a lost man. Of course, they may be taken to represent classes of men who are lost.

The Man Who Has Lost His Sense of Directions

The lost sheep had wandered out of the flock and out from under the direction of the shepherd. No doubt but that it had fed over these same hills and valleys many times before but it was not alone. It was following the guidance of one who knew the way. Possibly this sheep thought that it could go alone, find new pasture, try out other ways to the fold. But when it lost its sense of direction it was lost. Have you ever lost your sense of directions? In such a state even old and familiar scenes appear strange. A course that we seek to go finally ends at the same place from which we departed. We find ourselves going in circles.

How often we may see men today who have lost their sense of true directions. They have no certain purpose in life; no worthy goal to gain; no joyous destiny to reach. They are:

"Just rolling along,
With the tumbling tumble weed."

The tumble weed rolls in any direction that the wind might carry it. When it may find a place of moisture, it lets down its roots, grows for a while until the moisture is gone, and then rolls up and goes tumbling along again. Such is the man who has no certain directions for his life. Jesus said, "I am the Way," and "I am the good shepherd." The true sense of directions for our life is in the Jesus-way of life. If man seeks other ways, short cuts that lead him away from the True Shepherd, he will soon be lost. There are many ways of life being offered to man today. Often they are attractive and challenging. If they lead man out of the flock of the Good Shepherd he will soon be lost.

The Man Who Is Out of Circulation

The woman had ten pieces of silver, all of equal intrinsic value. No doubt but that they weighed the same and had equal value provided they remained in circulation. One was lost, out of touch, out of use, out of circulation. The household must be carried on, food must be bought, clothing purchased, taxes paid, obligations met, and all in terms of the value of the coin when it is in circulation. No wonder that the woman searched so diligently for the coin and rejoiced so vocally when it was found. It could be put back into circulation and made to serve its purpose.

Can a man get out of circulation? To be out of circulation is to be out of touch with the vital things of life. Each man is meant to be a sort of medium of exchange in the hands of God to be used in the affairs of His kingdom. When a man is lost from his true owner he goes out of circulation. He is out of touch with the living things. The coin must be pressed into the warm, living hand of the woman to be used of her to have any value. A man is lost when he gets out of the warm currents of love. When he loses interest in human welfare, ceases to take part in the church or organized religion and to give his life for service, he is lost. Such a life seeks always to save itself and consequently it loses itself. High up in the hills two pools were found side by side, fed by two bubbling springs. One pool said, "I will not give up my clear, sparkling water, I will hold it for myself." The other pool said, "I am going to let my clear, sparkling water spill over and run down the hill side." The traveler who heard the words of the two pools went his way. Long afterwards he returned to see the results of the labors of the two pools. The pool that gave its water had become the head of a beautiful stream that flowed down the hill side, joining with other like streams, until it was a mighty river flowing on giving life to a nation. On the banks of the pool were many beautiful flowers and ferns and on its bosom rested many lovely lilies. In its clear living waters swam many lovely fish. What of the other pool? It had not grown, but seemed to have dwindled away until it was nothing more than a poison marsh, filled with muck and slime and vermin. Lost, out of circulation.

The Man Who Had the Wrong Sense of Values

We call him the prodigal son, but he might also have been the son who stayed at home. Both of them certainly had the wrong sense of values. The younger son, who spent all his money in riotous living, must have felt that to truly live was to fully gratify every desire and passion of the body. He was a seekerafter thrills, and he found plenty of them so long as he had money. A life built on mere physical thrills always leads to desperate ends. If you want to get a true picture of one lost, just take a look at the young Jew sitting in the middle of a pig pen jostled by the swine because he robbed them of their meal. Such an end is to be expected of one who has such a perverted sense of values. The older son seemed never to have caught the true spirit of the father. He was so interested in the fatted calf and the household possessions that he never understood the cause of the father's rejoicing. Two lost sons, one spending his money in sin, the other hoarding his wealth in covetousness. The father met the penitent son with abundant forgiveness and he was satisfied. The only way that he could satisfy the older son was to assure him that all that he had was his and that he was not going to divide the fortune with the other son.

Jesus stated plainly the major problem that we have to solve when He said, "What is a man profited, if he gain the whole world, and lose his own soul?" One man lost his soul when he saw a bountiful harvest coming, bringing with it great prosperity. He planned to use the goods to feed his own evil desires and that for many years. He left God out of his life. He never even had the thrill of spending his money as did the prodigal son. He was lost, because "A man's life consisteth not in the abundance of things which he possesseth." He laid up treasure on earth, but was not rich toward God. Man may spend all of his life seeking "all these things," and lose forever the Kingdom of God.

A man has a very perverted sense of values when he spends at least 25 cents a day for tobacco and almost as much for Coca-Cola or some other soft drink, and then pleads his poverty and lack of money when he is asked to contribute to the church or some other worthy cause. Or when he rolls out a new automobile, and keeps it rolling, going places, seeing and doing things, while at the same time he reduces his payments to the church and the salvation of the world. There must be something wrong with the sense of values of our people when we make it possible for a juvenile actor to receive more compensation for one week's work than most ministers of the gospel are paid for a whole year's service. Or when a comedian can wise-crack over the air once per week for an hour and be paid more for his few efforts than is paid for the services of a president of a great church college for a year. When people pile high the sex literature, much of which is filthy and immoral, and read it, to the exclusion of the Bible and Christian literature, they have a distorted sense of values. When a man has so much business that he must work on the Sabbath day and will not give any time to the services of his God and church, he has too much business. We must answer the question, Which is the more important, thrills and dollar bills, or souls and eternal life? Which?

To see the awful state of the lost we must see how great was the rejoicing as given in the three parables. The shepherd when he had found the lost sheep, bore it home on his shoulder rejoicing, and then called in his neighbors to rejoice with him. Likewise, the woman called her friends and neighbors in to rejoice with her when she had found the piece of silver. The father of the prodigal son showed his joy by meeting him afar from the house, kissing him, putting the ring on his hand and shoes on his feet, emblems of sonship, and making a feast by killing the fatted calf and giving a rejoicing party to his friends. How precarious and dangerous must be the state of the lost that there must be such rejoicing when they are found. So men are lost. They have no sense of correct direction, are out of touch with all that is vital and eternal and separated from God. This is true here or hereafter.

CONFERENCE NEWS AND PERSONALS

Rev. W. L. Pearson writes optimistically his work at Minter City, Miss. He does expect a letdown in any detail of the ord which he has made in the past.

Rev. W. D. Baker, pastor at Leland, Miss., very happy in his work there. He is de- nted with his people and his work is king satisfactory progress.

The editor appreciates the generous com- ndation of Mrs. Eva Lawhead, of Bas- p, La. We are glad to know that the vocate holds an honored place in her re- ous life.

Mr. Guy Booth, brother of Rev. J. W. th, died at Cleveland, Miss., last week. had been ill in a Cleveland hospital for ong while and his going was not alto- her unexpected.

Rev. J. P. Bonnecarrere and his son paid Advocate office a pleasant call on last day. Bro. Bonnecarrere is pastor of the ydan and Kaplan charge of the Louisi- Conference.

The editor of the Advocate left the early of this week for some District Confer- es in North Mississippi. He and Rev. Snelling, of the Mercy Memorial Home, making the journey together.

We are glad to know that Mrs. Lipscomb, of Dr. J. W. Lipscomb, of Columbus, s., is home from the hospital, where she following the fire, and is making sat- ctory progress toward the recovery of health.

Rev. J. C. Price, pastor at Pioneer, La., orts that his work is starting off well. pite the difficulties caused by the bad ther earlier in the year. Bro. Price mises some news items from the charge ttle later.

Rev. W. R. Murray writes that he and people are having a good year on the tawpa charge. They have inaugurated an of systematic financing, and they a splendid outlook despite the general aps of weather and sickness which been felt throughout the section.

Rev. Ira W. Flowers, pastor at Gilbert, says that he has been kept busy with Methodist Advance and Loyalty cam- n of the Monroe District, but notwith- ding his occupation with these things, xpects to see every detail of his work ugh to a successful conclusion.

Rev. A. T. McIlwain, pastor of First ch, Greenville, Miss., is pressing his am with characteristic energy in that rtant little delta city. Bro. McIlwain member of the Advocate Publishing mittee, and is one of its most loyal ds.

Friends of Bishop Hoyt M. Dobbs, Jack- Miss., will be happy to learn that he very prospect of complete recovery of ealth, and he has been given permis- by his physician to assume the duties ministration, to which he was recently ned.

Rev. D. B. Boddie, who is serving the first of his pastorate at Gibsland, La., has ed upon his new responsibilities with nergy and devotion which has always characteristic of his ministry. We eciate the loyalty of Bro. Boddie to the cate and all its interests.

Rev. J. W. Booth, pastor in Algiers, La., (New Orleans) is in the Baptist Hospital, where he went for some minor surgery in connection with his former operation. He is doing nicely, according to the statement of Mrs. Booth, with whom we talked following the completion of the surgery.

Rev. J. M. Bradley, pastor at Macon, Miss., who had an attack of influenza some time ago, is spending a month at Biloxi, Miss., on leave of absence from his work. We are glad to know that Bro. Bradley is making good progress toward recovery and expects to be able to take up his work soon.

Rev. E. H. Cunningham, grand prelate, will be the preacher for the eightieth annual conclave Grand Commandery Knights Templar of Mississippi, at Meridian, Miss., on April 21, according to the official program. Bro. Cunningham is pastor of the Methodist church at Amory, Miss., and the Knights Templar service will be held in Central Methodist Church, Meridian.

Bishop Eleazar Guerra, Bishop of the Methodist Church of Mexico, is to be the guest of the Rev. B. O'Neil, 608 South Ashland Boulevard, Chicago, Illinois, for about three Sundays, following the General Conference in Atlantic City. Bishop Guerra will be available for speaking appointments on those Sundays. Arrangements should be made through the Rev. Mr. O'Neil.

A storm struck a section in Franklin County about twenty miles west of McComb, Miss., on Saturday night. Considerable damage to buildings and other properties seems to have resulted. The house and barn on the home owned by Mr. J. M. Foster was blown away. Mr. Foster is an employe of the New Orleans Public Service, and the message indicates only that the house and barn were destroyed.

The National Youth Council, of the former Methodist Episcopal Church, announces that the fourth biennial national conference of Methodist youth, will be held at Winona Lake, Indiana, August 27 to September 1. Membership in the conference will be confined to representatives of the principal youth groups and representatives of local youth organizations between the ages of 17 and 25.

The New Orleans Methodist ministers and their wives gave Dr. and Mrs. W. R. Polhamus a luncheon on Friday of last week. Dr. and Mrs. Polhamus go to West Plains, Mo., where he will assume his duties as pastor of First Methodist Church, on May 1. During their stay here in connection with Napoleon Ave., Methodist Church, they have made many warm personal friends, whose interest will follow them into their new field.

The Tangipahoa Parish Ministerial Association met in the Methodist Church at Natalbany, on April 8. The Association went on record as opposing all forms of Sabbath desecration, particularly Sunday picture shows. Rev. M. D. Fulkerson conducted the devotional service, and the main feature of the discussion which followed related to the appointment of Mr. Myron Taylor, envoy to the Vatican. The next meeting of the Association will be held May 6, at Loranger.

Rev. Porter M. Caraway, who formerly occupied pastorates in Louisiana and Mississippi, sends us a report of his work at Commerce, Texas, where he is now pastor. He has received forty members since Conference, has paid a balance of $3,250 on a debt of ten years standing, put a new carpet in the church auditorium and paid for it, has paid one-half of his benevolences for the year, and has secured sixty-three subscriptions for the Southwestern Christian Advocate. Bro. Caraway was due to spend two weeks at Winnfield beginning the 15th of April.

Rev. Brunner M. Hunt, pastor of Capitol Street Church, Jackson, Miss., featured the drama, "Prisoner at the Bar," with George Y. Hammond, of Hollywood, California, as the prisoner, and Howard H. Johnson, of the Methodist Board of Temperance, as director. A list of Jackson citizens made up the cast of characters, which we imagine gave the performance wide interest in the city of Jackson. The play was given on Thursday night, April 18, in Capitol Street Methodist Church. The play is intended to show in all its hideous details the iniquitous consequences of the liquor traffic.

Rev. J. E. Stephens, Clarksdale, Miss., is giving a good account of his ministry at that place. In the first five months of the Conference year fifty-eight have been received into the membership of the church, thirty-one of them on profession of faith, and four of them are members of the senior class in the local high school. On three Sundays during March the congregations were so large that people had to be seated in the balcony. One-half of the financial obligations for the year has been paid. Bro. Stevens is in his fifth year as pastor, and this is a record achievement for that congregation.

STORM DISASTER AT AMITE

Dear Dr. Duren: You are aware of the tremendous loss that Methodism suffered in the storm which swept Amite away last Saturday, I am sure. The church, the parsonage, and the church school building were all leveled to the ground, resulting in more than thirty thousand dollars in damage. They carried plenty of every kind of insurance except tornado, and they had none of that, so the damage is a complete loss. The Methodists of Amite suffered a great loss personally, so that it makes it impossible for them to rebuild without some help from the outside. The Baton Rouge District is organizing to render substantial aid, but we also need the help of all interested Methodists, since it will require about fifteen thousand dollars to put back the parsonage and build a church that is at all adequate for the congregation.

Sunday, April 28, has been fixed as Amite Church Relief Sunday in the Baton Rouge District. If you think it wise you might call attention to the need at Amite, and ask Methodists over the State to assist us in helping that congregation to rebuild. Because of my district-wide connection, I am acting as chairman of this fund drive. Checks should be sent to me and marked Amite Church Relief. I have appealed to the Board of Church Extension, but you know their condition just now. They may not be able to help at all.

Outside of this disaster the district is moving along nicely. We are working hard on our Advocate subscriptions and hope to reach our quota.

J. HENRY BOWDON, D. S.

AGAINST THE LIQUOR BUSINESS

Dear Dr. Duren: I am wondering if the Louisiana Anti-Saloon League has given up in despair and crossed over to the other side and lined up with the wets, and with the Federal Government against the moral forces of America.

The old saying is that "silence gives consent." The daily papers have sold out to the liquor interests, and the church papers have on the soft pedal, and the thundering and lightning against the evils of the liquor traffic seem to have subsided, and the armies of righteousness have settled back on their haunches and said: "It ain't no use."

The old goliath of the liquor forces has defied the armies of the living God, and the armies of the living God have surrendered—and the cause seems lost. And he who would defend the cause is counted a radical and an extremist. It took a lot of thundering and lightning from such men as Sam Jones, and John B. Gough, and John G. Wooly, and Frances Willard, and Billy Sunday, and William Jennings Bryan to drive liquor out, and it will take just as much or more to do it again.

The church is asleep at the switch, and the brewers' big trucks have the right of way.

It can never be done with the soft pedal on, and by patting the brewers and distillers on the back and saying: "Be good, now, and don't hurt anybody."

If you do not want to print this, then throw it into the waste basket—but it is the truth, and it is "the truth that makes us free."

WILLIAM D. GRAY.

Alco, Louisiana.

MRS. MATTIE WINSTEAD

Mrs. Mattie Winstead was born in Rankin county, Miss., near Pelahatchie, September 22, 1867. She was the oldest child of P. M. Huffman. At the age of sixteen years she united with the Methodist Church at Shiloh, under the preaching of Rev. A. D. Miller. From that age she lived a consecrated life to the day of her death. On December 4, 1889, she was married to Samuel Edward Winstead. To this union were born eight children, four sons of which preceded her to the grave by many years. Throughout the years she loved and attended church whenever she was able, and always was glad to entertain preachers in her home. Preachers always knew they would find a welcome in her home, for she loved to have them visit and pray with her family.

In 1918 the family moved to Louisiana. Two years ago her husband died. She was living in the home of her daughter, Mrs. F. W. Evans, when her call came, March 7.

She leaves to mourn their loss one son, Dempsey M. Winstead; three daughters, Miss Lucy Winstead, Mrs. O. V. Griffing and Mrs. F. W. Evans; three grandchildren, Mrs. Bill Troxler, Juanita and Vaughan Griffing; two brothers, W. B. Huffman and M. R. Huffman; two sisters, Mrs. A. H. Birmingham and Mrs. Ed Rhodes; and a host of friends and relatives. She has left our hearts so sad, we miss her so much. But we know she has gone to a fairer world than this, where there is no heartache, tears or pain, and though our hearts ache so sadly, we know we shall meet her again some sweet day.

Funeral services were conducted March 9, at 11 o'clock, at Lone Cherry Church, south of Mangham, by Rev. S. J. McLean, after which she was laid to rest in the Lone Cherry cemetery, to await the resurrection morn.

MRS. F. W. EVANS.

ADDITIONAL PERSONALS

A building committee has been elected to plan for a new church building at Falkner, Miss., on the Blue Mountain charge.

The Myrtle charge, where Rev. H. R. McKee is pastor, is making progress in many ways. The budget plans are used for finances. To date all claims are paid.

The Booneville church building, erected about 1925, at a cost of approximately $50,000, is practically free of debt. Only $2,000 to be paid and they will be ready for the service of dedication.

Corinth First Church is looking forward to a revival which begins on May 12th, under the preaching of Gypsie Smith, Jr., with Dr. Fagan Thompson, of Jackson, Miss., as song director.

Rev. J. E. Stephens, pastor of the Clarksdale church, will preach the Conference sermon for the Corinth District, on April 25th, at Baldwyn, Miss. Rev. E. B. Sharp is the Conference host at Baldwyn.

Rev. B. H. Andrews, district superintendent, announces that the Lake Charles District Conference will be held in Crowley, La., on June 4-5. Representatives of all connection causes are invited to be present.

The second quarterly conference on the Corinth Westside charge, where Rev. W. R. Hammontree is pastor, will combine the business of the quarterly conference with an institute for the officers of the charge. Members of the district staff will take part in the teaching hour.

Rev. S. A. Brown, of Tutwiler, Miss., writes: We are finding it very pleasant here. The church is active and conditions improving all the time. A much better showing was made at the second quarterly conference last Sunday than at the second last year.

The project this year in the Corinth District, to have the name placed on each of the one and forty-one local churches, is making progress. The pastors are making plans to have the name on every building by the Annual Conference. Already many churches have a new name plate.

Rev. A. C. Bishop, pastor on the Iuka circuit, has made plans for Daily Vacation Schools, Leadership School and revivals. This large circuit of eight churches is working on the monthly budget payment of its finances. The pastor has a monthly meeting of the Board of Christian Education in each church at the time he visits the church to preach.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - - N. O., La.

The Building Committee of the ... church has practically completed pre... tions and plans for the new church bui... The church was destroyed by fire last J... The church at Thrasher, on the same ci... was blown off the foundation by a tor... in February. That building also will ... be placed in position. Rev. W. R. Co... lock is the pastor.

The Eupora church has bought a ... location for the proposed new building. ... old church has been sold to the Gov... ment for a post office. The new lot is ... door to the parsonage. Rev. E. G. Mo... is working in close cooperation with ... Board of Church Extension and Educa... so that the plans for the building will ... the need of a growing church and town.

WISE AND OTHERWISE

By Rev. James H. Felts

Why be sick? Why suffer pain? Wh... a doctor? Why die? Just keep a ra... your home and listen in on certain ... nouncements. You may be told how to ... Methuselah look like a boy who didn't ... long enough to learn how to shave.

"Youth movements" are not benefite... such asinine performances as a m... bunch pulled in Washington, D. C., rec... Unwarranted extremes do not pay. H... attitudes and actions hurt even the ... cause.

When what a man is is too much ... what he would like to be, the case is l... less.

Beware of the driver who is "all dr... up and nowhere to go." He is danger...

It takes grace beyond measure to ... "A charge to keep I have" while yo... thinking of your son-in-law.

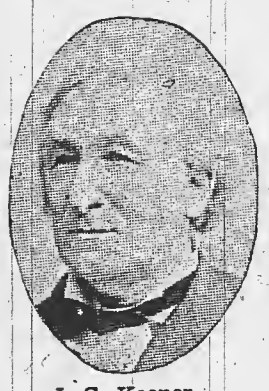
Corn on the cob is food. Corn on th... is pain. Corn in the cup is poison. Co... the brain is insanity.

WHITWORTH COLLE...
BROOKHAVEN, MISS.
An Accredited Junior College for W...
The Classics and Fine Arts, Home ... nomics, Secretarial Science, Physical ... cation, Exceptional Educational Tours ... out extra charge.




H. N. McTyeire


C. C. Gillespie


J. C. Keener


Linus Parker


C. B. Galloway


C. W. Carter


W. C. Black

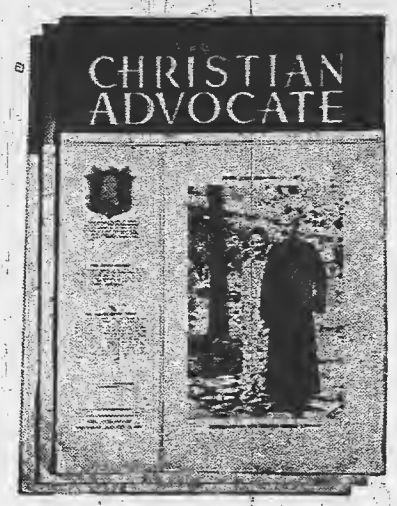
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham	14	21
Senatobia—Rev. J. W. Robertson	12	16
Ponchatoula—Rev. A. T. Law	17	17
Indianola—Rev. W. C. Newman	21	23
Gueydan—J. P. Bonnecarrere	9	13

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham, Pastor
Zachary, La.	J. E. Hearn, "
Merryville, La.	H. W. Ledbetter, "
Tallulah, La.	D. W. Poole, "
Grand Cane, La.	W. C. Barham, "
Tupelo, Miss.	W. A. Tyson, "
Indianola, Miss.	W. C. Newman, "

Opinions of Readers

"I enjoy things you write for us; something fine and good would come to all our people could they all stop little and read." (Minister former M. E. Church).

"Find check for $1.50 for my personal renewal. Congratulations to you on the kind of paper you are giving s. It grows better day by day and it is a pleasure to send the renewal. (Layman, Life Ins. Representative).


J. W. Boswell


R. A. Meek


H. T. Carley


R. H. Harper


J. L. Decell


D. B. Raulins


W. L. Duren

THE CHURCH PEW

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

To my beloved brethren of the ministry and laity of the Mississippi Conference, I make appeal for the fullest co-operation in meeting the opportunities and responsibilities that come to us through the program of Lay Activities. The provision for this work, as outlined in Chapter V, of the Discipline of the Methodist Church, is the direct result of eighteen years of gradual and tested development in the former Methodist Episcopal Church, South.

Under the plan for the Laymen's Missionary Movement, the General Conference of 1914 provided for the election of conference, district, and church lay leaders. During the eight years that followed, many laymen were called into service as directors and speakers in connection with the Centenary Movement and the Christian Education Movement, and it became evident that there were resident in the laity of the Church unrealized and unused spiritual resources that should be developed. The value that a Lay Organization might be to the Church, and its real need, had been demonstrated, and there was a growing desire among the leadership of the Church "to work out some plan by which these unused assets of the Church could be trained and mobilized for larger service."

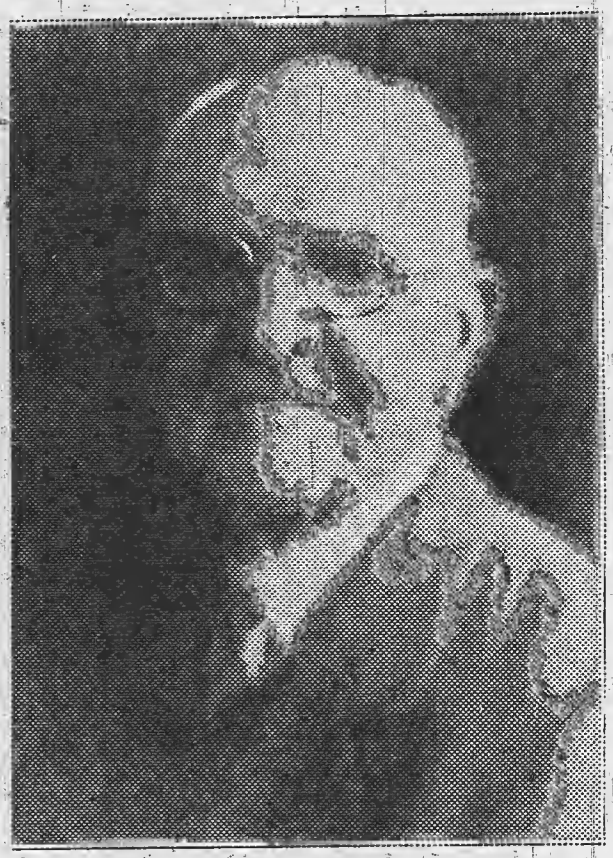
From the Fourth Quadrennial Report of the General Board of Lay Activities I quote: "The result of this sentiment was clearly seen in the 1922 General Conference which met in Hot Springs, Ark. The address of the College of Bishops emphasized the need of the further mobilization of laymen for larger work. The result of the thought and labor of those who had a clear vision of the possibilities of a Lay Organization were presented to the General Conference through the report of the Committee on Lay Activities. The conference adopted this report, the result of which was the creation of the General Board of Lay Activities, with its subsidiary organizations in the annual, district and quarterly conferences and the local church."

"The General Conference elected Dr. J. H. Reynolds, of Conway, Ark., General Secretary of the General Board, and directed the Board to organize within ninety days of the adjournment of the General Conference."

"The General Board of Lay Activities was to meet at Lake Junaluska, N. C., August 23, 1922, for its first session. Judge W. Erskine Williams was elected President of the Board. Dr. Reynolds presented his resignation, stating that he was convinced that he should not give up the work of education. On the evening of August 24, 1922, after a season of prayer, by a secret ballot George L. Morelock was unanimously elected General Secretary. In this historic meeting the Board formally launched its program of Lay Activities in the Methodist Episcopal Church, South."

There were difficulties to be met and some downright opposition, but into its fifth Quadrennium the General Board of Lay Activities has made substantial progress, its objectives made more definite and its program enlarged by each succeeding General Conference. The value of its autonomous oraginzation and the service of its definite and co-operative program, from the General Board to the Local Church, have been recognized with growing appreciatlon throughout the Church. This development and the success attained has been very largely due to the tireless, efficient, and spiritual leadership of the General Secretary, Dr. G. L. Morelock, who is now in the eighteenth year of this service.

For a number of years previous to Union, as effected by the Uniting Conference at Kansas City, April 26-May 12, 1939, lay work in the former Methodist Episcopal Church was under the direction of a Commission on Men's Work, affiliated with the Board of Education. Mr. E. Dow Bancroft, Special Secretary of the Commission, has done a splendid work in the field of Chris-



JAMES BROOKS STREATER, 1845-1940

tian Stewardship, and with other leading laymen has aided in the organization of Brotherhoods, Men's Clubs and Classes, and in promoting lay evangelism. He was a member of the Sub-Committee on Lay Activities in the Uniting Conference. The chairman of this same Committee was Mr. Edgar T. Welch, of Westfield, N. Y., Vice-Chairman of the Commission on Men's Work just mentioned. Both of these representative laymen had given much study to the lay organization and lay program as developed in the former M. E. Church, South, and were heartily in favor of its adoption, with slight modification, which was done by the Uniting Conference with unanimous vote. I quote from a letter recently received from Secretary E. Dow Bancroft, Chicago, Ill.:

"Our main responsibility since the Uniting Conference has been to get our section of the church organized in keeping with the legislation for "The Board of Lay Activities." This is all new to us, for we have had nothing like it before. Our laymen's work has been in the Board of Education."

"We are glad to report that in the Annual Conferences so far held, the Conference Lay Leaders have nearly all be elected, that the District and Associate D trict Lay Leaders are 90% elected, and t many districts have elected 100% of th local Charge Lay Leaders. Names and a dresses of all these have been sent to so that we can go into the new church w as good a laymen's organization as is fou in the former Church, South, where th have had a Board of Lay Activities f some seventeen years. We will be rea therefore, to function immediately on t election and organization of the new Bo of Lay Activities for the New Churc Thanks to the cooperation of Bishops, d trict superintendents, pastors and offic of existing Conference Lay Organization

Members of the former Methodist Pr estant Church are ready to cooperate the plan for Lay Activities as adopted.

The challenge to us through the lay pr gram is for loyalty to the church as source of spiritual blessing, a field needed service and expression of practi stewardship of life, and a means of fulf ing the responsibilities of leadership a discharging the duties of official relati

Remembering that this is "Stewardsh Year," and that the subject for Laym Day is CHRISTIAN STEWARDSHIP, let plan at once for a Laymen's Day servic every church in the Mississippi Confere this year. The relation between stewardsh and Benevolences is close and vital, a this subject is at the very heart of the tire program of the Church.

Your careful attention is called to fact that arrangements have been made holding a Laymen's School and Confere at Lake Junaluska, N. C., July 22-26, to gin Monday night and close with the fi address at noon Friday. There will be t discussion or class periods each morn on the program of Lay Activities and relation of the Official Board to it. A two addresses on Stewardship each day. is expected that the Southeastern Juris tional Board of Lay Activities will hold first annual session at Junaluska during same week.

It is desired that every Charge Board cure the election of a delegate, prefer the Chairman of the Board, and provi for his expense. It is expected that Dis and Associate District lay leaders will to attend, if possible. The blessing, the spiration and the joy of this occasion wi be worth many times the moderate fi cial investment necessary.

It is quite important that the District Charge lay leaders of each District m arrangements to attend the District C ference.

A report on legislation by the Gen and Jurisdictional Conferences affec Lay Activities will be made as early possible in June.

J. M. SULLIVA

"DRAGONS IN THE WIND"

Powerful! Convincing! Startling! A page booklet by Miss Ethel Hubler, ed of the National Voice, is off the p packed full of facts and information u to ministers, lecturers and workers in battle against the liquor traffic, as it swers wet misstatements with dry facts has already been acclaimed by nation known dry leaders and ministers as one the finest things of its kind in print. P lished by the author, Ethel Hubler, West Third Street, Los Angeles, Califor Price, 50 cents.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

rs. J. W. Perry, president of the Wom- Missionary Council, has long been d not only for her consecrated life, but her charming personality, gracious man- and appreciative spirit. A recent letter her to Mrs. Sexton is characteristic er—a few excerpts from it:

My Dear Friend: It was great!—the way Louisiana Conference and New Orleans rtained the Council. If we have ever a lovelier time anywhere I cannot re- it, nor can I think of a thing you left one. I marvel at your untiring attentions your thoughtfulness in arranging every il.

How I wish I might have had the oppor- ty to be in your annual meeting long gh to have looked into the faces of women and say to them a word of itude and appreciation.

will ever remain a beautiful memory we are grateful to you, my dear, and Conference.

"With warm affection,
"CLARA T. PERRY."

ingdon, Va.

* * *

out fifty women, representing the seven icts of the Louisiana Conference, met irst Church, Alexandria, on April fifth, the Provisional Conference meeting. meeting was held (as is being done in y Conference) to take the first steps etting up the Woman's Work of the Church.

e following were elected as nominees the General Board of Missions and ch Extension: Mrs. George Sexton, Jr., W. M. Ledbetter and Mrs. Hugh Hoff. George Sexton, Jr., was chosen as the nee for the Jurisdictional Board of ions and Church Extension, and the ing were elected from this Conference legates to the Provisional Jurisdiction- eting, which will be held in Oklahoma late in May: Mrs. John B. Pollard, W. M. Ledbetter and Mrs. G. W. rn.

* * *

e is always interested at a Council to learn in what way the Week of r money will be used. At the Council ing in New Orleans, it was voted that Week of Prayer money for 1940 be used tablish and endow a Chair of Christian and Thought at Scarritt College, and the Chair be named Clara Tucker Per- honor of the Council's president, Mrs. Perry.

ISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Mississippi Branch of the Woman's of the former Methodist Protestant h, held its annual meeting at the 22nd e Methodist Church, in Meridian, 29-30, with the president, Miss Betty way, of Ellisville, presiding.

endid reports of the work in every tment were given, and the same offi- will serve until the Branch and the an's Missionary Society of the former odist Episcopal Church, South, are merged into the Woman's Society of Christian Service, at the October meeting in Natchez.

Dr. Edith Lacey, medical missionary to Dhulia, India, was the special guest, and told interestingly of the country, its people and problems, and of the work being done at her station.

Mrs. Paul Arrington, Mrs. D. L. St. John and Mrs. Stanley Wilson attended as representatives from the W. M. S., of the former M. E. Church, South.

The meeting closed with the Communion Service.

* * *

Delegates to the Provisional Meeting met at Galloway Memorial Church, in Jackson, on March 28th. Dr. T. M. Brownlee called the meeting to order, and Mrs. Paul Arrington was elected chairman, and Mrs. E. E. Deen, secretary.

Miss Noreen Dunn, of Nashville, Tenn., explained the purpose and procedure of the meeting and the following business was transacted:

Delegates to Provisional Meeting to be held in Asheville, N. C., in May, were elected as follows: Mrs. Paul Arrington, Miss Betty Ridgeway and Mrs. T. H. Fore.

Nominations for members of the Board of Missions and Church Extension: Jurisdictional, Mrs. Stanley Wilson; National, Mrs. Paul Arrington, Mrs. D. L. St. John, Miss Betty Ridgeway.

* * *

Mrs. Charles Birdsong, 1702 Laurel Street, Jackson, Miss., has been elected to serve as secretary of the Jackson District, taking the place of Mrs. H. M. Bullock. Mrs. Bullock has made a splendid record and we are sure Mrs. Birdsong will receive the same cooperation from the women of the district.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

PROGRAM OF WORK—SECOND QUARTER

April, 1940

1. Business. 2. Plan for delegation to attend District Conference. 3. Pay Scarritt Maintenance Fund ($4 from each auxiliary). 4. Add to Life Membership Fund. 5. World Outlook Program with Bulletin. 6. Check Octagon Activities.

May, 1940

1. Business Meeting. 2. Make Offering for Training Negro Rural Workers. 3. Plan to Send Superintendent of Study to Wood Junior College, Mathison, June 3-8. 4. Cooperate in Plan for Vacation Church School. 5. Review Session Committee Reports. 6. Promote Student Secretary Fund. 7. World Outlook Program with Bulletin.

June, 1940

1. Business Meeting. 2. Plan to Send Negro Woman to Holly Springs School, July 15-19, Expenses $4. 3. Pay Rural Pledge This Quarter (25 cents per member). 4. Christian Social Relations Activity Continued. 5. World Outlook Program with Bulletin. 6. Executive Committee Meeting; Reports Mailed; One-Half Pledge Paid.

Theme: "Building the New Church." Hymn: "God of Grace and God of Glory"—No. 279 in Hymnal. Devotional: "Living and Working Together." Roll Call. New Avenues of Service Through Gifts (Student Secretary Fund, Cnair of Christian Life and Thought, Interracial Projects). Interpretation of Christian Social Relation Legislation. The New Church—An Opportunity for Service.

MRS. CAROLINE OLIVIA HARPER

In the early morning hours on February 12, in Lakeland, Fla., where she made her home with her daughter during the college year, the beautiful spirit of Mrs. Caroline Olivia Harper, widow of the late E. P. Harper, a pioneer of Rankin county, Miss., quietly slipped away for the more abundant life for which she had long been in preparation. After the Christmas holidays and the passing of her 85th milestone in December, the loved ones had noticed an even greater stillness and calmness of spirit in the usually calm personality. She talked often and confidently and with complete trust of the home "over there," and of the dear sainted ones she expected to see who had long ago passed over the river. Her last conversation as she retired on Sunday night, after a happy day spent with loved ones, was of God's goodness to her, His blessings in her family of children and grandchildren. Radiant in spirit, kind in heart, quick in love and sympathy, she has left behind only precious memories of a life courageous in unselfish service to those she loved.

God touched her as she slept, and "out of a misty dream" she passed the gate, gently as the opening and closing of a door.

For five years, since the passing of her husband, she had made her home with her children, greatly inspiring them and her grandchildren with her unobtrusive faith and perennial kindness. Her immediate family left behind are a sister, Mrs. A. P. Dear, Florence, Miss; six children, Ray R. Harper and T. T. Harper, of Jackson, Miss.; H. H. Harper, Clarksdale, Miss.; E. E. Harper and Dr. Byron Harper, Itta Bena, Miss.; and the writer, with whom she made her home. These, with ten grandchildren, Wilbur H. Purcell, Mulberry, Fla.; Mrs. Walter H. Bennett, Tuscaloosa, Ala.; James Purcell, Clarksdale, Ark.; Miriam, Doris and Ralph Purcell, Umatila, Fla.; Mrs. Robert Koenig and Lorraine and Jack Harper, Jackson, Miss.; and Bessie Louise Harper, Plain, Miss.; and a little great-grandson, Wilbur Hallam Purcell, Junior, have a rich heritage in such a mother and grandmother.

On February 15, at 2 p. m., in the old home church, Wesleyana, near Jackson, Miss., the final rites were held in the presence of a large crowd of old friends and relatives. Dr. Brunner Hunt, pastor of Capitol Street Methodist Church, Jackson, Miss., and Dr. T. M. Bradley, of Itta Bena, Miss., long time friends of the family, assisted the pastor, Rev. A. B. Barry, in this final service. There in the village church, made sacred by a thousand tender memories, the power of simple goodness and courageous faith, as exhibited in this unobtrusive woman, rose like a shaft of golden light to renew our faith in the Christian way of life.

LESLIE HARPER PURCELL.
823 Lexington Street.
Lakeland, Fla.

"The man who doesn't read good books has no advantage over the man who can't read them. The devil is not afraid of the Bible that has dust on it."—Church Calendar.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 21, 1940

By Rev. W. C. Newman

MICAH'S VISION OF PEACE

Lesson Text: Micah 4:1-5; 5:2-5

Golden Text: And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Micah 4:3.

Micah, no less than Amos, was indignant at the injustices practiced by the dominant groups of his nation. He thundered mightily against the cruelties of the tenant system under which land-hungry property owners evicted peasant men, women and children from their own inheritance. He courageously denounced the political corruption in Judah, and declared that the stately palaces of the rich in Jerusalem were built by blood-money extracted from the poor. He scathed the priests who ministered only to them who were able to pay well, and the prophets who prophesied only of pleasant things to please the people.

Roughly speaking, the book falls into three distinct parts, each being introduced with the pleading word "Hear!" The first part is composed of chapters one and two, and confronts the people with God's wrath at their prevailing sins. The second, containing the third, fourth and fifth chapters, after condemning the mercenary priests and false prophets, foretells the coming of Christ and the ultimate triumph of the church. In the last two chapters Micah portrays God as arguing with His people, securing their repentance, and fulfilling to them the promises made to Abraham and to Jacob.

But the book is best known for three beautiful passages that stand out from the pages like gleaming jewels. Our sacred literature and our personal faith would be much poorer without them. They form Micah's vision of peace.

Peace: The Establishment of The Church In the World

Micah's writings are peculiarly alternate between hopelessness and hope, between despair and optimism. He threatens Israel with destruction. He clearly foresees the invasion to be made by Assyria. But all the while he believes in the ultimate triumph of peace through the triumph of religion.

The opening verses of our lesson text are his affirmation of this faith. Whether they are quoted from Isaiah, or whether Isaiah quoted them from Micah, or whether both of them quoted from a ritual used in common worship in their day, I cannot say. Certainly the words sound as if they might have been a before-Christ Apostles Creed.

> "But in the latter days it shall come
> to pass that the mountain of the
> house of the Lord shall be established
> in the top of the mountains, and it
> shall be exalted above the hills, and
> people shall flow unto it . . . ."

Even when religion was at a low ebb and war threatened the world's civilization. Micah and Isaiah held firmly to this confidence. But they did not trust in armaments and men. They trusted in a vital church established in the very top of the mountains of the world.

Peace Through Pure Worship

One of the most destructive forces in the nation in Micah's day was its religion. Is that strange? Nevertheless it has been true of several other periods of human history.

In contact with the Canaanites the people of Israel had taken over some of the religious practices of that degenerate nation of Baal-worshippers. Animal sacrifices, image worship, even harlot-hire, by which the sanctuary was maintained with the receipts from prostitution, were common among them.

And if you are prone to think that we have travelled a long way from such shocking degeneracy, you have only to remind yourself that even in Mississippi, a scant half-mile from a Methodist church, a liquor store is running wide open, with displays of intoxicants in its window. And this store is allowed to run on the condition that the **owner contribute a certain amount each month to charity. Christian charity supported by the sale of liquor!**

So in one of his loftiest passages Micah gives to his people, and to us, the simple demands of our God for worship:

> "He hath shewed thee, O man,
> What is good;
> And what doth the Lord require of thee,
> But to do justly,
> And to love mercy,
> And to walk humbly with thy God?"

This Man Shall Be the Peace

But sincere private and public worship and the establishment of the church as a vital force in the world were not enough, as Micah well knew, to bring peace to the world. Peace would come through the Prince of Peace, who should come forth out of little Bethlehem to be the ruler of Israel, even the Christ.

So, asserts Micah, **"This man shall be the peace."** And this, I think, ought to be our golden text.

As I write, a new and terrible thing has happened in Europe, and once more one man endangers the peace of the world, and we are wondering how long our own country can stay out of the conflict. Nations have not yet beat their swords into plowshares, nor will they, until they love and follow our Christ.

> But thou, Bethlehem, Ephratah,
> Though thou be little
> Among the thousands of Judah,
> Yet out of thee shall he come forth
> That is to be ruler in Israel;
> And he shall stand
> And feed in the strength of the Lord . . .
> **And this man shall be the peace.**

The dangerous age for man is 50-55—if you can't keep your eye on men of that age, lock them up.—Dr. Charles Mayo.

OUR HELMSMAN PRIDE

O Lord, it is pride that keeps us from
As we sail in vessel frail o'er a treach
sea.
Thru rocks and thru storms that e
ger our course,
Stifling and trifling with the pangs
morse,
We plow thru the waves, thru the
and away.
We boast of our courage that we can
ride;
We glory in our helmsman, the consci
less pride;
We scorn the help offered by Thy
hand,
And sail on in quest of a wonderful
Till we sink to our doom at the end
day.

HOMER L. HU

Harperville, Miss.

TITHING BULLETINS OFF AT A SAVING

At least $5 a week can be saved
church that customarily uses a
bulletin each week. The Layman C
730 Rush Street, Chicago, offers this
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sage, and two pages are left blank
announcements. The company sugge
churches conduct a five weeks'
weeks' course of tithe education by
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nal sum. It offers a sample set co
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in new type form and just revise
cents. Please mention the New
Christian Advocate, also give denom

The Layman Company,
730 Rush Stre
Ch

Farmer at the movies: "Have
seats left?"

Box Office: "Only stalls and box

Farmer: "Go on, what do 'ee take
A cart horse?"—Exchange.

* * *

Mrs. Meeker—John, I'm afraid yo
to sleep during the sermon this
I was ashamed of you.

Meeker—Yes, I'm sorry, but
started I was afraid I wouldn't—
Bee.

Worry of

FALSE TEET

Slipping or Ir

Don't be embarrassed by loose false teet
dropping or wabbling when you eat, tal
Just sprinkle a little FASTEETH on yo
This pleasant powder gives a remarkable
added comfort and security by holding
firmly. No gummy, gooey, pasty taste
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improving nutritional assimilation.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

E HAVEN'T CAUGHT UP WITH HIM

he Quaker poet, John G. Whittier, and gentle philosopher, Ralph Waldo Em-n, were once conversing on religious cs. Said Whittier to erson: "I suppose thee ld admit that Jesus ist is the highest de-pment our world has ."



Mr. Jones

merson: "Yes, yes, but the highest it will

hittier: "Does thee k the world has yet hed the ideals He has for mankind?"

merson: "No, no, I k not."

hen," said Whittier, "is it not the part isdom to be content with what has given us till we have lived up to that ? And when we need something higher, ite Wisdom will supply our needs?"

ch a view has much to commend it. world has never yet caught up with t. Our churches have never perfectly esented Him. And while individual tians have here and there attained heights, who would say that any has ed perfection? Who has pumped dry ells of the Spirit? Who can exhaust ountain of Truth?

man or movement, council or institu-has spoken the last word on religion; r that matter on any other subject. is still new light to break forth from Word. Luther found new truth in the but not all the truth. Calvin came and said, "I find some truth here that r overlooked." Then John Wesley, , "Let me show you truth here that r Calvin nor Luther found." Later, nder Campbell emerged, saying, "I you some truth here in the Scriptures s been overlooked by those who have before me."

any thoughtful man or woman be-that Luther, Calvin, Wesley or Camp-spoke the last word, or any other r?

neone has given us this fine phrase: chase of the centuries after Christ." chase has slowed up here and there. will begin again.

c) 1940 by Religious News Service.

HE APOSTLE OF HEALTH

Rev. Vivian T. Pomeroy, D. D.

ppened one day that I found myself rt of Boston utterly unknown to me. quite lost and I knew it. I was look-a small hall where a meeting was held to which I had to go. I had al-ome to the point of asking a cop; me Boston cops have a way of look-me as though I were in the British Service, so I do not trouble them than I can help.

enly I felt frightfully tired. A head-d swooped down on me, and I had irins. I cast wildly about for a drug but, although drug stores abound here else, I could see none there.

Then I saw something else. A store which called itself "The Health Home." Splendid! I looked in the window. Bold notices announced a cure for everything. "Are you depressed? Herb Robert Solution sends your spirits soaring." "Do you fail and feel dizzy? Herb Henbane Pilules give you instant courage." "Rich, Radiant, Rosy Health is our slogan."

"Ah!" I thought. "Ah!" But somehow I could not quite believe in Herb Robert or Herb Henbane. I wondered if by any chance the Health Home had aspirin. I ought to have known better, but one finds marvelous things. After all, delicatessens often carry postage stamps. One never knows. So I went in.

I expected vaguely to see a large, husky man leap up, or a tall, golden-haired goddess to appear. Imagine my surprise when there shuffled towards me the Apostle of Health—a small, wizened, very pale man. He looked very ill indeed; he looked depressed; he looked dizzy; he looked as if he had every possible complaint, including a bad sick headache.

My heart failed me. So I said: "Could you tell me where X Hall is, please?"

Wearily he looked at me; drearily he raised a shaking finger and pointed across the street. "Right there," he said, and regarded me gloomily.

"Oh, thank you," I said, and fled from the Health Home and Herb Robert and Herb Henbane.

And as I crossed the road I said to myself. "For all apostles and preachers, for children and grown-ups, it is wise to remember that it is not what one says which counts most, but what one is."—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

TAKE THE STONES OUT OF THE ROAD

Alas, how we forget to do it. We go stumbling, hurting ourselves over things, never thinking of those who must also come over the same hard way, perhaps bearing weary burdens, perhaps in the dark. On we go, glad that we are past the rocky, uneven road. Isn't it worth while to stop long enough to throw out by the wayside now and then the thing which injured us, or over which we fell, or which nearly tripped us up? The traveler who comes after us will never know we did it, never realize the way is that much easier, but he will reach his goal with stronger heart and less tired spirit. That will be our reward. "Take the stones out of the road."

—Our Dumb Animals.

PUT OFF TOWN

"Did you ever go to Put Off Town,
Where the houses are old and tumble down,
And everything tarries and everything drags
With dirty streets and people in rags?

"On the street of Slow lives old man Wait
And his two little boys, named Linger and Late,
With uncleaned hands and tousled hair,
And a naughty little sister named Don't Care.

"Grandmother Growl lives in this town,
With her two granddaughters, called Fret and Frown;
And old man Lazy lives alone,
Around the corner of street Postpone.

"Did you ever go to Put Off Town,
To play with the little girls, Fret and Frown?
Or go to the home of old man Wait,
And whistle for his boys to come to the gate?

"To play all day on Tarry Street,
Leaving your errands for other feet,
To stop or shirk or linger or frown
Is the nearest way to this old town."

—Baptist Record.

DEVOTION

Said Hayim to his wife: "Dearest, I love you more than words can tell. It is my earnest hope that if anything saddening is destined to befall you it should happen to me instead. Rather than have you remain a widow I hope that I should become a widower."—American Hebrew.

Little Mary had been taught politeness. One day the minister called, and Mary, awaiting a pause in the conversation, remarked: "I hear we soon are to have the pleasure of losing you."

—Watchman-Examiner.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. $1.00

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A PRAYER OF SAINT FRANCIS OF ASSISI

Lord, make me an instrument of Thy peace.
Where there is hatred—let me sow love.
Where there is injury—pardon.
Where there is doubt—faith.
Where there is despair—hope.
Where there is darkness—light.
Where there is sadness—joy.

O divine Master, grant that I may not so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love.
For it is in giving that we receive.
It is in pardoning that we are pardoned.
It is in dying that we are born to eternal life.

BLUE MOUNTAIN METHODIST YOUTH RALLY

The Young People of the Blue Mountain Methodist Circuit met at Blue Mountain, Sunday night, April 7, for an Advance and to organize a circuit union. There were from six to thirty-three present from each of the five youth organizations on the circuit, or a total of seventy-six.

The Youth Division of the Blue Mountain Church led in a very spiritual worship service. During the business session the following officers were elected: Faban Clark, Jacob's Chapel, president; Eugene Wells, Blue Mountain, vice-president; Edward Walker, Shady Grove, secretary; Joe Milton Garner, New Hope, treasurer; Mrs. V. L. McElwain, Falkner, adult counsellor. Committeemen will be appointed as the need for committees arises. The executive committee will select the time and place for the next meeting, and arrange the program.

Following the business session, Bro. W. R. McCormack, Corinth District lay leader, delivered a message which challenged the very best in each person present. He told the youthful group that each one has but one life to live and he should be like the little boy who had only one penny to spend for candy and wanted the largest piece he could get. He also said that from the interest they were manifesting they were not going to be members like the person who died and at his funeral the pastor said, "This corpse has been a member of the church for 30 years."

Bro. McCormack's message was very timely and shall live on in the hearts and lives of those young people.

WESTERN METHODIST ASSEMBLY

Mt. Sequoyah Program 1940

June 10-15, NEOMYC Conference.
June 17-22, NEOMYC Conference for Intermediates.
June 24-28, Camp Sequoyah for Intermediates.
July 1-6, MOZARK Institute.
July 8-12, Laymen's Conference.
July 12-23, School of Missions.
July 24-August 6, Long Term Leadership School.
July 31-August 6, District Superintendent's Conference.
August 7-15, Short Term Leadership School.
August 16-18, Temperance Conference.
August 20-31, Young People's Leadership Conference.
September 2-7, Evangelistic Conference.

S. M. YANCEY,
Superintendent.

LEADERSHIP SCHOOLS, MOUNT SEQUOYAH

Plans made by the General Board of Christian Education for the programs at Mount Sequoyah, Fayetteville, Arkansas, next summer, will be of special significance to the South Central Jurisdiction. The expansion on the mountain last summer in the building of the new auditorium and the improvement of equipment for work with children gives increased assurance that this will become an important center of summer activities for the Jurisdiction.

The usual strong programs are offered this year, and include opportunities for workers in every area of church work.

Mr. Yancy reports considerable improvement on the grounds, and friends of the institution are looking forward to another good summer.

School of Missions, July 12-23

This is a cooperative enterprise, developed by the Board of Education and the Department of Education and Promotion of the Woman's Section of the Board of Missions. It will feature courses in Bible, missions, and social problems, along with non-credit seminars on the program of missions in the new church. The school will begin a few days ahead of the Missionary Conference, which has been set for July 16-23. Leaders in the Woman's Missionary Society will be especially interested in the School of Missions.

Two Weeks School, July 24-August 6

In this period, special consideration will be given to the interests of members of district staffs in a study of "Christian Education in the District." The district superintendents are being invited to a District Superintendents' Conference, July 31-August 6, under the leadership of Bishop W. C. Martin, and this will include an hour per day with the district staffs. This promises to be an excellent follow-up of the study conducted by Bishop Martin last summer on "The District Superintendent and His Work."

Plans for this school include unusual opportunities for age group workers. Dr. John H. Hicks, of Southern Methodist University, will lead a study on "Biblical Background for Children's Workers"; Dr. Nat R. Griswold, of New York, "Guiding Youth's Religious Growth" for workers with youth; and Rev. J. R. Trockmorton, pastor at Wichita, Kansas, "Resources of Christian Living" for adults. For children's workers there will also be opportunity for observation of the weekday activities for children, and three specialization courses: "Teaching Beginner Children," Miss Fay McRae, Little Rock, Ark.; "Teaching Primary Children," Miss Lula Doyle Baird, Morrilton, Ark.; and "Teaching Junior Children," Miss Mary Shipp Sanders, Cleburne, Tex.

We have been fortunate in securing Dr. Fowler D. Brooks, of DePauw University, to lead two courses on "Psychology in Christian Education," and "Social Problems and Personality Development." Dr. Claud Nelson, of Rome, Italy, who for some years has been in the maelstrom of world affairs, will lead in studies on "Christianity and the Isms," and "The Causes of War."

In addition to these very attractive portunities, there will be several courses, plus vespers, fellowship and rec tion. The platform speakers include Bi C. C. Selecman, Bishop Martin, Dr. Br Dr. Nelson, Dr. William F. Quillian others.

One Week School, August 7-15

This school is provided for those cannot come to Mount Sequoyah for weeks. While the opportunities are not varied in courses as during the two w school, the following reveal an attra list of studies:

Christianity and the Isms—Dr. Claud son.

Interpreting the Bible to Youth—Dr. R. Griswold.

Teaching Children — Miss Mary S Sanders.

The Church Working With Young A —Miss Lucy Foreman.

The Church School Superintendent His Work—Rev. O. W. Moerner.

Church school superintendents wil especially interested in the opportuni study their work, and it may be pos for many of them to bring some co-wor

Dr. James W. Workman will lead a study each day. Many other interesting tures are being planned.

Write to the Division of Lead Training, 810 Broadway, Nashville, for a catalog.

J. FISHER SIMP

IN MEMORY OF MRS. G. W. GREEN

On Saturday, the third day of Dec the Itta Bena Missionary Society lo of its most faithful members, Mrs. G Green. Her illness came as a surpri her friends; it was of two months dur and her suffering was intense. She bo this with patience and Christian for her concern always for others more for herself. Mrs. Green was, abov things, a home-maker and a most de wife and mother. She gave the best life to the rearing of her five ch Next to her home came her devotion church. To her pastor she was alw loyal friend, her hospitality was known, and her generosity dependable annual meeting of our society in her was looked forward to as one of the pleasant occasions of the year. Now she is gone, we all shall treasure the ory of her as a gracious hostess and friend.

To the husband and children our extends our sympathy and love, asking a copy of this tribute to her memo sent to her family and the Christian cate.

Itta Bena Missionary Soc
Mrs. W. H. Rucker, Mr
H. Hightower, Mrs. J.
Turnipseed.

RESOLUTIONS OF RESPE

Whereas, God, in His infinite wisd seen fit to remove from our midst our most loyal members, one of our faithful stewards, a most diligent S school superintendent; and

Whereas, Brother Sam Cole has stood for things good, noble and tru

Whereas, this charge has sustai severe loss; therefore be it

Resolved, that we shall miss his ship, guidance and help in the furth of God's Kingdom;

That this quarterly conference indorse
e life as exemplified by Brother Cole;
That a copy of these resolutions be sent
the family, to the Macon Beacon, the
ristian Advocate, and spread on the min-
es of this conference.

Boswell Stevens, Mrs. J. H. Carr, J. R. Sparkman, Jr., Robert Hilliard, Committee.

W. C. LACY

In the death on April 5, 1940, of Mr. W. Lacy, this town and community suffered great loss. Mr. Lacy was a man of rare d wonderful character, being a member the Board of Stewards of Corinth's First ethodist Church, a devout Christian, and ays ready to strengthen the ties of ristian fellowship in the church. Mr. Lacy spent an active and useful life, with usual business ability, his counsel and luence always being in demand.

Mr. Lacy will be greatly missed among but his good life will continue to live.

Therefore, be it resolved, that the Board Stewards, of Corinth's First Methodist urch, in executive session, April 9, 1940, end their deepest sympathy.

Be it further resolved, that these resolu-ns be sent to his wife, and copies thereof sent to the local papers and the New eans Christian Advocate, and a copy ll be spread on the minutes of the Board Stewards of the First Methodist Church.

W. E. Henry, E. M. Cochran, Garnett Lanning, Committee.

RESOLUTIONS OF RESPECT

Whereas, the Sartinsville Methodist urch has recently suffered the loss of of their most faithful members, D. R. eman and John P. Craft; and

Whereas, D. R. Bozeman and John P. ft served their church and community various capacities with regularity and lity for many years, giving their best in service willingly and cheerfully; there-

be it

esolved, by the Second Quarterly Con-nce of the Monticello charge, Brook-n District, Mississippi Conference;

rst, that we do hereby record our high reciation of the useful lives of D. R. eman and of John P. Craft, and of their vices to their church and community.

that we deplore the loss which this terly conference and the Sartinsville ch and community have suffered ugh their deaths;

cond, that we extend our love and deep-sympathy to the family of each of said ased members, and commend them to comfort and care of our Father in ven;

ird, that these resolutions be spread the minutes of this conference, and a thereof be mailed to the family of of said deceased members, and that by be also mailed to the New Orleans stian Advocate, New Orleans, La., for lication.

April 7th, 1940.

Respectfully submitted,

W. C. M. Baggett, pastor in charge; D. C. Leech, W. E. Driver, F. F. Calcote, C. M. Tynes.

wspapers are crowded with men his-is trying to forget.—Kenneth Goode.

committee is something that keeps tes and wastes hours.—Anon.

AND A MAN WENT UP INTO A MOUNTAIN—TO PRAY

Whatever Mahomet wanted of the mountain he had to do the going himself.

It was so with me and my sacred mountain—Palomar. Palomar of the giant, piercing, 200-inch eye that will fasten in wonder on the hidden glory of God's heaven.

For fourteen years a search for a site had been made over the peaks of Arizona, Australia and such, and Palomar, in Southern California, was chosen—solid granite and perhaps 25 miles deep, and the clearest air on earth.

I had talked to so many youth groups about the heavens and the earth and of Mt. Palomar, it seemed I ought to set my own feet on this summit, where a mile in the sky is located the world's largest observatory, with a reflecting mirror of 200 inches, the greatest ever fashioned for any telescope. "Mars and the moon are only local problems for the great eye," says Dr. John A. Anderson, head of the Department of Physics of the Institute of Technology in Pasadena. Dr. Anderson believes the great telescope will reveal many millions of new Island Universes, each with its billion stars, the most distant of which might be 1,200,000,000 light years out, with light traveling 186,000 miles a second.

From Ocean Side, just north of San Diego, I set out at five o'clock Good Friday afternoon, for the Observatory. The sign-board said 51 miles to Mt. Palomar.

An hour's drive brought me to the foothills—fourteen miles of climbing mountain road still to go. I had already caught a glimpse of that distant aluminum dome and neither nightfall in the mountains nor the winding road should turn one back. Nine miles in the foot-hills and the road took to the mountain ledges.

Six-thirty and two great round balls of light hung balanced on the mountain peak. In the west the disappearing sun in golden drapery, in the east out of the valley, the full rising moon—it was one glory of the sun, another glory of the moon, and in a few minutes the glory of the stars—Sirius and Procyon and Orion, the hunter, and time for observation. Six forty-five, dark and moonlight mingling, showed the gates to the Observatory "closed." Just one hope. I might find lodging and see the great telescope in the morning.

One cottage light showed. A boy saw me and waited with his arms full of firewood. A big police dog boomed out at me and then relenting led me in. The lad's father, connected with the telescope construction work, said, "Everything is shut down till after Easter. Auto camps not yet open for the season," and he sketched the road down for me, pointed out where I might get confused and sent the boy and the dog to pilot me over the short-cut trail back to my car. One hundred yards away the father called, "Oh Bobby," he knew I was about to kidnap the trusting boy. But Bobby didn't hear and I said, "You'd better go back now," but from him, "I know every tree and turn in the mountain." "Oh Bobby," it came again, but more, "Tell the man I'll see him through the Observatory tonight."

And we went up the granite steps, grand to me just then, like the steps to the Capitol of the nation or of the earth. Into a round hall with noise-concealing marble-like linoleum, and up the quiet stairs, through the visitor's glass room (where they couldn't get near enough to pick up bolts or small tools or huge beams to carry off for souvenirs), up a second stairs to the gallery of the great rotunda, 135 feet in diameter and 128 feet to the dome, into the very presence of the mysteries—there the gigantic supports of the instrument weighing 500 tons, with bearings floating in oil (Rockefeller oil, as someone said—the grant of six million dollars came from the Rockefeller Foundation), the electric crane, the observer's cage, an atmosphere with a spirit in it and the double-walled rotating dome of aluminum of 1,000 tons that could open for the 200-inch, 18-ton concave mirror to peer through. It will be another year before all is ready for the mirrors, or the great yellow-green Pyrex eye is ready to open on the night.

The great mirror and its lenses in the 200-inch telescope will not stand and serve alone on that 1,000 acre mountain site. There is cooperation in heavenly things. Two other small observatories stand sentinel 100 yards or so away, a 48-inch lens by Schmidt (a poor German, one-armed, whose extra baggage was once tied in a shirt on an eclipse expedition in the Indian Ocean, and who didn't live to see all this today), and a smaller 18-inch of the same type, that has already discovered two exploding super nova stars 500 million times brighter than our sun. And the great telescope (strong enough to catch a candle off the coast of France, says one, with photo electric cell and amplifier), focused to a mere pin-hole of vast intensity, will borrow from the log of the smaller sentinel telescope a problem section of the deep firmament and fasten

WOMEN

HERE'S AMAZING WAY TO RELIEVE 'REGULAR' PAINS

Mrs. J. C. Lawson writes: "I was undernourished, had cramps, headaches and backache, associated with my trying days. I took Dr. Pierce's Favorite Prescription for a while, gained strength, and was greatly relieved of these pains."

For over 70 years, countless thousands of women, who suffered functional periodic pains, have taken Dr. Pierce's Favorite Prescription over a period of time—and have been overjoyed to find that this famous remedy has helped them ward off such periodic discomforts.

Most amazing, this scientific remedy, formulated by a practicing physician, is guaranteed to contain no harmful drugs—no narcotics. In a scientific way, it improves nutritional assimilation; helps build you up and so increases your resistance and fortifies you against functional pain. Lessens nervousness during this trying period.

Don't suffer one unnecessary moment from such periodic discomfort. Get Dr. Pierce's Favorite Prescription from your druggist. Discover how wonderfully it acts to relieve you of "Regular" pains.

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its penetrating, fiery eye on that area. And even the machinery, like a giant brain in steel, will turn and follow a star all night through holding its celestial focus, though the earth be moved.

'Twas cold on Mt. Palomar—frost may fall every month and go six inches or more in the ground by winter, and snow may sweep down, covering the tops of the big-cone spruce and turning the strong black oak white-haired over night.

Leaving, I opened my pockets of their change to the sturdy little freckled boy gallantly protesting, and I was saying, "My moon up there would be ashamed of me if I didn't say thanks to you, Bobby Leonard," and I started down the mountain. "Go slow and you're safe, the road is good," called Bobbie's father, and I was around bend No. 1. Six miles and a half an hour brought me to the fog level. A bank of mountain was on one hand and a sea of mist on the other.

I stopped in the moonlight, and glory was everywhere above, and only a little mist and doubt below. There was Leo the Lion, Castor and Pollux, who saw the fall of the Roman kings, and Capella, with that dark companion in Infrared unseen, vastest of all known heavenly bodies, just above, and God.

On down I clung to the mountain side like a Serbian camion retreating with its boys of 16 years and under, through the Albanian hills. Round a hair-pin curve, perhaps number 50, my light swept into a C. C. C. Camp I never saw before—boys at all angles, as if a lion were on them, making for bed. A sargent's flashlight shot out and trained on my window. "Am I right for Ocean Side?" I drew first, "Yes, 9 miles to Rincon and bear to the right. You can make it. You'll soon be out of the fog."

I lay down to sleep in gratitude and peace at Ocean Side as Good Friday turned to morning.

I can't think yet its any wonder that Mt. Palomar is a sort of Holy Hill to me, or a wonder at all that any man should go up into the mountain—to pray.

SAM'L W. IRWIN.

THE SON OF A METHODIST PARSONAGE

Prof. Paul Ramsey, the son of Rev. and Mrs. John W. Ramsey, of Meridian, Miss., on leave of absence from the faculty of Millsaps College, of Jackson, Miss., for graduate study at Yale University, has been awarded fellowship grants totaling $1,300, for his next two years of study, it was recently announced.

He has been elected to the Day Fellowship by the officers of Yale University, which carries a stipend of $300 for the 1940-41 session, and he has been nominated to the group of fellows of the National Council on Religion in Higher Education, with grants of $500 for each of the next two years of study toward the completion of the Doctor's Degree.

The National Council of Religion in Higher Education, with offices in New York City, is composed of such persons as J. Seelye Bixler and Willard L. Sperry, of Harvard University; Doctors Robert G. Calhoun, Millar Burrows and Clarence P. Shedd, of Yale University; Dr. Charles W. Gilkey, of the University of Chicago; Dr. Harry Emerson Fosdick, of New York, and others.

The election of Prof. Ramsey was one among six newly chosen fellows. It is understood that there were over one hundred applicants for these positions from all over the United States, and representing many religious denominations and fields of study.

The purpose of the National Council on Religion in Higher Education is to assist in the education of young men who are preparing for college teaching. There are no restrictions as to fields of study. Ability and the desire to see the curricula of the modern college less compartmentalized and more integrated around the Christian Motive, are the only qualifications required.

After completing his Ph. D. degree at Yale University in the department of Philosophy and Christian Ethics, Prof. Ramsey is expected to return to a teaching post at Millsaps College. As his election to the National Council on Religion in Higher Education is for life, he will continue to function in the future deliberations and work of that body.

Prof. Ramsey graduated from Millsaps College in the class of 1935, and after two years of graduate study at Yale Univer... he taught at his alma mater for two ... sions. He will receive his B. D. Degree ... Yale in June of this year.

AFTER MANY DAYS

Like the sower in the parable, the ... sionary goes here and there sowing ... seed, and sometimes after many days ... will find the harvest.

A missionary in Japan recently set ... his old 1931 model Ford, and after ... along for 30 miles stopped at the ... Imabari, just in time to hold the 10:15 ... ice in a rented house. After the ser... lady came forward, presented her ... Testament for the missionary to aut... and then pointed to Romans 6:23, expl... ing that his sermon from that text in ... same city nine years before had led her ... Christ. So the harvest is garnered.

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CHRISTIAN ADVOCATE

...no opportunity of declar-...all men that the Methodists ...people in all the world, ...that it is their full determina-...to continue."—John Wes-...to Ezekiel Cooper, Feb. ...

THE LIVING CHURCH

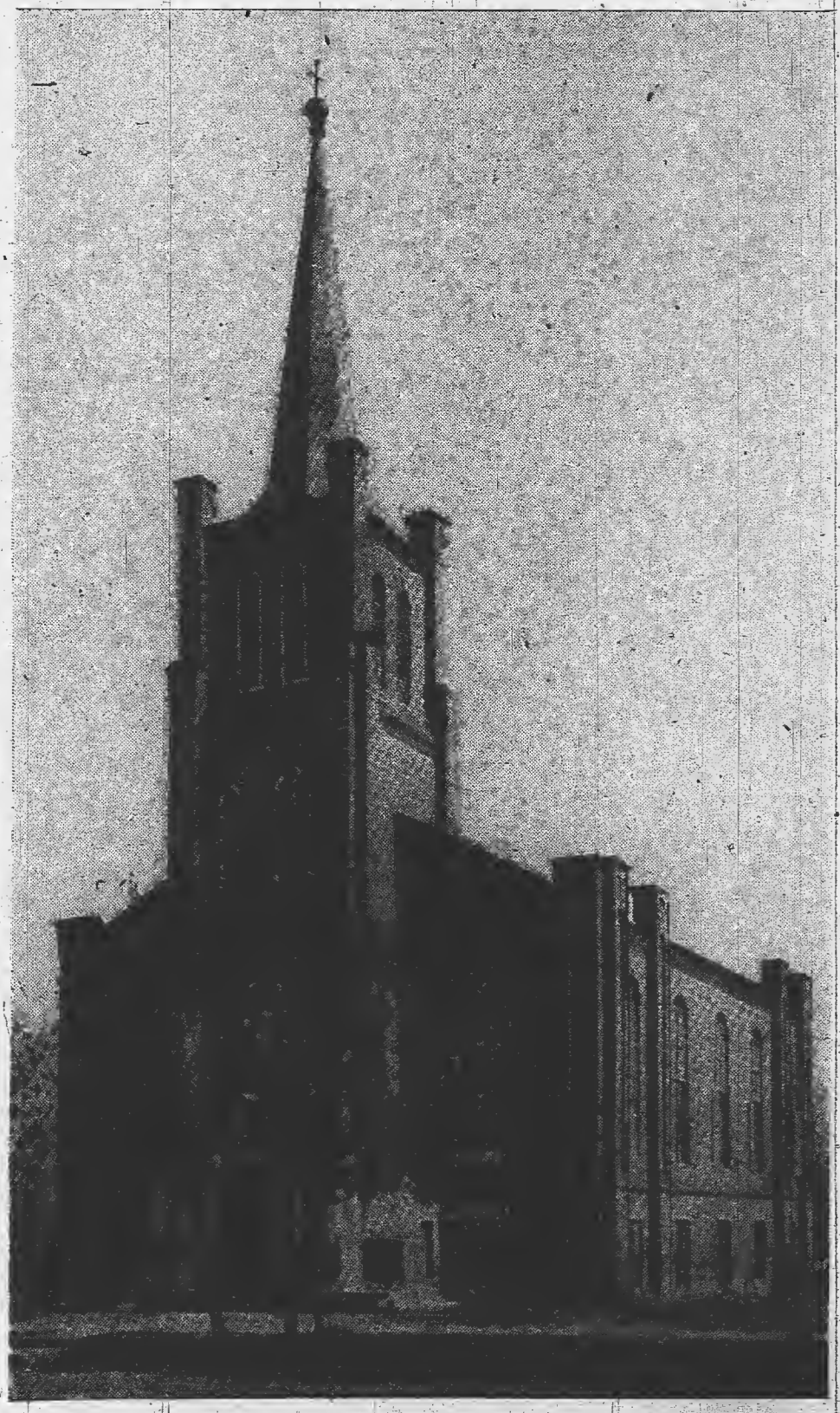
...s no future for Christianity, as ...d be no past and no present. ...living Lord Himself is united to ...that trusts Him, and unless, ...Spirit, He ministers grace to ...by day. It is because the living ...soul with Christ is no dead ...but a thing in which we ...that the Church survives."
—W. Robertson Nicoll.

PRAYER-ROOM TODAY

...who livest for evermore, have ...upon us who are dull of spirit, ...us that there is no door can ...out. Come through to us, we ..., and though our outward ...not reveal Thy living Pres-...inward vision. If yet we doubt, ...wounds of Love. Come to us ...by the way, shut in with faith-...and sighing for our deliver-...vain hope. Speak to us and ...hearts burn with awakened de-...ew-kindling love, that we may ...to let Thee go. Amen.
—Selected.

No. 17.

...W ORLEANS, LA.
...DAY, APRIL 25, 1940.



PORT GIBSON METHODIST CHURCH

WALLET OF THE WEEK

THE "MEN AND MISSIONS" movement which began a generation ago is to be widely celebrated in the churches of this country. The celebration began on March 15, and it will culminate in a series of community men's missionary dinners held in hundreds of cities in the United States and Canada, on Friday, November 15, the thirty-fourth anniversary of the organization of the movement. "Men and Missions" Sunday will be observed on November 17. The movement was promotional in its nature and it did much to quicken the missionary pulse of the churches.

* * *

CITY TEMPLE, LONDON, was the first church to be illuminated by incandescent lamps. The time of the experiment was 1882, when the famous Dr. Joseph Parker was pastor, and the current was furnished from Holborn Viaduct station. Mr. Wm. J. Hammer, chief engineer, says that Dr. Parker was both pleased and surprised at the improvement of the atmosphere which the new method of lighting effected. Dr. Leslie D. Weatherhead is now the pastor of that historic church, which was long a dismal place on account of its gas jet lighting system.

* * *

ONE OF THE IRONIES OF SOCIAL LIFE today is illustrated by a situation now existing in Dayton, Ohio. According to an exchange, a deficit in the school fund resulted in proclaiming "an indefinite holiday" for thirty-four thousand children and thirteen hundred teachers and employees. But, strange as it may sound, the weekly expenditure for liquor in the city of Dayton is more than six times the total deficit in the school fund. One wonders if Dayton regards liquor as being more important than the character and qualification of tomorrow's citizens.

* * *

COMMISSIONER GUNPEI YAMAMURA, the first Japanese "national" to become a Salvation Army officer, died in Tokyo recently. He came in contact with the Army when he was in the university and, after forty days close study of the movement, he decided to join. He became an officer in 1895, he was a leader in securing a change of Japanese law regarding licensing prostitutes, and in 1926, he was appointed Territorial Commander of the Salvation Army in Japan. One of his principal books is, "The Common People's Gospel"—a simple explanation of the elements of Christianity.

* * *

DISSENTING METHODIST CHURCHES which do not desire to become a part of united Methodism, are reported to be negotiating for the retention of their properties without a "court fight." In some disaffected sections it is proposed that where eighty per cent of the congregation objects by vote to the union they be allowed to keep their property and organization. In New Jersey and Pennsylvania it is proposed that a sixty-five per cent vote shall decide the issue. We understand that these are mainly disaffected groups of the former Methodist Protestant Church.

VILLAGE LIFE IN INDIA includes sixty per cent the population of the British Empire. It is said that th are so many villages that if a person were to visit each day, it would require two thousand years to m the circuit of them all. It is alleged, therefore, that missionary policy which overlooks the predominance the village neglects the main problem of India and mi the greatest opportunity for the British Empire. Christian congregations in the villages of India are hope of the new day in that land.

* * *

THE BOWERY MISSION in New York City, accord to Dr. Charles J. St. John, deals with from one hun and fifty thousand to two hundred and fifty thous alcoholic addicts annually. These are men who began a social drink, thought they could take care of the si tion, and wound up in the gutter. These are not name bums as once was the case, but they include lawyers, fessional men, skilled workmen, musicians—all t and classes of people. He declares that drunkenness increased three hundred per cent since repeal.

* * *

THE STRIDES OF AIR NAVIGATION is one of truly great marvels of American industrial progress. first airplane flight, over a course less than one long, took place in 1903. At the present time, eigh major United States airlines connect more than t hundred cities and transport more than two million sengers over eight hundred million passenger miles nually. Even in 1903 no one dared to believe that an achievement could be possible in the course single generation.

* * *

RELIGIOUS PERSECUTIONS in Russia have far, attacked different groups, but have seemed to a common aim. In Russia the Christians were perse first as against the Jews in Germany. Now Doctor H professor of history in Columbia University, thinks those countries will continue persecutions of the groups, but in reverse order—the Jews will be p cuted in Russia and the Christians in Germany. opinion neither Jews nor Christians can live in eith these countries without being regarded as enemie

* * *

THE SUNAMOTO MEMORIAL CHURCH in H Japan, was dedicated on January 28, of this year, date marked the fiftieth anniversary of Dr. J. W. buth's beginning of Methodist work in that city. A place, Dr. Lambuth had the assistance of Rev. T. moto, long one of the outstanding Christian leade Japan. Dr. S. E. Hager succeeded to the work afte death of Dr. Lambuth in 1892. For fifty years the in this city of one hundred thousand people had carried on in a cheap, unsuited rented building. Th building cost ten thousand five hundred yen. Th Bishop Murrah declared that, except for two churches in Osaka, the mission buildings in Japan "the occasion of mortification."

New Orleans
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. L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

WHY HINDUIZE PROTESTANTISM?

It appears to us that one of the great weaknesses of rotestant Christianity is its failure to maintain a dis-nct individuality. At times this seems to amount to al-most a lack of ecclesiastical self-respect. Naturally every rotestant church has its distinctive features, the prac-ices through which it responds to the fundamental urge hich drew it apart from the Christian mass. For most rotestant communions these distinctive marks are oted in the great creeds of Christendom, and the dif-erence is sometimes a matter of emphasis and method ore than of theological opposites. But whatever caused e formation or made distinct a communion, that is im-ortant to its life. Naturally when the altar flame dies own there is an effort made for its rekindling.

It is at that point in group experience that corrupt-g innovations find their way into the life of a church. order to maintain its place and distinctiveness, various ocesses of recovery are introduced, and these are not ways something originated within ourselves by the race of God, but are sometimes imported from an at-osphere utterly foreign to the purpose which they are pected to serve in the new relation. The Methodist hurch, for instance, has at least two distinctive marks, passion for a holy life and its militant evangelism. octrinally it is rooted in historic Christianity. It has t been easy for the rapidly expanding hosts of Mr. esley to maintain their fervor at the level of the early rs, and the Methodist Church has sought over and er again a better and a more effective technique. That what all our churches have done. Protestantism has ied every pump-priming suggestion known to Christian ractice—methods of evangelism, retreats, seasonal ef-rts and organization—all as means for wooing again e Spirit of God—until we seem to have exhausted the echanics of Christianity.

Now we are about to import the "ashram" from the gan worship of India. Protestant distinctiveness has scended to a point where we are able to persuade our-ves that the monastic practices of Hindu paganism fer a way out of a sterile period in our history. We ubtless imagine that we are redeeming to holy uses a gan-debased practice. Bishop Potter thought the same y about the saloon known as the "subway tavern," hich he established a generation ago. It seems to us at we should devote some time and attention to an ef-rt to recover by the grace of God the spark of spiritual iginality which brought us into being before we aban-n ourselves to the distinctive practices of a great pagan lt or don the loin cloth of Mr. Gandhi. We believe that ristianity cannot be a compromise with paganism thout surrendering its crown of glory.

DOES MERGING OFFER A WAY OUT?

The discussion of church union and its allied theme, Protestant solidarity, has brought to the attention of thinking churchmen a number of things which should give deep concern to all who are sincerely interested in vital religion. There is, for instance, a strain of general indifference in our church life which, if it should gain predominance, would undermine the force of faith. There is also a more or less arbitrary insistence upon the forms and the secondary elements of denominational life which could easily flower into an equally unhappy result. In view of the attitude now prevailing with reference to religion throughout the world, it does not seem to us that this is a time to decry things which have furnished a rallying point for the faith and devotion of Protestant-ism in the past. In a time of revolutionary thinking, it is much easier to break the old moorings than it is to establish a new anchorage for the Ship of Zion.

It may seem to some that the attack is confined wholly to the external features of the organization through which religion functions, but we must not lose sight of the fact that the convictions of people are tied in with historical Christianity through those externals. It is com-mon to point to the competitive element in small towns and villages where several struggling churches fight for their existence, but the same thing might be said of congregations of the same communion in larger com-munities. In a very real sense every church, no matter what its denominational label, is an autonomous enter-prise and the competition may rest upon ecclesiastical differences, or upon what is no better, pillars of brick.

For our part, we believe that the options of thought out of which our denominational divisions arose, are still factors in our religious life. They are part of us and to dam up the outlets is to do damage to religious life and expression. It seems to us that denominations stand in much the same relation to groups as do min-isters to individual Christians. We cannot think, on the other hand, that a sentimental urge to a mechanical union offers more than a calamitous emasculation of definite groups and a devitalizing of faith divorced from great historical backgrounds which are reflected in de-nominational organizations. We do not plead for the con-tinuance of the competitive element, but we certainly would not degrade the ecclesia, the church, by reducing it to the level of a social club. We do not believe in se-curing Protestant solidarity by concordats which incor-porate the uncontested and the less important facts of religious life while they cancel the options of thought which, despite all competitions, have made fruitful the years of these separate groups.

THE CRY FOR RELIGIOUS REVIVAL

At a gathering of representatives of Judaism in New York recently, one of the speakers declared that at a time of greatest crisis in Jewish history, his people must look to their religious principles "to build inner and outer defences" against their enemies. Another declared, "No matter what the exigencies of the hour may compel, Israel's pathway leads through the synagogue to life." The dominant note of the meeting was the need for religious revival.

These words represent more than the heart cry of a race in distress. It is a cry in which all religions and races are devoutly joined. Humanly speaking, it represents a defeatist attitude, but it is the condition by which men are brought to realize their dependence upon God for salvation and guidance. The implications of religious revival may be but poorly understood, but it is fortunate that in such a time as this we can recall the memorials of God's mercy and blessing. Without such recollections, our day would be dark indeed.

WE STAND CORRECTED

Dr. D. B. Raulins calls our attention to the fact that Mrs. Grace Sloan Overton is to be the platform speaker at the Louisiana Conference Pastors' School and not Dr. Georgia Harkness as we said editorially last week. We were misled by the "release" which came into our hands and in the haste of getting off to some District Conferences, we failed to verify the facts. The release was not to blame as we read into it what was not there. We now make confession of our fault and offer our sincere apologies to all parties concerned. Mrs. Overton is to be at the Pastors' School, as we announced in the program carried in our issue of April 11.

In making this correction, we do not retract anything that we said about the striking utterances of Dr. Harkness in her Mendenhall lectures at DePauw University. We believe that our people will find in those lectures, soon to be published, bracing and helpful messages for our times.

BY WAY OF EXPLANATION

In last week's issue of the Advocate, we carried without comment a letter from a brother which we felt might be something of a broadside. If by any chance he felt aggrieved with the editor, we feel sure that it was because he did not appreciate our situation. After our issue of April 4 was off the press, we received from him a twenty-four page typewritten manuscript—enough for approximately six pages of the Advocate. Just before the issue of April 11 went to press, we received the letter which we published. We cannot give six pages of space in any issue to one article, and we cannot undertake to run long articles serially. We have many interests to serve and we are doing our very best to be fair to all. Aside from that is the fact that we know that a brief and well written article stands ten times as good chance to be read as a long one, no matter who may write it. Just for the sake of the record we would like to say that on page 16 of our issue of April 4, is an article, "Some Stubborn Facts." On page 8 of our issue of April 11, we carried a report of the meeting of the Anti-Saloon League, and on page 2 of each of these issues will be found a paragraph of our own dealing with the drink problem. We try to keep the paper from becoming one sided in its emphasis, but we do not intentionally mistreat any contributor, nor do we deliberately ignore any great moral or social issue.

Editorial Miscellany

By Dr. H. T. Carley

HOW TO KEEP FROM BEING BORED BY THE SERMON

In practically every community there are those who profess to be "bored to death" by the preacher's sermon. Therefore, as a public service measure, we propose to give several definite suggestions by which such tragic suffering may be avoided.

1. Don't go to church at all.

It is hardly necessary to make this suggestion, for this method seems to be generally understood and commonly practiced. It has several advantages, however, that especially commend it to the consideration of those who like to be able to give a reason for the faith that is in them.

In the first place, there are many convenient excuses for not going to church. The easiest to offer and the hardest to answer is, "I wasn't feeling very well," or to be more specific, "I woke up with a splitting headache." By the very nature of the case, you alone can know how you feel. The fact that you are pretty peppy by dinner-time doesn't mean that you were not on the brink of the grave earlier in the day—on Sunday. Besides, how you feel is strictly your own business.

Then, Sunday is the only day you have to rest, and after a hard week's work, you can say, "I thought it would be just as religious to stay quietly at home and rest as it would be to go to church." Of course you needn't mention the Sunday papers that helped you renew your mental and physical strength while church was going on.

Or company came in; or an urgent business matter came up; or it was too hot or too cold; or you were out of town.

And you can maintain your religious standing perfectly well in the community without going to church. You can call the preacher, "Brother," help pay his salary, serve on the official board, have the presiding elder (old style) to dinner when he comes and tell him what's wrong with the preacher—you can do a lot of things without having to be "bored to death" with a sermon.

2. Go to Sunday school (old style), but don't stay for church.

This is a favorite method of a lot of men and a great many young people of escaping the boredom of a sermon. It, too, has something in its favor. You certainly cannot be criticized for going to Sunday school; you are almost sure to get a good gospel message from the teacher—and "one sermon a day is about enough for me." You can boost your class and help make it one of the biggest and best in the Conference, which is a worthy accomplishment. You may even serve as president of the class, or captain of the "Red" or "Blue" side, or preside at the annual banquet, and so be an active member of the church—all without having to be bored by the sermon.

For lack of time, we merely list some other suggestions.

3. Get in late. In this way you can easily escape four or five minutes of the boreome discourse without attracting special attention.

4. Leave a few minutes before the sermon ends. This method has the same advantage as No. 3.

5. Don't listen. By thinking about your business, or some social activity, or anything else of interest, you miss nearly everything the preacher has to say.

6. Go to sleep. By doing this, you can miss the entire sermon and still have a refreshing nap.

7. Get to church on time, take part in the singing, enter into the spirit of the prayer, listen attentively and prayerfully to the sermon, greet the preacher cordially after the service and speak a cheerful word to somebody. This method is guaranteed to keep the sermon from being tiresome.

PRESIDENT ROOSEVELT'S VATICAN APPOINTMENT

By Bishop James Cannon, Jr.

On March 27th, I sent a letter to the Executive Committee of the Federal Council. That letter urged the Committee to declare its approval of the President's Peace efforts, but its positive disapproval of the President's violation of the right of the Senate to confirm all Ambassadorial appointments, and his violation of the principle of the separation of Church and State. On March 29th, when the Committee met, the letter of Dr. Buttrick to President Roosevelt, under date of February 27th, was read. In this letter it was stated: "I do hereby respectfully request that you publicly state that the interpretation reported from the Vatican is contrary to your understanding of the appointment, and is not accepted by you." President Roosevelt replied to this letter under date of March 8th (after two weeks' delay) in which he stated:

"Mr. Taylor is in Rome as my special representative. This appointment does not constitute the inauguration of formal diplomatic relations with the Vatican. The President may determine the rank for social purposes of any special representative he may send; in this case the rank corresponding to Ambassador was obviously appropriate. . . . There was of course not the slightest intention to raise any question relating to the union of the functions of church and state, and it is difficult for me to believe that anyone would take seriously a contrary view, or that the action taken could interrupt in any way the necessary and healthy growth of interfaith comity."

The Executive Committee discussed this letter from 4:30 until 10 p. m., on March 29th. At the end the Committee took the following action:

"We are gratified to receive the personal and official assurance of President Roosevelt that 'this appointment does not constitute the inauguration of formal diplomatic relations with the Vatican.' This assurance, however, does not cover the entire ground of our apprehension. The unwarranted interpretation of the appointment to which Mr. Buttrick's letter called attention has not been explicitly denied. We reiterate our declaration of January 3rd and reaffirm our eagerness to join with men of all faiths in endeavors for world peace. We also declare again our unswerving adherence to the historic American principle of the separation of Church and State."

The letter of President Roosevelt is a rather remarkable production. A careful reading will show that it evades the issue. It does not state that the Vatican has no reason to consider Mr. Taylor to be a representative with the rank of Ambassador just as other Ambassadors are sent to the Vatican. Indeed, Mr. Taylor's name is printed with other Ambassadors to the Vatican in the Vatican Bulletin without any statement that Mr. Taylor's Ambassadorial rank is entirely for "social purposes." It is startling, indeed amazing, for the President of the United States to declare that he can designate representatives with the rank of Ambassador to the Vatican, or anywhere else, without complying with the Constitution, which requires that he "shall nominate, and by and with the advice and consent of the Senate, shall appoint ambassadors."

If such reasoning is correct the President may appoint a special representative with the rank of Ambassador to every country without the advice and consent of the Senate. It is very significant that no such method has ever been adopted except in this case of the appointment of Mr. Taylor to the Vatican. Why was not Mr. Taylor sent as the President's representative to the Vatican without the rank of Ambassador just as Mr. Sumner Welles has visited the four leading countries of Western Europe as the President's personal representative?

Very probably the President did not have "the slightest intention to raise any question relating to the union of the functions of church and state." But he certainly raises just that question, and his attempt to minimize by stating that he gave Mr. Taylor the rank of Ambassador for "social purposes" is evidently not the interpretation which has been placed upon it, not only by very many Protestants but, as far as they have spoken, by Roman Catholics also.

President Roosevelt's statement that "it is difficult for me to believe that anyone could take seriously a contrary view" (other than that contained in his letter), is almost the equivalent to a slap in the face to the Methodists, Baptists, Presbyterians, Disciples and other churchmen who have, as he knows, taken "seriously a contrary view."

The action quoted above, taken by the Executive Committee of the Federal Council, is as mild a statement as could be made in view of the facts in the case.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

Louisiana

Rev. C. D. Atkinson, Opelousas	1
Rev. J. C. Price, Pioneer	3
Dr. W. W. Holmes, New Orleans	2
Rev. Edward Jordon, Gonzales	1
Rev. D. B. Boddie, Gibsland	4
Rev. J. P. Bonnecarrere, Gueydan	3
Noel Memorial Church, Shreveport	1
Rev. R. V. Fulton, Greensburg	2
Rev. A. A. McKnight, Amite	1
Mrs. W. F. Goss, Farmerville	2
Rev. M. D. Fulkerson, Clinton	3
Rev. W. O. Byrd, Farmerville	1

Mississippi

Rev. J. D. Simpson, Oakland	1
Rev. W. R. Murray, Escatawpa	3
Rev. Milton Peden, Abbeville	1
Rev. C. A. Schultz, Tylertown	2
Rev. C. C. Clark, Columbia	1
Rev. G. P. McKeown, Brandon	1
Mrs. N. E. Cunningham, Vicksburg	2
Mrs. Elizabeth Murphy, Yazoo City	2
Rev. W. J. Dawson, Houston	5
Rev. W. N. Dodds, Ripley	29
Rev. Percy Vaughan, Carthage	1
Miss Louise Law, Greenville	11
Rev. T. W. Smallwood, Ethel	1
Rev. W. H. Mounger, Iuka	12
Rev. T. M. Bradley, Itta Bena	2
Rev. E. H. Cunningham, Amory	1
Rev. E. C. Driskell, Vaiden	6

POINTED PARAGRAPHS

By Rev. John W. Ramsey

There is a wide-spread and growing sentiment today that would displace all old men and women from all vocations in life, with nothing to do except to hold their hands and wait for death. And they do not have to be very old at that—a few gray hairs are the signal for some young sprig to suggest their removal from the active walks of life. Perhaps this sentiment began some years ago when Dr. Osler said that all old people above the age of sixty years should be chloroformed. This trend is particularly true of the ministry of the church. I do not know the situation in other Conferences, but the Mississippi Conference is composed mostly of young men. Despite the wisdom garnered through the experience of many passing years, the older men have been superannuated, even though some of them might have rendered valuable service to the church for a number of years. Some of them even now could hold successful revivals, if invited by the young pastors, but alas! the young preachers apparently have the impression that the "honored superannuate" is unfit for service. In the meantime, a vast amount of stored up spiritual power is being wasted, and many a rose is left to blush unseen on the desert air! Is that what Shakespeare said?

* * *

A writer in a literary magazine published by the University of Nebraska, points out an increasing tendency among churches to demand young men as ministers, and warns that such a trend means trouble ahead for the churches.

Writing under the title, "Too Old to Preach," the author says that he is glad that he is a layman, not a preacher because, he declares, had he been a preacher, he would now be regarded by the modern church as having outlived his usefulness—this when men in other fields, medicine, law, or teaching are thought of as being at their best.

"It is true," he declares, "that I am only past my middle forties, an age when life should be at full tide. But, according to the modern church, I should have entered upon my senescence. The members of my congregation would be restive under my preaching. They would be glancing uneasily at the graying hairs about my temples, and in my sermons they would detect a note not wholly in accord with what they would be calling the modern age."

* * *

I do not know the ages of any young preachers, but I do know that it now seems a long time to all of them before they will have to superannuate. But listen, young men. Before you know it the years will have rolled by, and before you know it some district superintendent will be suggesting that in his opinion the time has arrived

(Continued on page 8)

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

A LAYWOMAN'S SERMON

By Mary Morgan Hapgood

(Matthew 13:33: Another parable spake he unto them; the Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened.)

This is one of the many parables Jesus used when He was on earth, to convey a truth. His parables treated of the everyday things of life, objects familiar to the people around Him, and pertaining to the country in which He lived, yet embodying truths applicable to all peoples and times.

These stories are very precious to us; the parables of the Good Shepherd, the Prodigal Son, the Good Samaritan—what pictures they immediately bring to our minds, and how they touch responsive chords in our hearts!

Were Jesus living on earth today He would doubtless use some of our modern inventions to convey spiritual truths; the radio, for instance, would lend itself to a parable on reaching God by prayer or receiving messages from God. The dynamo would also serve as an example of how some of our physical activities might be converted into spiritual energy and vice versa.

Yet these parables based upon scientific inventions, while bringing home to a mechanically-minded generation certain forceful truths, would always be lacking in the poetic beauty of the gospel parables.

If we go about today among people, we are often struck by the lost attitude of men and women. Many of them are delightful personalties, well-educated, cultured people, but they often wear the expression of "We do not quite know where we are going," or "What is life all about anyway?" They are like lost children.

Then we come across some person who stands high in the literary world, who tells us that Christianity has had its day. We are down on Communism and Fascism, yet we have to see in both of them one element of Christian truth, viz., that of the individual losing his life in something greater than himself. For the Russians and Germans it is losing their lives for the state. In Christianity it is losing oneself for the Kingdom of God.

Perhaps some of us have never received Christianity through revelation or have failed to grasp eternal truths through some inspired poet; be that as it may, we who have been brought up as Christians and who have been helped by the Christian religion all our lives, have to ask ourselves, has the world outgrown the teachings of Christ?

As more scientific laws have been discovered, we find the physical universe responds to them, and by the use of these higher mathematical laws, the astronomers can estimate the exact minute when a solar or lunar eclipse will take place. We can bore tunnels and build bridges because we have these physical laws to which nature responds.

In the same way, we have spiritual laws which have always existed, but which were tested through the experience of the human race and which found their fullest expression in the life and sayings of Jesus. It is these laws which have the leavening power and which, if used, will bring about the Kingdom of God on earth.

Our spiritual world will respond to these laws in just the same way that the physical universe responds to natural laws. The laws of love and kindness, of justice and righteousness, are bound to build up a spiritual kingdom, if made use of. Force and hatred pull down and destroy, but the spiritual laws create and beautify.

But people will say, "Don't you realize that nearly two thousand years have elapsed since Jesus lived on the earth, and there have been evolution and change since then?" That is perfectly true, but the spiritual laws do not change, only the expression of them. The love for one's neighbor as shown in the parable of the Good Samaritan will always be the same law, but will find a different expression; in these days by having an efficient police force, and taking the man who fell among thieves to an up-to-date hospital. The love for one's neighbor is extended in these days to the underprivileged races in our midst, but it is the same law. These laws will always find expression, if we will let them, in the social environment in which we live, whether it be now or a thousand years from now. It is so stupid to use the forces of greed and hatred, for they destroy and disintegrate.

Apart from the desire to work with Christ in the building up of His Kingdom, we are confronted with the fact that, unless we do use these spiritual laws, our civilization is doomed. Through the radio, aircraft, etc., we have become neighbors with remote peoples of the world, whether we wish or no. For example, we can leave New York in the evening by the Pan-American airways and arrive in Lima, Peru, two days later.

There was a time when the countries of the world were so separated by time and space that the results of the forces of evil, though working, were slow in showing results. How does the law of loving one's neighbor as oneself work out in the treatment of our colored people in our cities? If we simply ignore the conditions under which some of them have to live we find that certain diseases, like tuberculosis, exist in a far greater degree than among the whites, and as many of the women go out from their homes daily into ours, they often bring disease with them to some of our loved ones. We are sisters and brothers, whether we wish to be considered so or not.

Do you remember in Hawthorne's **Legends of the Province House,** how he depicts Lady Eleanor coming over from England to claim the protection of the governo Massachusetts Bay colony as her guardi Lady Eleanor was very beautiful but pr and haughty. She looked down upon those who were not of equal birth herself. She was the possessor of a be ful mantle, embroidered in pearls and The embroidery was said to have been last work of a dying woman in Lon Lady Eleanor, at a reception given for at the governor's mansion, wrapped mantle around her as it seemed to enh her beauty.

A few days later she came down smallpox, which was traced to the m and which spread, first to those who stood nearest to her, and then to oth until it had become an epidemic. She self lost all her beauty and became as of the people whom she had despised.

We might take any branch of our so life and see how in business the law kindness and justice have a leavening er. The business ethics of the present are much higher than they were fifty y ago. These ethical laws apply to the ployees as well as the employers. A C tian employee will do even more than paid for, showing enough interest in business to do all that he can for its cess, just as the employer will go be the letter of the law and feel the resp bility for the welfare of the workers.

In reading the Gospels we are pressed by the kindness and healing ties of Jesus' ministry. Some of the cians of these days are using in their fession those same healing qualities battling disease are continually using law of self-sacrifice, forgetting their needs in the face of a greater one.

We could easily carry out these spiritual laws in the realms of music, ing and the drama. There are bound changes in their expression, but we the right to demand a leavening powe stead of a debasing quality.

There is no better place in which to out these laws than in the home. In we might call the home the laborato Christian principles, a place where they be tested—the laws of love, kindness bearance, mutual understanding, justi we practice them in the home we c all sincerity and courage, make use of in the community and in the world at

While there are other ways of app ing Christianity, we need never feel or that life is not worth while, so lo we have these Christian truths to gui

"The Kingdom of Heaven is like leaven which a woman took and hid in measures of meal until the whole was ened."—Advance.

SMALL COMPENSATION

What the war is doing to western C is reflected in a letter from the mothe young man who bears the name uncle, an outstanding young man who to France as an officer in 1914, an killed on his first night at the fron writes, "These days are days of dre us and I am living, over again, the m before my darling brother went away now it is another . . . our son. Once all our dear young manhood is to b into war to give their precious, fine lives for their country; and I suppose sands of mothers will be given little to wear around their necks, in than those precious lives. Small compens What is wrong with Christianity?"

—The Presbyterian Tri

CONFERENCE NEWS AND PERSONALS

he editor appreciates a cordial comment the Advocate from his friend, Bro. Z. Z. on, of Hammond, La. We have known Linton for many years.

r. L. P. Wasson, district superintendent, a good session of the Columbus district ference at Weir, Miss. It was well at- ied and the spirit was especially good.

ev. C. C. Clark, pastor at Columbia, , reports good progress in the work is charge. He received thirty-eight mem- into the church on Easter Sunday.

ev. C. A. Schultz, pastor at Tylertown, , continues to make progress in the rs of his charge, and he reports that is well pleased with the outlook for the r.

note from Miss Elizabeth Murphy re- ing a business matter includes the in- ation that Rev. J. W. Leggett, pastor irst Church, Laurel, is assisting Dr. C. Crisler in a meeting at Yazoo City.

rs. J. E. Oakey, who has been spending winter with her daughter in Jackson, , notifies us that she is returning to home in Forest. We appreciate her in- st in the Advocate.

ev. J. A. Wells, pastor of Glendale ch, Jackson, Miss., has been quite ill Jackson hospital. We are glad to know, ever, that he seems to be well on the to the recovery of his health.

ev. C. W. Avery, pastor at Jonestown, , is in a hospital at Hot Springs, Ark- s. It is understood that he is making rovement and we hope for his early re- ry.

ev. R. E. Wasson, pastor at Black Hawk, writes us that a great gathering of le were present for the funeral of Bro. Streater, and that he had never seen any flowers at a funeral service.

ends of Rev. W. W. Moore, who has living in Biloxi, will be interested to that he has moved to Bucatunna. where we presume that he will spend mmer months.

rs. Malva Jackson, of Moss Point, Miss., to a business note a little message of endation and of her own appreciation e paper for which we thank her very rely.

v. Seamon Rhea, pastor at Holly gs, Miss., reports satisfactory progress e work of that historic town. We ap- ate his interest and loyalty to the Ad- e and wish for him the greatest year s ministry thus far.

ends of Mrs. Ed. Wilburn, one of the women of the Methodist church at gton, Miss., has the good fortune to in the recent oil production in the ns area. We are happy to learn of the fortune of this excellent woman.

v. J. W. Raper, superannuate living at Miss., continues to be in a precarious of health. He has improved somewhat he outlook is still somewhat gloomy. eel sure that his friends will not for- im in the hour of his affliction.

v. W. W. Milligan, pastor at Duncan Alligator, is in the Methodist Hospital emphis, where he had an operation for ndicitis recently. We are glad to know that the prospects for his early recovery are good.

Miss Carolyn McPherson, student in Blue Mountain College, Pickens, Miss., has been elected representative of the Student Union Council of the College for next session, according to information sent us by Mr. Frank E. Skilton.

Rev. W. N. Dodds, pastor at Ripley, Miss., has our thanks for an enthusiastic message concerning the paper, a message backed up by a substantial list of subscriptions, and we appreciate no less his invitation to fill his pulpit when we have the opportunity.

Bishop J. Lloyd Decell, Birmingham, Ala., took time out of a busy episcopal schedule to write us a brotherly letter regarding our editorials of two weeks ago. We appreciate the interest that takes time out in such a busy schedule for a heartening message to us.

The editor has a very pathetic note from Rev. A. A. McKnight, pastor at Amite, La. Bro. McKnight says: "We were supposed to send you the history of our church, but we have no church and therefore no history." We passed through Amite one day last week and the devastation is almost unbelievable but a fact.

Notice of the death of Dr. N. D. Guerry, of Artesia, Miss., appears elsewhere. Many pastors and laymen of the North Mississippi Conference will share the sorrow of his loved ones in his departure from life. Dr. Guerry was a faithful steward of both his time and his possessions, and we feel sure that he has entered the heavenly rest.

Rev. J. W. Ward, district superintendent, held his conference at Clarksdale last week. Several of the preachers of the district were ill and the wretched day further reduced the attendance. There was a good spirit, however, and Rev. J. E. Stephens and his people did themselves credit by the type of entertainment accorded the conference.

Friends of Dr. Dana Dawson, pastor of First Church, Shreveport, will be interested in the fact that his son, Dana, Jr., has been elected president of the student body of the Duke University School of Religion. He was also a delegate from Duke University to the Interseminary Conference, which was held in Richmond, Va., where he spoke on the subject: "Christian Horizons."

Mrs. P. W. Shell, formerly of Houston, Miss., now living at Biloxi, writes that she is now 90 years old and has enjoyed the Advocate since before she was able to read it for herself. Her father read the paper to her and she now says that when she cannot read again on account of her failing sight, she hopes to have its message still as others may read it to her. We appreciate her interest and her devotion to the Advocate.

Rev. E. H. Cunningham, the energetic pastor at Amory, Miss., is conducting a thorough-going campaign in the interest of the Advocate. For this campaign he has enlisted the help of a committee composed of G. H. Threlfall, Mrs. P. J. Smith and Mrs. W. C. Abrams. Bro. Cunningham reports great Palm Sunday and pre-Easter services. In one service Benford Abrams, a college student, was the leader and 200 people came to the altar for reconsecration of their lives.

RESOLUTIONS OF SYMPATHY

To the family and near relatives of J. B. Streater, the pastor and the board of stewards and members of the Black Hawk Methodist Church desire to express their sympathy with you in the loss of your father and grandfather. We would like to express the deep appreciation we feel for his valuable service rendered to our church during his long membership, which included many and varied activities of leadership; therefore be it

Resolved, that in his death our community and church have lost a beloved friend and brother; that these resolutions be spread upon our minutes, a copy be sent to the family, to the local papers, and to the New Orleans Christian Advocate.

R. E. Wasson, pastor; L. B. Phillip, Chairman, Board; B. F. Clement.

DR. N. D. GUERRY TRANSLATED

Dear Dr. Duren: I was called to Artesia on Monday, of this week, for the funeral of our mutual friend, Dr. N. D. Guerry, father of Rev. N. D. Guerry, of the North Mississippi Conference, now serving the Schlater and Cruger charge. For more than a quarter of a century Dr. Guerry was a prominent figure in all lay activities in the North Mississippi Conference. He was a member of most of the Annual Conferences during that time, serving on many of our Conference boards. During all this time he was a leading spirit in his local church, serving as an active steward and teacher of the Men's Bible Class. My intimate association with him in the business world, as well as in the work of the church, over many years, leads me to say that I never knew a finer Christian character and more faithful servant of God and the church. As his preacher-son so beautifully expressed it: "Dad served well his day and generation and has fallen on sleep." Truly a "Prince in Israel is fallen."

A. T. McILWAIN.

IN THE DAYS OF YOUTH

By Mrs. Irvin Rowland

(Read Eccles. 12:1-7)

How inspirational and beautiful to see youth giving its best to God—remembering the Creator.

Elsie Robinson, well-known columnist, is urging the public to consider the possibilities of following a suggestion of Mrs. Roosevelt's: exposing the youth to nobility by having a day set apart each year for an impressive, elaborate celebration for those coming of age, so they will feel the responsibilities of citizenship.

A very good idea, no doubt, but shall it not be supplemented by a more substantial foundation? If the children are taught from birth the love of God and their place in the world, then, coming from a religious background, they will remember to serve God, their Creator, as a natural growth of personality in the days of their youth, and citizenship will only be another privilege of their Christian life.

"Father, help us to realize the importance of the early training of our children. Amen."

PROCEEDINGS OF ABERDEEN DISTRICT CONFERENCE

The Aberdeen District Conference convened in the Methodist church at Okolona, Miss., April 12, 1940, at 9 a. m. After an appropriate devotional by Rev. A. Y. Brown, pastor-host, the conference was called to order by Rev. N. J. Golding, district superintendent. The roll was called by K. E. Clark, secretary of the last conference, and absentees noted.

On motion K. E. Clark was elected secretary.

On motion the committees appearing in the printed program became the committees of the conference.

Rev. W. R. Lott, Rev. J. H. Felts and Rev. C. A. Parks were presented to the conference.

The Chair called for pastors' reports. Twenty-nine of the thirty charges were represented. These reports indicated progress in many lines. Despite the weather conditions people are still joining the church, financing its program, building and repairing churches and parsonages.

Rev. Roy A. Grisham, Mr. D. H. Hall, Rev. W. M. Hester and Rev. Rudolph Scott were introduced.

At 10 o'clock Rev. Roy A. Grisham addressed the conference in interest of the Conference Board of Christian Education. The following visiting ministers were introduced: Rev. T. B. Thrower, Rev. B. F. Bullard, Rev. N. N. Maxey and Rev. W. M. Jones.

The Chair explained the duties of the Licensing Committee under the new Discipline, and nominated for this committee Revs. W. A. Tyson, S. W. Hemphill, W. J. Dawson and A. Y. Brown, who were elected by the conference.

R. W. Flint presented the report for the trustees of the district parsonage. On nomination of the Chair the following were re-elected as trustees of district parsonage: R. W. Flint, Joe E. Wirgul, Walter Daircott, Noel Monegan and L. E. Price.

At 10:55 a. m., announcements were made by the pastor-host. Committees were called and substitutions duly made.

The hour of preaching having arrived, the conference was called to order by the pastor-host. "I Want A Principle," was sung, and Rev. Rudolph Scott led in prayer. The local choir presented an appropriate special number, after which Rev. Jas. H. Felts brought an inspiring message from Ex. 15:2, "He is My Father's God, therefore I will exalt Him." "Faith of our Fathers" was sung and the benediction was pronounced by Bro. Felts.

At noon the entire conference, including all visitors, upon the invitation of the pastor-host, found their way to the community building in the Municipal Park, where an unusally good lunch was served.

At 1:15 p. m., Rev. G. R. Meaders conducted a devotional, after which the minutes of the morning session were read and approved.

The Chair explained the new law governing local preachers. The report of the committee on Local Preachers was read by Rev. S. W. Hemphill. The Chair called the names of the local preachers one by one, and action was taken in each case. (For action see Record.)

Rev. Jas. H. Felts took leave of the conference with an effective exhortation.

Jas. F. Elliott was unanimously recommended to the Annual Conference for "Admission On Trial."

Upon motion the conference instructed certain laymen present to convey our love to Rev. M. A. Burns and Rev. E. H. Tucker, who were absent on account of illness.

Conference Lay Leader J. H. Houston addressed the conference in the interest of the "Benevolences."

The chairman presented the report of W. L. Underwood, district lay leader, who was absent. Upon nomination W. L. Underwood was re-elected, as was T. P. Clark and R. F. Carter, associate lay leaders.

R. A. Grisham spoke in interest of church colleges and workers in tax-supported schools.

The chairman presented a written report from Mrs. J. G. Carpenter, District Secretary of the Woman's Missionary Society.

T. B. Thrower presented the work of the Golden Cross and General Hospital work.

W. C. McKay presented the report of the Committee on Missions, and spoke in interest of the missionary program of the church.

E. R. Smoot addressed the conference in interest of evangelism.

The Memorial Mercy Home was represented by G. H. Boyles, and the cause of the New Orleans Christian Advocate was represented by W. J. Dawson.

D. B. Benson submitted the report on quarterly conference records.

"Where shall the next District Conference be held?" was asked, and after several invitations the conference voted to go to Hamilton.

E. H. Cunningham read the report of the Courtesy Committee, which was adopted.

N. J. Golding, district superintendent, spoke briefly of our three district objectives for the year, namely, one thousand dollars to the Lewis Memorial Hospital, Benevolences in full, and Evangelism.

The conference adjourned at 4:30 p. m., with the Benediction by Bro. Golding.

K. E. CLARK,
Secretary.

ADDITIONAL PERSONALS

Dr. Ralph W. Sockman, pastor of Christ Church, New York, and widely appreciated radio preacher, has the profound sympathy of the entire Church in the sorrow occasioned by the tragic death of his only son, William Potter Sockman, on April 11.

Mrs. T. J. Warlick, whose late husband was a member of the Louisiana Conference, died at the home of her son in Oxford, Georgia, on April 7. She was eighty-five years of age and she was credited with thirty-four years of service in the Louisiana Conference.

In the death of Mrs. Ezra Squier Tipple on March 28, Methodism has lost one of its elect women. Her impress upon Drew University and Drew men who knew her as a gracious personal friend, will long be one of the cherished traditions of the Insti to which she and her distinguished hus gave so much.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Bes
Department Store
CANAL STREET - - - - N. O., L

POINTED PARAGRAPHS

(Continued from page 5)

when it would be well if you would for superannuation. Certainly he will the suggestion as gently as possible. B it ever so gentle, there you are. Then will be where we "honored superannu now are. What then?

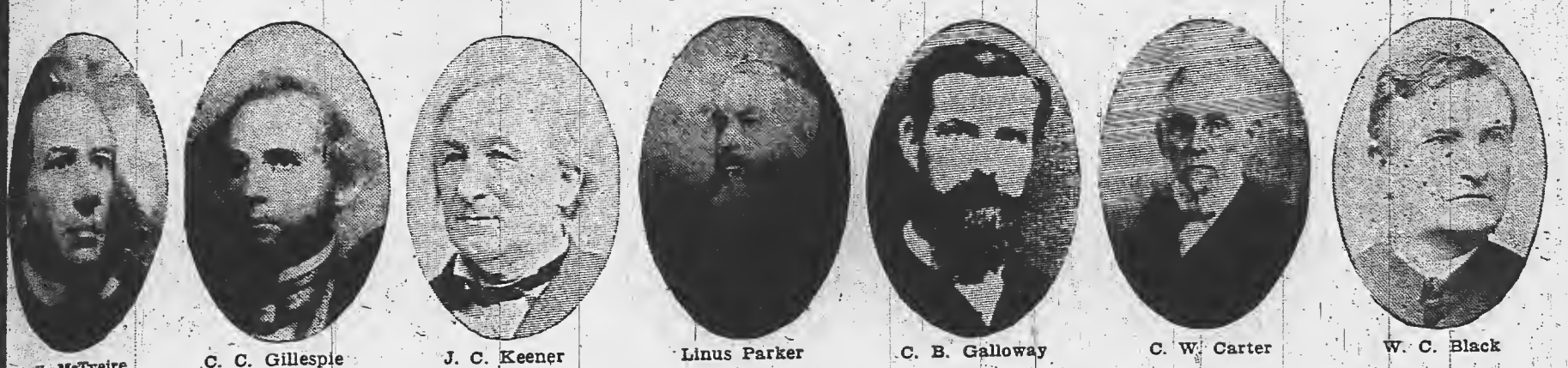
* * *

While the above arraignment of modern church for demanding youth pulpits has in it much truth, it is also that the commercial world is making same demand, so that if a man today the age of forty years loses his job, he very likely walk the streets in vain ing for work, although better fitted perience for his task then when y The Associated Press relates that Ruth Schrader, an office worker, at of thirty-eight, found herself witho ployment because the firm for whic worked "folded up" in the depressio turned to the employment agencies, bu told that because of her age, her c for work were negligible. Fortunately had initiative. She began selling nec bath salts, hosiery, anything. She sa little money, invested in a budding h business, and today that "old" wom forty-seven years of age, is at the he her own hosiery sales firm, employing other "old" women, some of whom ar thirty-eight years of age. And yet Dr. said old people should be chloroform

"Evangelism is the presentation truth and life of Christianity both by and deed, with a view to persuadin to accept it and to believe in Jesus as Lord and Savior, and in God t Him, and to give their lives to His ice."—Robert E. Speer.

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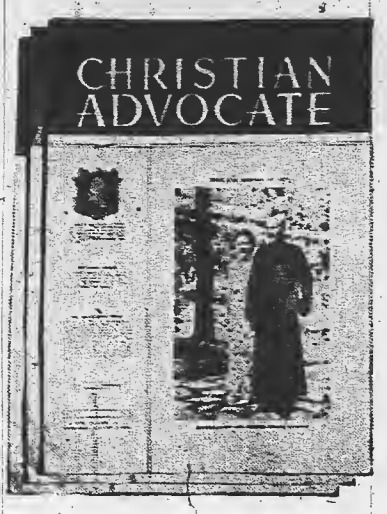
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham	14	21
Senatobia—Rev. J. W. Robertson	12	16
Ponchatoula—Rev. A. T. Law	17	17
Indianola—Rev. W. C. Newman	21	23
Gueydan—J. P. Bonnecarrere	9	13
Ripley—W. N. Dodds	13	29
Iuka—W. H. Mounger	12	12

After Ninety Years



HONOR ROLL

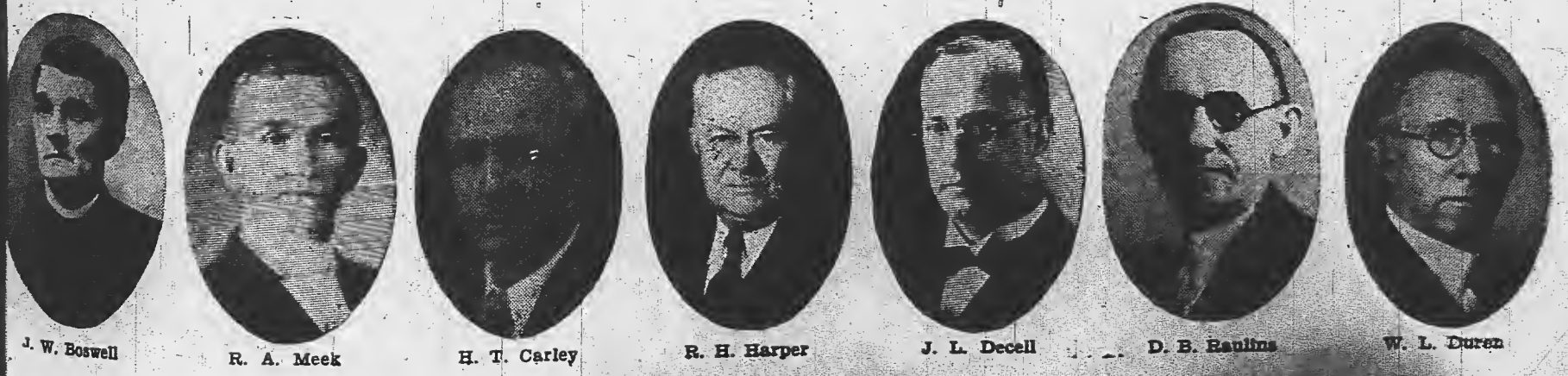
(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham,	Pastor
Zachary, La.	J. E. Hearn,	"
Merryville, La.	H. W. Ledbetter,	"
Tallulah, La.	D. W. Poole,	"
Grand Cane, La.	W. C. Barham,	"
Tupelo, Miss.	W. A. Tyson,	"
Indianola, Miss.	W. C. Newman,	"
Ripley, Miss.	W. N. Dodds,	"

Opinions of Readers

"I enjoy things you write for us; something fine and good would come to all our people could they all stop little and read." (Minister former M. E. Church).

"Find check for $1.50 for my personal renewal. Congratulations to you on the kind of paper you are giving. It grows better day by day and it is a pleasure to send the renewal. (Layman, Life Ins. Representative).



J. W. Boswell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Decell | D. B. Raulins | W. L. Duren

THE CHURCH PEW

WE MUST REINTEGRATE—BUT

By Archie E. McCrea
Michigan Conference Lay Delegate

Temptation to place the emphasis on the letter that killeth rather than on the spirit that giveth life inevitably will be strong at Atlantic City, especially regarding things with which laymen of the former church North must be concerned.

It is a temptation to be fought. No perfection of the letter of its legislation, imperative as that is, can answer the crying need of this new Methodist Church.

That need is for a consciousness of a great mission to a desperately needy world, in which the Methodist Church could play a noble part. It must be a consciousness born of a vision of that need and that mission. It must be implemented by a will sacrificially to respond to the call.

To Save the World

Always, the mission of the church to save the world must be kept uppermost, rather than the need to save itself. Thus, and thus only, will it ultimately save itself. There will be plenty of temptation to reverse the order of the emphasis at Atlantic City, and in the period of adjustment that lies ahead.

That adjustment will be a real testing of the spiritual fervor of the church into which we have merged our fortunes, particularly of the church in the North, which must go through the hazardous experience of finding expression for its lay forces through new agencies and unfamiliar methods.

It is an adjustment the necessity for which we still are hardly conscious of here in the North, almost a year after the Uniting Conference. That is because the Uniting Conference sensibly provided that, pending reorganization, the work of the church should go forward through the accustomed channels.

The Layman's Predicament

Particularly we laymen are scarcely yet conscious of what has happened to us, in our taking over bodily from the Church, South, the form of lay organization that church has been years in developing. We seem to regard it as some mildly interesting new gadget, like our equal membership in the Annual Conference, to which we had hardly yet become accustomed when this violent reorganization was thrust upon us.

It is violent enough for the men, especially in Conferences like the Michigan, where the Brotherhood had attained a measure of organized activity and impetus. But that is as nothing compared to the cataclysmic change to which the loyal women of our church must accustom themselves.

All the hitherto essentially autonomous mediums through which for so many years they have rendered noble Christian service are merged into the new Women's Division of Christian Service. How sweeping is this reorganization is best indicated by quoting the new Discipline: (Part VII, Chapter II, Section VI, Article I, paragraph 4)

"The Woman's Division shall include in its scope the interests and activities formerly promoted and administered by the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Wesleyan Service Guild, the Ladies' Aid Societies of the Methodist Episcopal Church; the types of work and interests included in the Board of Missions, Section of Woman's Work, the Woman's Missionary Council and former Boards and Societies (the Woman's Missionary Society, the Woman's Board of Foreign Missions, and the Woman's Board of Home Missions) of the Methodist Episcopal Church, South; such activities of the Woman's Convention of the Methodist Protestant Church as logically fall within the organization, and all Deaconess work carried by the Uniting Churches within the United States."

Efficiency—But

It makes for efficiency, certainly. Some day we are going to be thanking God for it. But there is peril in the lag that will follow demobilization of these organizations and their merger into the new. That is where the test of the fervor of our organized women's forces will come.

Then there is this new—to us of the North—Board of Lay Activities, with its elaborate machinery, extending all the way down from the General Conference through all the jurisdictions, to the local church, and having jurisdiction over all of what has hitherto been the organized men's work of the Michigan Conference, and such splendid programs as the organized Men's Movement of the Ann Arbor District of the Detroit Conference. But it also includes some fourteen other lines of effort, hitherto promoted through the whole lay membership, men and women.

Here arises the constitutional question to which there is no answer in the Discipline as the Uniting Conference passed it on to us: Are women "laymen" and equal participants in this division? Certainly it would seem so—yet all the organized work of the women of the church has been gathered together under the jurisdiction of the Women's Division of Christian Service, which stems through the Board of Missions and Church Extension. The Discipline discreetly gives the women complete control over their own work. Are they to be burdened with responsibility for an attempt to help supervise the men's work as well?

Much to Be Done

This is at least one of the chief constitutional issues that seem to confront us. There is an imposing array of them, the inevitable aftermath of the Uniting Conference, where the Plan of Union had to be put together under high pressure and without opportunity for discovering and ironing out conflicts and overlapping in the work of its various commissions.

Therein lies the danger.

We must have an orderly system of doing church business, forms of organization through which Christian effort may find expression.

But systems and organization never will save a lost world.

That will come only as spiritual forces of the church are generated and loosed, leavening the hearts and minds of men, flowing from individual lives out into other individual lives.—Michigan Christian Advocate.

LEADERS CALL FOR ALCOHOL EDUCATION

By Ira Barnett

Fifty-nine educational leaders, representing several denominations and non-church organizations in eleven different States spent the major portion of two days in Atlanta, Georgia, recently, considering together the question, What can be done to make more widespread and adequate the education of the people, especially the children and youth, concerning the nature and effects of alcohol and other narcotics? Every state east of the Mississippi and south of the Ohio and Potomac Rivers, and Illinois, had each one to several men and women in the group, and college presidents, state presidents and other leaders of Women's Christian Temperance Unions, and Parents and Teachers' Associations, state superintendents of public instruction, and women prominent in Federation of Women's Clubs were among those who shared with churchmen in this important meeting.

The group satisfied itself that the 25,000,000 public school children and youth of the nation can be reached with this so much needed emphasis in education, through the proper training of the 1,000,000 public school teachers of the nation in the 300 teacher training institutions of the country, by persons especially qualified for this particular service, especially since there are already provided training facilities for those who may be induced to enlist for this sort of service.

The group was unanimous in the conviction that cooperation of all the educational agencies, which have for their purpose the helping of persons to grow in understanding, appreciation and practice of the high moral and spiritual virtues, is necessary if all that ought to be done in the way of alcohol education is to be accomplished. And, on the basis of certain limited but successful efforts at cooperation by the agencies in sections of the country represented in this Atlanta conference, the group came to believe that cooperation can be brought about almost anywhere if care be given to selecting the objectives to be attained.

(Continued on page 16)

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12
Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

Christian Stewardship
Open Forum Discussion
Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Official Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

How much Louisiana women love to have
ws from their missionary daughters! The
llowing excerpts are taken from the let-
of Miss Ava Morton, of Cotton Valley,
uisiana, who is now serving as the head
the School of Nursing, Huchow General
spital, Huchow, China:
ar Friends and Relatives:

Christmas and New Year have come with
ir nice celebrations and now have gone
the New Year's program is now in prog-
. This Christmas we went back to old
toms of celebration. We had perfect
ather and have had for more than five
eks not one bit of rain during that time.
e carrollers hardly needed candles or
terns Christmas eve night because of
bright, full moon. It was the brightest
istmas I remember.

anuary 2nd was Dr. Manget's sixtieth
hday, and he had spent almost thirty
rs of his life here serving Huchow's
ple. The hospital staff celebrated this
hday according to the Chinese custom.
sixtieth and seventieth birthdays have
cial celebrations. The year I was in Soo-
w, I failed to attend Miss Atkinson's
entieth birthday. I was in America when
. Logan's was celebrated here. This be-
the first of its type for me to see, it was
ecially interesting. Knowing something of
t Dr. Manget has given and meant to
se people made me deeply appreciate the
ebrations.

anuary 14—I was unable to finish this
er because of extra time spent in prepa-
on for two of our graduate nurses to go
Peiping for post-graduate courses in Peip-
Union Medical College. Miss Chon went
September for the nine-months instruct-
course. Now Misses Yen Poi-Chu and
n Yong Cheng are going for four-month
ses and one month of observation. One
ing for the operating room course, and
ther for the diet course. Travel being
nconvenient it will be nice for the three
to return together. This school year
have Miss McIntosh helping us with
nization and teaching. Miss Chin Ling
, who had the P. U. M. C. instructor's
se in 1937, came back last February
had been in charge of the school work.
Chien Hsiang Wen, who did general
in P. U. M. C. for two years and re-
ed to us in May, is helping with the
ching. I feel that these are building up
standards of our training school to a
t extent. When these three girls finish
courses, they will return to raise the
dard of all the department of nursing
make our training school quite worth
e. It is very gratifying that we can give
advanced training to these girls. It is
high rate of exchange that enables us
it. Yet their travel will be three or
times what it was in 1937.

r hospital has been unusually busy and
for this time of the year. Our surgical
is always overflowing and such pitiful
s! There are many interesting things
uld tell you if I dared. Opportunities to
e are never lacking. Life is gratifying
full and God is blessing us, giving us
nd peace in our hearts.

S.—January 16—The last few days we have had a steady, slow rain filling the thirsty earth. It makes us feel the cold more. You would be amused if you could see the clothes I wear on a cold day. Under my uniform as I work I wear three woolen sleeves. If I go out I put on a sweater and a cape. Usually I put on my sweater to go to the wards.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Mrs. R. E. Rollings, who wrote and directed the playlet, "The Trial of Mrs. Missionary Society," which was given at our annual meeting, has received so many requests for the script, that she has had it mimeographed. There will be no charge for the copies, but auxiliaries sending for them will please enclose postage. To furnish each person with her part, four copies are required. The postage is eight cents. Postage on one copy is three cents. Write Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, Miss.

* * *

Appointments for our community houses, released recently:

Biloxi Wesley House: Miss Katherine Arnold will serve until this house is permanently closed on September 1st. After that time Miss Arnold will have a leave of absence because of her mother's health.

Meridian Wesley House: Miss Maude Fail. Miss Fail served this community about fifteen years ago. She has recently been studying at Scarritt College.

Moore Community House, Biloxi: Miss Sallie Ellis and Miss Sophie Kuntz returned. These workers have been doing splendid work in this community for a number of years.

It is interesting to note that just back of both the Meridian Wesley House and Moore Community House are being built F. H. A. units. This will mean enlarged opportunity, also an enlarged responsibility.

* * *

Miss Mary Cameron, our Mississippi girl who was consecrated for home work at the recent Council, has been assigned to Vashti School (for girls), at Thomasville, Ga. This school sponsors some rural work in the Bold Springs Methodist Church and Community House, located about eleven miles from Thomasville. Too, the school owns a farm where several interesting projects are being developed, so Miss Cameron will have an opportunity to "practice" her Scarritt training for rural work.

NORTH MISSISSIPP CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Woman's Missionary Society, of the North Mississippi Conference, held its 28th Annual Meeting in Kosciusko, April 9-11. On Monday afternoon delegates began to assemble, as many came with members of the Executive Committee which was meeting that afternoon. On Tuesday morning another group gathered for the Provisional Conference. Among them were some of our Conference workers not often seen at Annual meetings. From this group came Mrs. J. W. Conger and Miss Dunstan, both of Winona. The delegates elected to the Provisional Conference at Nashville, were Mrs. Ratliff, Mrs. Neblett and Mrs. Hall. Nominated for the National Board were Mrs. T. M. Clark, Mrs. J. W. Conger and Mrs. Ernest Moore. Nominated for the Jurisdictional Board was Mrs. Ratliff.

Not until one-thirty on Tuesday did the regular business session begin. At this time the President's message set for us four goals: a survey of our work, finances, prayer, children's work. Three of our district secretaries we listened to for the last time. Mrs. C. T. Humphrey will be succeeded by Mrs. Z. O. Graham, of Kosciusko. Mrs. R. M. Yarbrough, of Indianola, will be the new Greenville District Secretary. Mrs. A. Y. Sturdivant turns over her work to Mrs. C. V. Maxwell, of Pickens.

We listened to reports all Tuesday afternoon and worked late on Sessions committees, but that night we forgot business in a beautiful communion service led by Rev. L. P. Wasson, assisted by Rev. S. E. Ashmore. Candlelight and sweet childish voices had their special appeal, for we had been listening to the President's statistics on children's lack of religious advantages.

Mrs. W. M. Alexander, the speaker for that first night, listed as some of the things we need to do as Methodist stewards: watch our own attitudes, get rid of our jealous feelings, of our fear of being swallowed up, of sectional prejudice, believe in the new church, take our wonderful heritage and go forward.

Mr. Thomas Neblett, the speaker for the second night, reviewed for us the world situation as seen from the eyes of young men he had known in Japan, England and Norway. Then he challenged the women of Methodism that through their Christian Social Relations department they should "speak to it." This was really Neblett Night, as Mrs. Neblett led the worship service and Brother R. P. Neblett led the closing prayer.

The Christian Social Relations report was featured by Dr. Galloway, who spoke on "Health and Housing." Here we saw ourselves as others see us and learned that Mississippi is taking note of her housing problem.

A fine spirit of cooperation and a desire to serve intelligently was exemplified in the program committee's plan of bringing Rev. V. C. Curtis, Rev. S. H. Caffey and Rev. Mr. Countiss before the Conference. They added just that touch to our understanding of student needs and calls made upon the Mission Board by needy ministers to assure a real effort back at home.

Miss Yardner widened our horizon by a clear portrayal of the work of the Federal Council of Churches. We were glad to have a member of the M. E. Church with us. Mrs. Webber, of the M. E. Church, visited with us in the Provisional Conference.

Thursday's program laid the foundation for our President's fourth goal for 1941, as it concerned children for the most part. There were many other things done, but Mr. McDonald, with his five little folks who could sing as long as you would listen, and Mrs. Newsome, with her distressing and yet hopeful Child Welfare report, dominated our thinking.

Among those welcomed to the Conference were the ministers of nearby churches, Mrs. Arrington and Mrs. Clifford, of the South Mississippi Conference. Mrs. Arrington, Mississippi Conference President, brought greetings from that Conference. Mrs. Clifford spoke of her participation in North Mississippi activities forty-two years ago.

The meeting closed Thursday afternoon with the Memorial Worship service, followed by committee reports.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON APRIL 28, 1940

By Rev. W. C. Newman

Isaiah differed from Micah and Amos in that he was city born, being a native of Jerusalem. But in little else did he differ from them. Indeed, he was greatly influenced by them both.

Early in his life he had an experience of religion that transformed his life. It is recorded in the sixth chapter of his Prophecy. Beginning:

"In the year that King Uzziah died, I saw the Lord"—this lovely testimony goes on to describe that experience which profoundly influenced his life and stands today as the perfect type of transforming religious experience.

Isaiah was both a prophet and a statesman. During the long period of his public life he was the nation's outstanding man. His early utterances were extremely severe in their indictment of the evils of the day.

But then disaster came to the people. It is true that the disaster came as a result of their sins, as Isaiah had predicted, but he who had so bitterly denounced them was now equally as tender in bringing them consolation.

Real Comfort

Not all men know how to get, or to give, comfort. It is common for human beings to seek consolation in false and unreliable methods. To attempt to drown one's sorrows in drink, or to try to achieve forgetfulness through pleasure, or to run away in the hope of escaping one's sorrows—these are some of our false bases of comfort.

Isaiah was not to be deceived by such.

Comfort in the Knowledge of Forgiven Sins

A world-known physician, specialist in mental and nervous diseases, writing in a current secular magazine, asserts that most of the patients who come to him are really suffering from a sense of guilt, though they do not always recognize this as the source of their illness. Much of the world's unhappiness lies in that realm, even with people who imagine they are too hard to feel guilty.

So Isaiah's first word of comfort was—

"Speak ye comfortably to Jerusalem,
Her iniquity is pardoned."

Could we modern prophets first make our people and ourselves conscious of guilt, then conscious of God's forgiveness, we would render them real ministry.

Comfort in the Knowledge That God is at Work in the World

Once upon a time it is said Martin Luther's wife appeared before him dressed in deep mourning. When he asked her in amazement who was dead, she replied that from his melancholy and discouragement she supposed God to be dead.

Many of us who would smile at that, all unconsciously assume that God is not doing anything definite about the world's troubles.

But to the Christian of deep faith, Isaiah's words reign true with assurance and encouragement.

"And the glory of the Lord shall be revealed,
And all the flesh shall see it together."

Comfort in the Knowledge of God's Eternal Word

Things are shaking in our day. Old institutions, old societies, old faiths, old moralities—all are apparently falling before the onrush of greed, power and degeneracy.

But so it was when Isaiah declared—

"The grass withereth,
The flower fadeth,
But the word of our God shall stand forever."

In the hour of the crucifixion it appeared that Christ was dead and Christianity defeated, while Rome remained supreme.

But now Rome lies in the dust of the past and Christ grows greater with the passing of the centuries.

Comfort Through Faith in the Goodness of God

"He shall feed his flock like a Shepherd,
He shall gather his lambs with his arms,
He shall carry them in his bosom,
And shall gently lead those that are with young."

How more beautifully than these words of Isaiah could be put our old Christian faith—

"God will take care of you."

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SEDIMENTAL SENTIMENTS

By Rev. Marlin McCormack

No one is quite so sure of his mastery of life as he who has just skimmed along the surface of it . . . Our youth has departed from the ways of its forefathers (thank the Lord!) . . . The principal distinction between the Pharisee and the Publican, in Jesus' parable, is that the former went to church to have his attitudes confirmed, while the latter went to have his corrected . . . The outstanding difference between the Prodigal Son and his elder brother is that the former was a bad boy, while the latter was a mean man . . . To live by tradition is to live by precedent, rather than by p ciple or reason.

Don't become despondent when men judge you; remember, you often mis them. Everyone is often misjudged Whether people are grouchy or pleasa pends largely on how things are go with you . . . The late Will Rogers said, "We have no troubles that cann licked by kindness, good-will and a h laugh . . . Heard somewhere: "A v without a task is a dream; a task wi a vision is drudgery; but a task w vision is the hope of the world . . . is an age when men clamor while w glamour.

A cool head and a warm heart go together . . . But remember there is a difference between a cool head and feet . . . And equally as much diff between a hot head and a warm hear Then, too, it is obvious that a man de no credit for keeping cool when he h red corpuscles.

Joke of the week: "You advert restaurant as being under new m ment, but I see the same old manage is here."

"Oh, yes, but he got married yest

Junior bit the meter man.
Junior kicked the cook.
Junior's anti-social now.
(According to the book.)
Junior smashed the clock and lam
Junior hacked the tree.
(Destructive trends are treated
In Chapters II and III.)

Junior threw his milk at Mom.
Junior screamed for more.
(Notes on self-assertiveness
Are found in Chapter IV.)
Junior tossed his shoes and soc
Out into the rain.
(Negation, that and normal—
Disregard the stain.)

Junior set Dad's shirt afire;
Salted Grandpop's wine.
(That's to gain attention;
See page 39.)
Grandpop seized a slipper and
Yanked Junior 'cross his knee.
(Grandpop hasn't read a book
Since 1893.)

DISTRICT CONFERENC

Inasmuch as the Jackson Distric ference will convene in the Carthage odist Church May 14th, I am ask pastors to please send me a list o delegates soon as elected; also, thos ing by way of Forest, Miss., to tak way 35, which leads to Carthage. An coming by way of Canton, Miss., highway 16, which also comes Carthage. In other words, highways 35 cross in Carthage. Hoping to and that we may have a great Con I am as ever,

Your brother,
W. L. BLACKWELL

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

SMALL TOWN MINISTERS

ewspapers of Central Illinois have de- d much space of late to the close of otable eleven-years pastorate in a town ess than 1,500 popula- in that state. The ister, the Rev. A. L. dbury, leaves the kinaw Christian rch to go to a church he same communion in her small town not away.



Mr. Jones

e extensive publicity n this event was de- ed. A ministry of elev- years in a small town he U. S. A. is unusual. any young preachers rd a small town parish as simply a ping-stone to a pulpit in a larger place, hance a city. Here is a shining excep- to the usual two- or three-years small pastorate.

e leading daily of the Corn Belt section ted a whole page to pictures of this ter and affairs connected with his ng—twelve candid camera shots in all. picture shows the minister packing up eloved books; another, sitting compan- ly in the midst of his young people. another shows him bidding his offi- farewell. In a fourth he is receiving good wishes of his brother ministers. best of all, there is one of his wife unded by a group of church women ng her Godspeed.

in other vocations, it makes little dif- ce where a minister is located, so long e gives his work the best he has and ds every human being as a son or ter of God. Eleven years of faithful try in a small town may be the equiva- of twenty in a metropolis, where the is faster, the demands multifarious, e opportunity not a whit larger.

e sooner we get over the illusion that e is the thing, the better off we be. It is not years that necessarily nor numbers—it all depends. And as e Rev. Mr. Bradbury, who has made nall town ministry so grand a success d, red rose.

(c) 1940 by Religisus News Service.

THANK YOU

By Rev. Vivian T. Pomeroy, D. D.

was the day after Christmas—always a difficult day.

her was exhausted, Father was tired, e children were quite definitely trou- e.

dma called it reaction, and said that day one went out into the snow.

the weather also was difficult. It was d rainy.

and Henry and Jo were banging a good deal. John was eleven, Henry nd Jo was seven.

Father said: "Be quiet or get out." her said: "Now why not settle down rite your Thank You letters?"

, this was an idea. They had to be n.

John said: "Oh, Mother, can't we telephone them?"

"Oh, no," Mother said. "That's not polite. People love letters."

Henry said: "I shall type mine."

Jo said: "I can write."

The others cried: "You call it writing."

"That will do," said Father. "Now get to it."

So they did.

John was proud of his letters. They all were the same excepting the name of the present and the person. This is how it went:

Dear Aunt Mabel:

Thanks loads for the camera. It is swell. Some of the films I used; but they may not come out as it was getting dark. We had a swell day and loads of fun. We had a swell turkey. If the pictures come out, I will send you some; but I don't think they will. Loads of love. Your nephew, John.

Henry wrote:

Dear Aunt Mabel:

The typewriter is swell. Thanks loads. I am typing now. Only one finger. It makes thank you letters not so bad to write. Excuse mistakes. Loads of love. Your loving nephew, Henry.

Jo wrote:

Dear Aunt Mabel:

I never did have such a lovely train. I have wished and wished for an electric train and never did have it. It goes and goes. Daddy says I am good at lectricity. I wish I had gave you a nicer present than the picture I made myself; but I will when I grow up and get some money. Mother read me a story about a little boy in the paper who didn't have Aunts or anybody and no Father or Mother; so I was glad I was me. I had so many presents because I have so many folks. Isn't that a good thing? When you come I will hug you good and hard; but not because you gived me things. I will because you are nice and you smell nice. I wroten this by myself. Mother spelled it. This is a kiss for you. From Jo.

When John and Henry heard Jo's letter, they laughed and laughed. They simply could not help it. Jo went very red and looked as though he might cry.

"But it's so long," said John, "and it's got wrong words."

"And it's sissy," said Henry, "all about hugs and things."

Mother said: "Well, you're both quite wrong. It's the best letter ever. A Thank You letter is best when it thinks of the person who gave first and what was given second. So now you know.—**Reprinted by special permission of the author and The Christian Register (Unitarian).**

A DEFENSE OF THE SKUNK

Louisville Courier Journal

At last the once-despised skunk is coming into his own. Farm journals and secular magazines alike carry articles praising him as the Great American Insect Eater, destroyer of harmful insects nine months in the year, and of small rodents the other three.

He is the only creature who can smell a grub down in the ground, and dig it up before it can change and come up to breed and multiply maybe 1000-fold. Though birds are highly valuable insect eaters, they catch these only after they are up and have possibly already laid their eggs.

The skunk is the chief enemy of the army worm, that pest that lays bare whole fields of small grains, corn and grasses.

In an eight-acre field recently examined by biologists in Manitoba, Canada, skunks were found to be destroying 14,200 white grubs to the acre. As every farmer knows, the white grub lives as long as three years underground, voraciously devouring the roots of grasses, grains, legumes, strawberries and the tubers of potatoes. It will leave large patches of pasture bare.

To the skunk the tobacco worm is a delicious morsel. He is the only creature that will eat it except the turkey, which is not often available. In the late spring and early summer he catches the tobacco worm moth when it comes up to lay its eggs; when the worms appear upon the leaves he and his wife and family (for he has a fine family by then) march up and down the rows picking the worms off the leaves just as high up as their arms can reach. And after the worm goes down in the ground they continue to dig it, in its pupae stage, until a hard freeze comes.

The hop-growers of New York State found out as far back as in the nineties the value of the skunk against the hop-worm, and had it protected by law. It also eats large numbers of cutworms and other harmful grubs, and catches quantities of locusts, grasshoppers, caterpillars, May beetles, June bugs, crickets, sphynx moths, and, last but not least, the potato bug, hated by other creatures.

The skunk is not and never was a polecat. The early settlers had never seen anything like him, but had smelled something like him, and for this sole reason named him for the European polecat or fitchet-weasel, a vicious little beast that lives upon poultry and birds. But the skunk's natural food is not poultry and birds. He is too heavy and clumsy to climb to a roost or tree, and must get all his food from the ground. When found in a henhouse, say the biologists, he is there to finish up the kill of some other animal, usually a rat, having smelled the fresh blood and come in.

In rare instances, after such a taste of chicken meat, he becomes demoralized and will thereafter chase chickens in broad daylight, in which case he should be shot. But this happens to probably not more than one skunk in 50. In a recent examination of 1,700 skunk stomachs and viscera at the University of Michigan, during a period of two years, it was found that the combined yearly ration of all these skunks contained but 2 per cent of birds and poultry, and in all the lot there was not a trace of a game bird's egg.

Under the barn in winter a pair of skunks will keep the premises clear of rats and mice, and will never throw their scent unless attacked by dogs or other foes. The skunk is the gentlest and friendliest of wild creatures, and loves the neighborhood of men.

Is it sensible or just to permit the skunks on your land to be cruelly taken and tortured in the steel trap when they are serving you as no other living creature is, and when their pelts will bring only 40 to 50 cents, whereas, living, they are worth at least ten times that much to you?

Kentucky farmers should not only forbid all trapping of skunks on their land, they should do as the hop-growers of New York did—have the skunk taken from the fur list, and put on the farm protective list, along with the birds.—Courier Journal.

LETTER FROM REV. R. H. BAMBURG

Dear Dr. Duren: Thinking that perhaps a line from me may be interesting to some, I write. I am keeping quite busy these days, under the leadership of Dr. William Blake, my pastor, who is the author of "The Miracle of Worship," that was published by the General Board of Lay Activities, of the Methodist Episcopal Church, South, not so long ago, and widely read in the South. I was asked to help in Holy Week services in a group of several churches—all the Protestant churches in Berlin, and some eight or ten churches outside of the city. I preached at a number of places. Dr. Blake is leader in a group of churches in the Methodist Advance. He is using me in this work also.

You will see by program enclosed I preached here at First Church, Sunday morning, and will preach at First Church, Paysippy, next Sunday morning. I have preached at Congregational Church, Redgranit, while the pastor was on vacation. I have made a number of addresses at banquets and suppers. I also held services at First Baptist Church here in Berlin, while the pastor was on vacation.

Dr. Blake is closing his eleventh year as pastor here, and we are demanding his return another year.

My wife is also doing a great work here. She is teaching the Women's Adult Bible Class, also working in the Missionary Society and Salvation Army. This of course is her home, and they really call on her to do more than she really should do.

We both have kept quite well, and the cold weather has bothered me not at all. I do not feel I could do without the New Orleans Advocate. We have no Conference organ in this Conference. Whatever you folks do, keep the New Orleans Advocate going.

R. H. BAMBURG.

Berlin, Wis.

MILLSAPS COLLEGE

Dr. Harvey W. Cox, President of Emory University, Atlanta, Ga., and Dr. Franklin N. Parker, dean emeritus of the department of theology at the same institution, will be the commencement speakers for the 1940 graduating class at Millsaps College, President M. L. Smith announces.

Dr. Cox, considered one of the outstanding college executives of the nation, will give the commencement address May 28; and Dr. Parker, for many years one of the best known preachers and teachers in the South, will make the baccalaureate sermon May 26.

President of Emory since 1921, Dr. Cox has been the administrative head of this Methodist school since it was moved to Atlanta, and has guided its destinies during the years in which Emory has pioneered in many new educational activities. Dr. Cox was head of the school of education at the University of Florida before he went to Emory.

Dr. Parker was for many years dean of Candler School of Theology, of Emory University. He is one of the few men elected to the episcopacy by the Methodist Church who refused this honor, explaining that he preferred teaching men who were to become ministers to holding the high position of a bishop.

The Millsaps commencement exercises will be held about a week earlier than usual this year to allow for earlier opening of the summer session, which begins May 31.

Dr. Henry M. Bullock, head of the religion department at Millsaps College, is the author of a series of articles on the application of the lesson which are now appearing in the Adult Student Quarterly, used by Sunday School classes in the Southern jurisdiction of the Methodist Church.

Dr. Bullock was asked to write the articles for the April, May and June magazine, by C. A. Bowen, general editor, whose headquarters are at Nashville, Tenn.

The lesson series deals with the Old Testament prophets.

Dr. Bullock last week gave a series of four lectures at an Interdenominational Training School at Vicksburg. The school, sponsored by the Vicksburg Ministerial Association and the Vicksburg Y. M. C. A., had as its theme "Creative Teaching for Church School Workers."

Two Millsaps College seniors, Dale Harper, of Brandon, and James Lancaster, of Sunflower, have been awarded graduate assistantships in the biology department of Tulane University, New Orleans.

Both assistantships cover assistance for two years and one summer of work in the Tulane University graduate school. Their announcement was made to Dr. M. L. Smith, President of Millsaps, by Dr. E. S. Hataway, head of the Tulane biology department.

Two other Millsaps seniors, Streety Hamilton and James Booth, both of Jackson, have received Commonwealth Fund scholarships to Tulane, on which they will complete their medical training, and Dolores Dye, of Jackson, another Millsaps graduate this year, has won a fellowship in the Tulane English graduate school.

REMEMBER!

The advertisers whose good will make this sketch possible will be found on the following page. Remember them when you need something which they have for sale.

WISE AND OTHERWISE

By Rev James H. Felts

"Executive ability is the art of getting credit for all the hard work somebody else does." Surely the writer was not thinking of bishops and district superintendents.

Girls are now advised to "use brains in selecting husbands." This course, if carried out, will work a great hardship on many of our young people.

Too much college, says Stephen Leacock. I would have been more impressed if he had said, "Not enough college, too much bunk."

I have very little respect for the preacher who asks for reduced prices BECAUSE he is a preacher. It is one thing to keenly appreciate friendly courtesies, quite another to be a seeker of favors.

When a man "bellows like a bull," he is mad. When he coos like a dove he is courting. When he brays like a jack he is airing his chief asset.

When you find a man with a settled look of defeat registered on his face you may know he is getting old regardless of the calendar.

A few years ago I had what a capable physician called pseudo angina. It was painful. When a fellow has pseudo big it is the other fellow who has the pain.

The men who laughed Christ to were living up to their information. Lim vision is a characteristic of ignorance.

A friend writing me about a certain st ment of mine said, "You shot into the p erwoods hole." I am hoping the pecker was at home.

When the bobtailed cow was elected fly-swatter she declared herself to prohibitionist. However, she insisted the law could not be enforced.

True or false? I have a right to do please?

PORT GIBSON METHODIST CHURCH

The Methodist Church at Port Gibson had a splendid history.

The time when the town of Port G was made a regular preaching appoint is not definitely known.

However, it is known that Lorenzo and Tobias Gibson were through this as early as about 1804.

It is more than likely that they, least one of them, preached here about time, as one of them said in his J "There are nigh thirty houses here

Just when the "Class" was organi do not know, but we do know the "Meeting House" was built in 1826, the Grand Lodge officers of the Lodge of Masons of Mississippi, with impressiveness, laid the corner stone. ernor Jno. A. Quitman was Grand and officiated.

This church house, built of brick, used until about 1856, when the con tion had outgrown the building ro the year 1858 the building burned. I the present splendid building was and completed in 1860. In this ca fathers built wisely and adequately.

This church has entertained the sippi Conference three times.

Many notable ministers have serv pastorate through these more than dred years.

The church has made worthy c tions to the Christian citizenship land, and has been a center of the so characteristic of the old South.

This church has furnished two aries—Misses Addie Gordon and Nell

It was served by the late Bishop Galloway as its pastor, along with other distinguished ministers, who, most part, have gone to their rewar

It is doubtful if there can be fo more liberal and loyal congregation where than now constitutes the membership. For possibly twenty years this congregation has cheerf cepted the full apportionments of and has, without a break, met its get.

No minister should feel otherwi greatly honored on being appointed pastorate.

For seventy-three years this chu had two school superintendents, Mr. E. S. Drake, father of Mr. J. T. our present church treasurer, ser superintendent for forty years, a succeeded by Mr. H. H. Crisler thir years ago, who still holds this im post.

Rev. J. Early Gray is the present now in his fourth year.

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LEADERS CALL FOR ALCOHOL EDUCATION

(Contiuued from page 10)

The group, after thorough-going consideration, decided to send out calls to various educational organizations to do some things which they explicitly set forth in the form of recommendations. Only two of these calls will be giveu here.

Recommendation was made that Bishop Paul B. Keru, Dr. Arthur J. Barton, and others whom they may choose to associate with themselves, be requested to call together in the near future denominational leaders to plan a program: (1) to urge all ministers to preach scriptural temperance, from a scientific basis, with evangelistic emphasis; (2) to re-establish positive teaching in the several departments of the church schools, and in other church organizations, on the nature and effects of alcohol and other narcotics; (3) to request the editors of religious and educational publications to print scientific facts for lesson material and sermons on the problems of alcohol and other narcotics.

Recommendation was made that Dr. Ulin Leavelle, Rev. Walter Towner, and others to be selected by them, be requested: (1) to cause to be prepared for youth groups informative programs with the modern approach on alcohol and other narcotics; (2) to cause to be prepared questionnaires and blank forms for use by youth groups in making community surveys in fact-finding projects, and carrying instructions for the use of the information secured; (3) to give direction to youth groups for the organization of deputation teams to carry to other youth groups by denominations and activity projects the information acquired on alcohol and other narcotics; (4) to form panels of high school, college and other young folk, to consider the effects of alcohol and other narcotics upon the human body and mind, and upon the various interests of social organizations, using competent adult leaders to guide in these panel discussions; (5) to enlist young people in making community surveys under experienced adult leaders to discover the nature of local problems, suggesting to them the use of the pamphlet "The Liquor Problem and the Local Church"; (6) to bring about the compiling of a bibliography that will be helpful to leaders of youth in their work with the problems of alcohol and other narcotics.

MRS. McCLINDON—A TRIBUTE

The follwiug resolution was offered and unanimously adopted by the Woman's Missionary Society this day.

Whereas, it hath pleased Almighty God to take from this life Mrs. Leeta Rills McClindon, a faithful and consistent Christian worker in our Society and church; and

Whereas, the Woman's Missionary Society and church suffered a great loss in her going, and in appreciation for her work for Christ, and our great love for her; therefore be it

Resolved, that we offer to her husband aud daughter and all members of the family our deepest sympathies in the loss they have sustained, and we assure all those who are left behind to mourn her loss, that our prayers will ever be with them. We share with you the supreme joy in the knowledge that her consistent Christian life assured her an everlasting home with the Christ she loved; be it further

Resolved, that a copy of this resolution be presented to the family, and that one copy be spread upon the minutes of this meeting, and another copy be sent to the New Orleans Christian Advocate.

Mrs. C. H. Myers, President,
Woman's Missionary Society;
Mrs. Ben Syers, Secretary,
Woman's Missionary Society.

RESOLUTIONS OF RESPECT AND LOVE

Whereas, the Bogue Chitto Methodist Church has been called upon by our heavenly Father to part with one of its faithful members, Benjamin E. Brister; and

Whereas, Mr. Brister was a Sunday School superintendent for forty years, and superintendent emeritus for a number of years; and

Whereas, he was a trustee of church property and gave of his means and of his time in the building of his home church; and

Whereas, he was a charter member of the Bogue Chitto Methodist Church and the oldest member; therefore be it

Resolved, by the second quarterly conference of the Bogue charge, First, that we express our love, appreciation and respect for the many years of service and leadership of Mr. Brister;

Resolved, Second, that we assure his loved ones of our deepest sympathy and commend them to the comfort and care of our Father in Heaven; and

Resolved, Third, that these resolutions be spread on the minutes of this quarterly conference, a copy be sent to the family and to the New Orleans Christian Advocate.

G. Eliot Jones, pastor; Mrs. E. E. Busby, steward; W. A. Hays, steward; Mrs. A. W. Noland, steward.

IN MEMORIAM—MARGARET FRIGGLE WELSH

The many friends of the Welsh family of Vinton, La., were deeply grieved and shocked to hear of the passing away of such a beloved citizen and friend, Mrs. S. J. Welsh. Having been sick only a few days, her death came as such a shock that the entire community was overshadowed in gloom.

Margaret Friggle Welsh was born at Oil City, Pennsylvania, on February 6, 1881, being the daughter of James and Ann Friggle. She spent her girlhood days there, attended school and joined the Methodist Church when just a young girl. On Feb. 26, 1902, she married S. J. Welsh in her home town, and shortly afterward they moved to Vinton, La., where they have both taken an active part in helping to build up the town as well as the community in which they have lived. She passed away at the family residence, at ten o'clock p. m., Feb. 7, 1940, at the age of fifty-nine years and one day.

Mrs. Welsh was loved by rich and poor and the real extent of her generosity will never be known, for she spent her life in living and doing for others. Hers was a life of real Christianity, and there was no one whom she would not help in some way.

She was so devoted to her family that she would not work actively in any organization, but always cooperated whenever possible. She was a beloved wife, mother and grandmother. Her home was an ideal one, a place where all enjoyed going, for there was a friendliness there which is seldom felt in many homes. Her smile was always seen, no matter how bad she felt. She was loved by all, as was shown by the beautiful flowers which filled every available place in the rooms.

Her husband, S. J. Welsh, is manager of the Sabine Canal Company. and is a prominent citizen of Vinton and the community.

Out of respect to Mrs. Welsh, the schools of the city were closed during the afternoon of the funeral. The services were conducted at the family residence, at 2:30 p. m., Sunday, February 9, with the former Vinton Methodist pastor, Reverend Louis [illegible] pauir, now of Haynesville, La., conducting the services, assisted by Reverend [illegible] Gehring, of the Vinton Baptist Church.

Those surviving are her husband, S. J. Welsh; four sons, Edgar, of Lake Charles, La.; Jim, of Vinton, La.; Bruce, of Sulphur, La.; John, of Opelousas, La.; and Max, a student at L. S. U., at Baton Rouge, La. She also five sisters and three brothers. There are four grandchildren, Margaret Louise, Jimmy and Jack Welsh, and John Marshall Welsh, besides many other relatives.

What did Christ ever care for genius, wealth, or mere education, apart from the grand elementary qualities of faith and love? Nobody has ever established a corner in these qualities. Yet the true only aristocracy in the world is the aristocracy that possesses these great things.—Silvester Horne.

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CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1791.

THE LIVING CHURCH

who has worked wonders in all human history, can certainly be called upon to astonish the world by unheard manifestations of His power and miracles of His grace.

PRAYER-ROOM TODAY

Open my eyes, my Lord, that I may see the presence that is always with me. Open my heart, that it may answer to love that always encompasses me. Open my mind, that I may understand the things Thou art ever seeking to reveal. Let me not again so soon forget things I thought I had learned; nor the heart that has glowed with love sink again into coldness and unbelief. Suffer me not again to think that Thou art gone when I cannot feel Thee near. Come, O living Saviour, as Thou didst unto Thy friends of old, and make Thyself of Thee as they were sure. Amen.

—Methodist Recorder.

7. No. 18.

NEW ORLEANS, LA.
THURSDAY, MAY 2, 1940.

Builders

It has not been worldlings that have done most for the world. Your creatures of fashion and lovers of pleasure—who has met them where misery dwells? If they repair to the haunts of crime, it is not to cure it. Nor is it those who talk lightly of doctrines and profess to have neither taste nor time for religious questions; but men like Luther, that were strong in doctrine, and sound in faith, and ready to contend for it; men of ardent piety, men great in prayer, that have done most to mend the miseries of the world, and, leaving their footprints on the sands of time, have been most blessed while they lived and most missed when they died. It cannot be otherwise; it is not in the nature of things that it should be otherwise. A belief in our lost state, in the sacrifice of a divine Redeemer, in the free gifts and grace of God, is intimately connected with the whole circle of Christian charities—is the center from which they radiate. How can he in whose eyes all out of Christ are perishing, hanging over hell, dream away life in idle pleasures? In the light of redemption, the outcast, the vile thing many would not touch, shines like a diamond on a dust heap. The condescension of the Son of God teaches me to stoop—not to the great, but to the ground, to pluck the foulest from the gutter. Feeling that I am forgiven much, I am ready to forgive; and that I have gotten much, I am ready to give. God's costly gift to me, the free gift of his dear Son, both opens my hand and warms my heart. Melted by his love and mercy, my icy selfishness gives way; and, like a lake loosened from its wintry chains, my bounty flows freely out to others. His generosity begets my own. As in his light I see light, in his love I feel love. It is the sight of Jesus stepping from his throne to lie in a manger, and to die on a cross, that most of all inclines me to forget myself—like him, to deny myself, that I may live and labor for the good of others. Thus, as Paul says, the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again.

—Guthrie.

WALLET OF THE WEEK

GERMANS AND AUSTRIANS now living in Great Britain number seventy-four thousand people, according to **The Methodist Recorder.** Only four hundred and forty of this number are actually interned. For the most part, the others are living in liberty, but in abject poverty, since they are refugees who fled hither from their oppressors. A few whom the alien tribunals did not think to be altogether reliable have not been granted full freedom of movement and they are kept under surveillance by the authorities.

* * *

THE COMMUNITY OF THE WAY OF THE CROSS is the name to be borne by a new Protestant Episcopal religious order. The order is to be composed of unmarried women who earn their own support, and it is their purpose to unite prayer with work in the world. The order, which is not an official part of the diocese of Buffalo, began with a dozen women with Dr. Felix L. Cirlot as chaplain of the group. At present the rules have not been formulated, but it is expected that they will require vows and will adopt a type of dress.

* * *

THE TELEPHONE CALL WORD "HELLO" seems to be a corruption of the "Ahoy" which was the original call word of Alexander Graham Bell, the inventor of the telephone. The substitution of "Hello" is said to have been made by the late Thomas A. Edison, the wizard of Menlo Park, in the course of his developing a transmitter for Bell's telephone. The unconventional "Hello" became current in America where it is still used, but the English use instead "Are you there?" as is heard in British broadcasts.

* * *

PROTESTANT MISSIONARIES in South America, says an exchange, are being bitterly persecuted by Catholic priests and by the people whom the priests have stirred up. The people rush upon the missionaries, seize their Bibles and literally tear them to shreds with their teeth. It is said that the people are taught that the curse of God will rest upon the neighborhood if any hear the missionaries or listen to the reading of the Bible. That a great Protestant nation should be represented, even by a "personal representative," at the Vatican does not make sense to us.

* * *

JEWISH ORGANIZATIONS are said to have arranged with the Italian government to establish Jewish colonies in a ninety-thousand square kilometer tract of unused land in Ethiopia. The climate is said to be good and the land fertile. Fifteen thousand Austrian Jews are to be established on this tract and another fifteen thousand will be settled in the Lake Tana zone. The money for financing the transaction will be largely secured in the United States. When it is remembered that these contingents represent only a small fraction of the Jewish refugee problem, the real nature of the tragic situation faced by the Jews is revealed.

THE TOWN OF KETCHIKAN, in Alaska, is located a harbor which is covered with fishing boats, and it known as the home of the silver salmon. These fish p in from the North Pacific in great hordes and form foundation of a great industry and constitute a large p of the wealth of the little city. In season the canne work night and day in the preparation of the sal for the markets of the world. To the early Indian fish men, the salmon were the "children of the Fog Woma

* * *

CONSCIENTIOUS OBJECTORS, registered under Military Training and National Service acts of G Britain, numbered fifteen thousand six hundred twenty-six up to December 31, 1939, according to **Nofrontier News Service.** The summary furnished by government on January 16, 1940, showed that eight h dred and ninety-seven cases had been appealed from decisions of lower courts. These figures are for the f four months of the war and for the first classes c to the colors under the conscription acts.

* * *

ROMAN CATHOLIC COLLEGE STUDENTS in United States increased by more than fifteen thou in the years between 1936 and 1938, says **The Watch Examiner.** This statement was based upon figures leased by the department of education at the Cath Welfare Conference. The statement said further that tendance in Roman Catholic colleges had increased si five per cent since 1928. This is certainly a commend stride toward a higher literacy of the Catholic pop tion.

* * *

PRIME MINISTER REYNAUD accepted his respo bility as a man of action. It is said to have been a insistence that the allies resolved to intensify the wa every front—military, economic and diplomatic. Engl and France have agreed to make no separate p treaty, to agree to no settlement which does not pro permanent security for the future and to press the under a policy which practically identifies the two tions. Their new policy may reflect the iron necessi of war, but it is based upon a thorough-going un standing of the purposes and objectives of the two c tries.

* * *

THE METHODIST MESSENGER is the name new publication launched by laymen of the Troy nual Conference recently. The editor is Howard S. tis, of Poultney, Vermont, and all the Charge Lay L ers of the Conference are to be contributing edi The publication, a four-page quarterly, is to be sent to all the ministers and Lay Leaders of the Confere and the price to others will be twenty-five cents a or ten cents a single issue. This paper will doubt contribute very materially to the development of work, but it can also subtract from the appeal of general church press.

New Orleans
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L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

THE DISTRICT CONFERENCE

(Editorial Correspondence)

he editor of the Advocate finished the round of the trict Conferences in North Mississippi on last Thurs- after a jaunt of sixteen hundred miles on which we the companionship of that royal fellow traveler, J. G. Snelling. On the trip we enjoyed the hospitality many good friends, including kinsmen at West, Miss.; J. H. Johnson, Clarksdale; Mr. A. D. Vandenburg, on Rouge; Dr. H. T. Carley, Satartia; Rev. T. B. ower, Grenada, and a few pop calls in Tupelo.

he district conferences were all characterized by good it and an optimistic outlook. Weather conditions mili- against the attendance in the Greenville District, not against the hospitality of Clarksdale.

he reports of the pastors were encouraging and they cated progress in all the work. This was especially ceable in the northeastern section where last year's failure made an extremely difficult situation. The rts indicate that the audit of the year's work may substantial progress financially and in all items of church program.

e were particularly interested in the attendance of nen. The enlarged representation seemed to us to been largely offset by the elimination of some items h created interest in the district conferences of the The new regulations regarding local preachers ght out more of that group, but in some cases prac- fifty per cent of the charges were without lay sentation except for local preachers. In some in- ces the absentees included some of the most familiar res in district conferences sessions of the past. In opinion the meaning of this is that we will have to nd the interest in this gathering or it may fall by wayside through neglect.

e did not undertake to note any particular items of ness, but we did observe that two sons of the par- ge were licensed to preach or recommended for ad- ion on trial—Charles E. Stewart and T. H. Maxey, ectively.

he editor had one of the happiest receptions in all district conference experiences and we confidently ct a great response in the Advocate campaign.

om Baldwyn we dropped down to Tupelo, and at mid- t of Thursday we are off for Atlantic City to look on the General Conference. But, with a shiver, we just heard that a blanket of snow covers the earth hat locality. We are not taking snowshoes and we no intention of entering into an endurance test King Winter.

his issue and the next will reveal the capability of our office force. The excellencies of those two issues will be due to them, not to the editor. If you like the issues, tell them so. It will make it easier for us to get off on vacation.

ISAIAH A PRINCE OF PREACHERS

The critical question as to whether the same person wrotes the first thirty-nine chapers and the last twenty-seven chapters of the Book of Isaiah is doubtless interesting as a problem of authorship, but the identification of Isaiah or the Isaiahs is not necessary to the appreciation of the masterful style of the author. Old Testament prophecy reaches the peak of its polish and grandeur in the book credited to Isaiah. The author was evidently a man of culture, and the contrast of his style with that of Amos, Hosea, and Micah gives one the impression that he belonged to a more distinguished social order than did those men of the open spaces. Judged by what seems to have been the impact of his message upon his times, and considering the rank among Hebrew prophets which he holds, Isaiah was assuredly a prince among the prophetic voices of the Old Testament.

It is true also that his message is the most distinctly Messianic, and in that particular he is also entitled to be ranked as a magnificent preacher of good tidings, and his gospel of faith in a day of great darkness adds to his fame as a great preacher. It would help every minister to give careful study to the style and message of this great Old Testament prophet.

A HORRIBLE TRAGEDY

The disastrous fire which resulted in the death of more than two hundred Negroes at Natchez, is one of those tragedies which leaves the country aghast that conditions could have existed which would have made it possible for such a mass of humanity to have perished in a single-story building. Press reports indicate that it was a night club and therefore a public hall. It is said, too, that all exits except one were securely boarded up and that the interior was draped with dry Spanish moss, which had been hanging there for many months.

There is no use to deny the fact that such a building with one exit and decorated in that fashion was a crime. Those who contrived such a hazard to human life should have been restrained by those charged with the inspection of places used as amusement halls by the public, white or black. These words will not bring back those who have perished, but the very shame of it should arouse public sentiment against official indifference to such fire hazards.

THE GENERAL CONFERENCE

(Editorial Correspondence)

We arrived in Atlantic City Saturday at noon of last week too tired to go for even a look at the ocean surf. Then at midnight daylight-saving time went into effect and this morning we discovered that two hours had been cut from our sleeping time—a major catastrophe. We went out today (Sunday) to look for a while at the restless waves as they lash endlessly at the shore beating themselves into spray. We saw also that phenomenon —the unending procession of people on the "Board Walk"—for which this city of eleven hundred hotels is famous.

Saturday night we went out to hear the Methodist Youth program. We did not get to hear Congressman Dies in the afternoon, but it seems that his appearance on the program of the Conference irked some of the young people, as is indicated by a protest which we will publish in the next issue. The protest was not allowed to be distributed, but was injected into the program directly by one of the representatives of youth and indirectly by another. We will publish the protest, which was distributed at the conclusion of the service, as a matter of justice.

Those who heard Mr. Dies, and with whom we talked, spoke very favorably of the address. Without intending to enter into a defence of the activities of the Dies Committee, we feel that the protest attempted was not altogether consistent with the plea for a "free interchange of opinion"—an inconsistency not cured by the disclaimer of the intention to repress such interchange. We had occasion to speak of this matter in connection with the recent Washington Youth Conference, and we still believe that our Methodist Youth need sympathetic and sane guidance. We know that the job situation is bad, but we are not sure that youth is not contributing something to the situation by demanding an employment of a type and upon a level which leaves out of consideration a normal approach through practical experience. We feel, too, that extreme cases of economic inequity may be used for a build-up in a way to inflame youth thinking rather than to solve the existing problem.

We do not desire to speak of details, but only to indicate a basis for sympathetic and understanding cooperation with Methodist Youth for a wholesome and constructive cooperation in solving the youth problems of our day. Perhaps we might best begin by admitting that preconceived plans and ideals of a material nature may be shattered in the process, but if we keep before us an ideal of high and holy service we may reach the goal by another route. Of course, experience and years will tend to calm the restive spirit of youth and the frosts of passing winters will soften the impatience of those who have turned the summit and move down the shady side of life.

Sunday—On Sunday morning we heard Bishop Edwin Holt Hughes preach in the auditorium. His theme, "The Succession Ordained by God," and his sermon were in every way worthy of the great occasion. Bishop Hughes comes to the sunset of his episcopal career at a great hour in the history of the Church. He rendered a great service to the end and he will long live in the affections of Methodists, North, South, East and West.

Our own Bishop A. Frank Smith will preach at the evening hour today, and his theme will be, "The Timeless Element." Needless to say, Bishop Smith will do h and his constituency great credit in the message he will bring.

Dr. Lud H. Estes, of the Memphis Conferenc chosen secretary. Bishop Arthur J. Moore was one platform speakers of the first week, and those who him, say that he delivered a masterful address, a f appeal for an effective evangelism. The Confere moving smoothly but slowly. It is a thoroughly con tive Conference and it seems likely that little w undertaken beyond the mere smoothing out of inc encies and duplications in our machinery as set Kansas City. The impression now is that final ad ment may come on Monday of next week.

W. L. DUREN

THE SIGNS OF THE TIMES

By Dr. H. T. Carley

By certain infallible signs we know that spring arrived.

We passed a pond yesterday by the side of the r which several logs were floating. Perched on eve was a group of mud turtles, complacently surveyi scenery and basking happily in the sunshine. It to tell what a turtle is thinking about just by loo him—he is extremely unemotional—but it is a goo that he is felicitating himself upon his having a sit on and a sun to sit under.

We were out in the yard before breakfast the morning pulling weeds out of the flower-beds. T itself is a good sign of a gladsome season of the and also of the fact that Harrison is not here. pulled, we laid hold of a weed that looked as inno a tomato plant, but that felt like a handful of r needles. It is known locally as a sting-weed—we know and do not care to know its scientific na fact, we shall be reasonably happy if we never s again. We do not know how it produces its e whether by millions of minute stickers or by the tion of a poisonous gas or juice; but it acts instan viciously. It comes in the springtime.

We saw a Negro woman yesterday going towa river with a fishing pole over her shoulder. She less had a can of earthworms in one pocket and kind of conjure in the other to make the fish bite. fisherman feels the urge to go fishing at all seas the year—but in the spring it becomes irresisti deed, so irresistible is this urge that one week fr day, when the game-fish season opens, the chanc that any inquiry as to my whereabouts would g reply, "He's down on the lake somewhere." I p my rods and oiled by reels a day or two ago, tes lines and laid my lures out—spring is here, and ing fishing. I hope all the rest of you are planning the same.

I heard a whip-poor-will the other night; th quitoes are beginning to sing; the English sparro scattering litter in all the crevices around the hens wanting to sit are clucking all over the ya coco in the garden is taller than the turnips; the pile has reached the vanishing point; the sun rises time to get up and sets at nearly bedtime—spring i

If we want to know what's going on in the wo can at least observe the signs.

THE GOLDEN CROSS

An Interpretation

By Dr. A. M. Serex

second week in May has been desig- as Golden Cross Week. At that time, mbering the exhortation of our Lord— s sick, and ye visited Me . . . Inas- as ye have done it unto the least of my brethren, ye have done it unto -our congregations will be invited to bute to the support of our Church ies which seek to carry out this divine ission of sympathy and comfort to who are sick.

Church has always conceived her ry task as a ministry to the needs n, whatever these needs may be and ver they may occur. In the discharge t responsibility, it is a matter of his- l record that the Church has pioneered hese institutions and practices which give meaning and value to what we civilization. It is true that in the e of the years many of these agencies passed from the control of the Church the hands of organized society. But s a tribute to the wisdom and insight e Church. Like a good salesman she able to demonstrate so well the de- lity and the practicability of certain toward our fellowmen that the com- y as a whole, completely sold on the stion, decided to assume these re- ibilities and let everyone share in their t. Take public education, the relief poor, the philanthropic agencies, and stitutions of mercy—all these causes heir presence in society to the efforts e Church to mediate the Gospel of t to mankind.

the meantime, the Church continues cover new duties and new avenues of ce. Perhaps the best illustration of is the cause which in our Methodism own under the name of the Golden . This is the method our Church hosen to carry out this ministry to the At first our task was to create physi- cilities for those in need of medical ment, and so our Church built hospi- use there was a need for them. in Louisiana, we directed the Golden funds to help those who needed hos- treatment and could not afford it. To- we are witnessing another of these tions, whereby the task which the h had assumed is passing into the of the community. In an increasing er society is making available hospi- and medical treatment to those who these facilities, whether they are able y for it or not. Just like public edu- , hospital care is becoming a privilege to all. Once again, the Church has a good job and persuaded the com- y that this is a civic duty.

A New Problem

wever, the splendid medical program oped by our state and federal agencies reated a new problem. Large hospitals been located in our metropolitan cen- and many patients, especially from g the poor, are being gathered there, of them from distant villages and communities. Here they are—sick, away from their homes, relatives, ds and ministers. The state provides for the physicians, the nurses, the medi- and the physical care which they but the Church alone can give them mpathetic comforts for their souls. how, during times of sickness, most people crave for and appreciate it when the minister visits their bedside. Our city pastors, sensitive to this need, made earnest efforts to render this service, but with the pressure of their own parish duties and the ever increasing number of Methodist patients from distant communities, reaching a daily average in some places in the hundreds, an adequate handling of the problem from that source has become impossible. So once again the Church pioneered in a new venture. Two and a half years ago the Louisiana Conference appointed the Reverend J. A. Alford as full-time chaplain in the Charity Hospital and the Marine Hospital in New Orleans, and last year the Reverend R. T. Ware was assigned to similar functions in the Charity Hospital in Shreveport. In other sections of the state, part-time chaplains have also been appointed to their respective hospitals in a systematic attempt to minister to those who are sick. The Golden Cross offering or enrollment is the financial backbone of this work.

That such a method does meet the problem has already been demonstrated. The writer of this article has received several letters from staff members of the Shreveport Charity Hospital expressing their deep gratitude to the Methodist Church for understanding so well the need that existed at the hospital for such a spiritual action to go hand in hand with their own medical work and for meeting this need in such an effective way. Every few days postcards, scribbled in pencil, are reaching our office from some poor, lonely, unknown suffering man or woman who wishes to say "thank-you" to our Methodist Church for comforting them in their hour of need. The same is true, we are sure, in the other hospitals.

An Opportunity for Evangelism

But besides the members of our Church who are in these hospitals, there are also others who are touched by the ministry of our chaplains. Many of them have never surrendered their lives to Christ. Times of sickness and trouble are often conducive to more serious thoughts and meditations. It is during hours like these that thwarted religious needs often assert themselves with a renewed vividness. Many conversions have taken place on beds of sickness. There is in our hospitals a glorious opportunity for evangelism which a church with insight will not neglect. Thus, besides comforting our own people, our chaplains are also our evangelists in this promising field.

Furthermore, Methodism has become painfully aware that it is not as successful in the country areas as it once was. We seem to have lost our grip there, especially among the poorer classes, and while we have to abandon churches in the country, we see a flowering of new cults and strange sects among the very folks which a generation ago were the source of Methodism's strength and growth. Of course, the reason for this is very simple: it is our failure to devise the proper techniques for meeting the religious needs of these people. They are the ones who, to a large extent, form the bulk of our charity hospital population. Is it not possible that a consecrated ministry to these country people during their stay in the hospital would be a partial yet valuable answer to this whole rural problem? Remembering the help which the Methodist Church gave them in their hour of tribulation will deepen their appreciation and loyalty to our Church.

So, Golden Cross Week is with us. It makes possible this magnificent program of practical Christianity. The Church is truly the Church only as it ministers to the actual needs of men. And Jesus has made this kind of work one of the main conditions of our discipleship to Him when He said, "Inasmuch as ye did it to the least of these my brethren, ye did it unto Me."

SUBSCRIPTION REPORT BY DISTRICTS

Louisiana Conference

Alexandria District	34
Baton Rouge District	124
Lake Charles District	42
Monroe District	59
New Orleans District	37½
Ruston District	62
Shreveport District	59

Mississippi Conference

Brookhaven District	52½
Hattiesburg District	27
Jackson District	66
Meridian District	39
Seashore District	38
Vicksburg District	40

North Mississippi Conference

Aberdeen District	71
Columbus District	73
Corinth District	105
Greenville District	74
Greenwood District	67
Sardis-Grenada District	73

A CHALLENGE TO THE CHURCH

The Plainview District, of the Northwest Texas Conference, has decided to accept at its full face value, the call of the Church for its benevolent causes. This unusual attitude is taken by the entire leadership of the churches of the district. At the recent Plainview District Conference meeting those present voted unanimously for a 100% acceptance and payment on the district asking for benevolences, with a request that the committee on Missions and Church Extension bring in a report outlining methods of procedure in securing this most desirable result. The committee recommended all the usual methods of study and promotion and committed the lay leadership, the superintendents, missionary committees, pastors and the district superinendent to renewed diligence in this most constructive enterprise in this day of destiny in our world. In addition, two special means of promotion were recommended and adopted, the holding of missionary rallies where needed and a reconsideration of benevolent askings at official meetings with a goal of **full acceptances in every pastoral charge.**

All this action was accompanied with a great religious fervor and enthusiasm. Testimonials of endorsement carrying profound conviction were spontaneous and numerous from both pastors and lay members throughout the two-day session. Many say this was the best District Conference they have attended in years.

This unusual missionary enthusiasm came to the Plainview District after about twelve years in the slough of "depressional" and "recessional" complex on benevolences and missionary budgets. We were doing as well as the rest of the church. But church debts, drouths, financial discouragement and local needs had seared our conscience on benevolent responsibility and few pastoral charges had at any time accepted their full askings

(Continued on page 16) that we

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

THE REAPPEARING CHRIST

By Rev. B. C. Taylor

John 21:1—"After these things Jesus again showed Himself to the disciples. . ."

Jesus is ever the reappearing Christ. The traffic jams of our modern world cannot keep Him hidden from the hungry hearts of mankind. The record tells us He reappeared unto Mary in the garden; to the disciples along the Emmaus way; to the fishermen by the seaside; to his frightened followers in the upper room. He is still reappearing to His believers after Easter Sunday, 1940.

We may ask, just why was it necessary for Him to reappear to His friends after the resurrection? The answer is not hard to find:

I. He Reappeared Again to Allay Their Fears

They feared for their lives. The disciples gathered in the uper room and barred the door. They were marked men and they were afraid to die. They knew it was dangerous to be on the streets with the public mind inflamed as it was. The world that had been so cruel to their Lord was too much for them and they took no chances.

A re-enactment of this truth took place again in Germany a short time ago during the so-called Jewish purge. The Jewish citizens of Berlin shut themselves behind barred doors lest they be murdered by the dreaded secret police.

I like that word "again" in our text. It meant that Christ had been with His disciples before and that He was still coming again and again. We are heartened by this great truth in these modern days. He still appears to His followers despite wars and hatreds and deadly untruths. In our backslidings and sins and misgivings, Jesus still comes.

II. He Reappeared to Make Them Feel at Home in the World

There are times when we think this world is not our home and we long for another and better world. But Jesus wanted those followers of His to know that the world was their home until God called them to a higher dwelling place.

Dr. Russel Conwell, the great preacher and lecturer, was once traveling in the Holy Land and was making the journey from Jerusalem to Emmaus. Ere long a Greek priest joined him on the journey and they soon began talking about the first Emmaus walk. Dr. Conwell asked the priest for his interpretation of the story. He replied: "Did not our hearts have that fireside feeling as we journeyed by the way." That is it—the feeling of comradeship, companionship, friendship; that at-homeness which they so much needed.

When a pastor makes his first visit to a home the conversation is guarded. There is a feeling of aloofness and dignity that must be kept. But after knowing the people in that home, it's quite a different matter. There is that home-likeness about the conversation and that fireside feeling about the visit that makes for lasting friendships. Christ wanted His followers to be at ease in the world.

III. He Reappeared Because Some Doubted

Some of the people said: "It can't be true." Others said: "A ghost has come to haunt us." Thomas said: "I'll never believe it until I see for myself." Today we come to doubt our own religious experiences; the experiences of others; the mission of the Church; the power of the Holy Spirit in the lives of men; and we must have the reappearing Christ to give assurance to our misgivings.

An Indian Christian mother was visiting the United States sometime ago. She had come to study the American customs and the educational facilities offered to women. When asked what most impressed her as she traveled from city to city, she replied: "The most impressive and amazing fact in America is that there are countless women who do not worship and adore the Christ. We women in India know that in Him is our hope." Not for once had she doubted the power of Christ to lift the levels of life for her race.

Now and then we hear of someone who enjoys parading his doubts. A professor not so long ago said to his class: "Young gentlemen, there is absolutely nothing certain." One of the students asked: "Prof., can you be certain of that?" There may be dark, lonely, doubting hours, but there is always a ray of light somewhere to remind us of the reappearing Christ.

IV. He Reappeared As A Great Comforter

The followers of Jesus were in sorrow. They had lost all their dreams. Their hopes had been dashed against the rocks. The lights had all gone out about them and they were bowed in grief. Into this situation came the reappearing Christ saying: "Peace be unto you."

Many a person has said to me as a pastor: "I could not bear this sorrow but for the pervading presence of Christ." Thank God for a Christ who reappears when we need Him most. We are always certain of His sympathy.

In Grace Sloan Overton's new book: "Love, Courtship and Marriage," she tells of two attitudes toward human anguish and distress. Two boys lived across the street from each other; both of them have dogs that they enjoy very much. One day one of the dogs was run over by a car. The boy was heart-broken. His father came in and said: "Don't cry son, we will get another dog. It does not matter, everything is going to be all right." As if any other dog could take the place of the one that had been killed. This father missed his big chance to enter the fellowship of suffering. Time passed on. The second boy saw his dog run over in the same street. He ran to the phone and called his dad. Father home and carried the dog to the vet ian. They all worked to save his life, tor finally said, "it can't be done." told the boy that it was hopeless. He "Doctor, give him something to put h sleep and make it as easy for him a sible." Back home he climbed int father's arms and said: "Daddy, this first great sorrow." But he had so near to sympathize with him and hel over the rough places. Christ reappe assuage our pain and suffering.

V. Christ Reappeared to Inspire His F ers for the Work Ahead

The Master knew that no group o could meet the difficulties before without being sure of His leadership were to meet derision and perse everywhere, but with it all they were ised peace and happiness.

Twenty-two years ago George Gipp winning games for Notre Dame Univ but in 1920 he was in a losing fight a deadly disease. One day he called Rockne in and said to him: "Some Rock, when the going isn't easy an odds are against us, ask the Notre team to win a game for me." Eight later, it seemed the Army was go overwhelm Notre Dame. Rockne to team of George Gipp and the request made and concluded by saying: "W there and win that game for Gipp." by that story they did win the g George Gipp.

In this twentieth century battle o against wrong; with the odds a seemingly against us; inspired by t appearing Christ, let us gird ourselv the great task of bringing the King little nearer in our day. "Lo, I am wi alway, even to the end of the worl His promise to the faithful.

THE FINAL VICTORY

The opening words of the Bible a the beginning God"; the closing word "The grace of our Lord Jesus Chri with you all. Amen." God, revealed i His Son Jesus Christ, is the outst theme of the Bible, a fact that accou the omitting of much truth that mi interesting to know, but that is not tial to man's salvation. Before we rea closing statements of the Bible conc Christ, we have a word picture fil with considerable detail of His earthl istry as the suffering Messiah, and His promised return to earth. In these of such great uncertainty among th tions of the earth, such a statement following is most heartening: "The doms of this world are become the doms of our Lord and of His Christ He shall reign forever and ever."

It is clear that the Bible picture period when Jesus will come again earth is, for the most part, a dark p It is a most grievous thing to see the darkening upon the nations of the these past twenty years, and esp within the years of the present rise tators to power, yet there is satisfac knowing that God has a program fo cause and His people, and that p makes Christ the final victor. A perso endure much if he is entirely sure reinforcements will arrive in due time this is an assured fact for the peo God. The time will come when the Jesus will be the conqueror over the of this world.—Wesleyan Methodist.

CONFERENCE NEWS AND PERSONALS

The editor of the Advocate spent last ek visiting the district conferences in rth Mississippi and is now attending the neral Conference in Atlantic City.

Miss Fannie Reames is actively at work ping her pastor, Rev. R. L. Clayton, ntwood, La., to secure their quota. We tefully acknowledge Miss Reames' ex- ssion of appreciation of the Advocate.

Rev. S. C. Moody, pastor, announces that Shiloh Methodist Church will be dedi- ed on May 5. All former pastors and ers who wish to come are invited to at- d the dedicatory service.

The work on the Walker charge is mov- along nicely, and the pastor, Rev. P. Sibley, is expecting a good year. Bro. ley is endeavoring to awaken his people the need for Christian literature in the e and expects to get his quota soon.

A new Sunday School class for men has n organized at First Church, Shreveport, h Mr. C. O. Holland, executive vice- sident of Centenary College, as teacher. y have named their class THE METH- ST MEN.

The official board of the Methodist rch, of Calhoun City, Miss., has given pastor, Rev. E. F. Tucker, a leave of nce for a month with salary. The pul- will be supplied during his absence by . Comfort, of Houston, Miss.

The district conference for the Sardis- nada District met at Olive Branch April 4. The Red Banks charge made the best ort financially that has been made in a time. Rev. Huntley C. Lewis, pastor, n his first year on this charge, and all s point to a great year.

Rev. T. O. Prewitt, East End Meridian rch, is attending the General Confer- e in Atlantic City. This trip was made ible by the Board of Stewards person- Rev. W. C. McLelland, Millsaps Col- will conduct the services during Bro. itt's absence.

the death of Bro. W. L. Joyner, of elo, Miss., a few days ago, the Method- Church and that little city lost one of oldest and most substantial men. He a steward in the church when this or was pastor and was a faithful and hy man.

e Church School, First Church, Shreve- will move into the new educational ding Sunday morning, May 5. Tentative s for the formal opening are May 12-14 usive, at which time the general public be invited to visit and inspect the new ding.

Rev. J. W. Faulk, Plain Dealing, La., says his work is going well. A short-course ing school, conducted by Rev. G. W. eron, executive secretary of the Board hristian Education, was in session last Bro. Faulk is pressing with vigor y phase of the church program.

e Methodist Church at Franklin, La., a most successful week of special serv- beginning on April 7 and continuing ugh April 14. Rev. G. W. Pomeroy, of ley, preached a series of truly fine ons to crowds that grew in number and est each day. Rev. James T. Harris is astor.

Miss Grace Gatewood has been reappointed Deaconess of First Church, Shreveport, effective September, 1940. The board of stewards requested her return and word has been received from Nashville that the request has been granted. Miss Gatewood's many friends will be happy to welcome her back again.

The revival meeting at Converse, La., will begin the fourth Sunday in May and continue through the first Sunday in June. Rev. C. M. Morris, of Lockport, will do the preaching assisted by the pastor, Rev. A. H. Baggett. The prayers of all are asked that this may be a great revival and that the Lord may bless them in this meeting.

Mrs. Robert L. Morgan, Route 4, Baton Rouge, La., is the Advocate representative for the Blackwater church of which Rev. W. A. Cross is pastor. She writes us that their Board of Stewards all subscribe to the Advocate and also are 100% owners of the 1939 Discipline. That is a fine record. It would be interesting to know how many other churches can say the same.

The interior of the Kingston Methodist parsonage, in Laurel, Miss., has been renovated; the rooms have been repapered and repainted; new built-in cabinets for the kitchen added; a new dining room suite and new rugs bought. Rev. D. T. Ridgway is the pastor, and he reports that the work in all departments is progressing nicely and all of the church services are well attended.

In spite of bad weather, the work at Vaiden, Miss., is moving along with good congregations and fine interest. Bro. Driskell, pastor, says that his people have been very thoughtful of and generous to him and his family. He plans to start his revivals on May 12 at West, and on May 22 at Vaiden, with Rev. E. E. McKeithen of Meadville doing the preaching.

Friends of Rev. J. D. Nesom, who took the superannuate relation at the last session of the Louisiana Conference, will regret to learn that he has been confined to his bed since January 6. Bro. Nesom is in a rather serious condition and there seems to be very little hope for immediate recovery. He and Mrs. Nesom have been making their home in Rayville, La., and the people have been most kind to them.

Rev. Don. L. Harwell, pastor of the Rochelle-Tullos charge, has been invited and has accepted the invitation to deliver the baccalaureate sermon at the commencement exercises of the consolidated high school at Selma. This school is composed of the high school pupils of several school communities or districts, and will have a graduating class of 60 or 70. Bro. Harwell has a class in the "Teachings of Jesus" in this school.

REVIVAL AT PACHUTA, MISS.

Dear Dr. Duren: On the 8th of April, we began our revival in the Pachuta church. It closed on the 14th. The Rev. Clyde H. Gunn, pastor of Main Street Methodist Church, Biloxi, Miss., came and did the preaching.

Bro. Gunn brought messages straight from God's Word, and presented them in a forcible way. There were no additions to the church, but there has been an awakening, not only in the Methodist church but also in the Baptist church here. I feel God touched through Bro. Gunn the vital spot, which is the church membership. We all need to be awakened to the great need that we face as church members and Christians. I am glad to state also that we were able to show Bro. Gunn our appreciation of his sacrifice as a busy pastor in coming to help us, and we did it both in attendance of the services and materially.

Thanks to Bro. Gunn and all glory be unto God for this revival.

Respectfully yours,
ROBT. E. ALSWORTH,
pastor.

NOTICE

The Vicksburg District Conference will meet in Edwards, Miss., May 14, at 9 a. m. We will have a one-day session.

H. A. GATLIN, D. S.

JACKSON DISTRICT CONFERENCE

Dr. T. M. Brownlee, the superintendent of the Jackson District, calls attention to an error that has been published concerning the date of his District Conference.

It has been announced that the Conference would be held on May 8 and 9, at Carthage. He informs us that the correct date is May 14 and 15, and asks us to make correction within the columns of our paper.

PRENTISS CHARGE

Dear Dr. Duren: Just a brief sketch of news from the Prentiss charge, Brookhaven District.

Last Sunday the congregation of the Bassfield church named their church "L. L. Roberts Memorial Methodist Church," of Bassfield, in loving memory of Bro. Roberts, who served them as pastor for the past four years and passed away in the early part of this year. Bro. Roberts built the new church at Bassfield while here, without any debt on it. He also remodeled the church at Prentiss and built an annex on it.

We are now in the midst of a remodeling program on the parsonage. When it is finished it will be equal to any parsonage in the Conference.

We have a loyal people at all the churches on the charge and the work is moving along nicely.

ROY WOLFE, P. C.

EPWORTH-WESLEY CHARGE

On the Epworth-Wesley charge we have received twenty-four members during the year on profession of faith, paid our Benevolences for the year in full and about sixty-five per cent of our superannuate ratio. We placed among our members and others each quarter of the year eighty copies of the Upper Room.

We begin a revival at Epworth church the fourth Sunday in April, assisted by Rev. H. B. Hysell, pastor of Gentilly Methodist Church, New Orleans.

We very much solicit the prayers of all of the readers of the Advocate, that we may have a great revival.

D. E. VICKERS, P. C.

CENTENNIAL CELEBRATION

Dear Friends: We are celebrating the Centennial of Methodism in Montrose, June 9, 1940. We want to make this a real homecoming, with an old-fashioned dinner on the ground. Bishop Dobbs has accepted an invitation to preach our Centennial sermon.

We are anxious to have all former teachers and students in the old Conference Training School, all former pastors, presiding elders, and friends of the church present for the day. We realize that many of you are busy on Sunday, but we hope that you will make some sacrifice and make your plans to be with us and help us make it a great day for our church.

We will have a copy of the program published at a later date. If you are interested and think you can come, won't you let us hear from you? If you do not have relatives here and would like for us to arrange entertainment for you over night, please advise us when you expect to arrive.

J. H. Cameron, Mrs. L. L. Burton, Mrs. Jas. W. Abney, Publicity Committee.

CRADLE ROLL DEPARTMENT, EAST END, MERIDIAN

Sunday, April 7, 1940, was "pay-up day" at East End Methodist Church, and the Cradle Roll department, of which Mrs. C. M. Martin is superintendent, contributed $57.50 instead of the $20 asked of the babies.

Mrs. Jackson, 82, mother of Mrs. C. G. Stokes, and Millicent Eugene Price, two months old, were the oldest and youngest contributors.

A nursery song was sung by Irin Sue Smith, two.

Mrs. Martin and her teachers thank all who made it possible for the babies to make such a fine donation.

Nursery Makes Additional Gift

Children of the nursery department of the East End Methodist Church, of which Mrs. C. M. Martin is superintendent, made an additional contribution of $20 to the church fund Sunday, April 14, bringing the total to $74.77 given by the babies.

D. T. Cimino, an Italian member of the Students League of Many Nations, was a guest, and commended the department on its fine record. In appreciation of its achievement, Mr. Cimino sang a solo and accompanied himself on the guitar, which he dedicated to the babies.

VICKSBURG DISTRICT TRAINING CONFERENCE

The Second Epworth Training Conference, of the Vicksburg District, Methodist Church, will be held at the Agricultural High School, Woodville, Miss., June tenth to June fourteenth.

These conferences are for the training and fellowship of young people from 15 to 23 years of age. Since the first conference last year was such a success, this second one is looked forward to with great enthusiasm by the young people in this section.

There are two splendid dormitories. Mrs. J. L. Neill, of Natchez, will be Dean of women, and Rev. A. W. Wilson, Lorman, Dean of men. Pastors will please inform Mrs. G. T. Neill, A. H. S., Woodville, Miss., how many to expect. All coming will bring two sheets, a pillow and slip, a blanket, drinking glass, and toilet articles, including soap.

The one dollar expense for tuition includes text books, and paper and pencil. Four dollars is charged for board and lodging. The first meal served is at noon on June tenth, and the last at noon on June fourteenth. Meals to the young people, of Woodville, will be served for twenty-five cents each.

Write Mrs. G. T.Neill, A. H. S., Woodville, Miss., as soon as possible if you are coming.

Attractive courses will be offered and young people fifteen to twenty-three, from the Vicksburg and Brookhaven Districts, are invited to attend.

Other information concerning this gathering will be forthcoming.

A VOICE FROM COVINGTON, LA.

How can we even entertain the thought of having for the third term a president who encouraged the repeal of the 18th Amendment and brought into existence many such body and soul death-traps as the Negro dance and bar hall in Natchez.

That is a disgrace to a so-called Christian country.

Can we not have closer cooperation of our Christian forces to again shut the gates to the flood-tide of evils dragging our country down. Lord, give us courage and backbone.

A MOTHER.

ATTENTION, LOUISIANA PASTORS!

Conference Gospel Tent Lost

One of our pastors is desirous of using the Conference Gospel Tent, but its whereabouts is unknown. If the pastor who used it last will kindly advise Brother A. C. Lawton it will be greatly appreciated.

J. G. SNELLING.

BOZEMAN FUND

Several weeks ago I made a special appeal to our pastors and superintendents for the family of Rev. R. A. Bozeman. So far the response has been very gracious and liberal and as the need continues, I sincerely hope for the fullest cooperation. It is needed.

Those reporting to me are as follows:

Lake Charles, First Church, $10; Simpson, $15.56; Dr. W. L. Doss, $5; Lisbon, $11; Alexandria (B. C. Taylor), $8; Pineville, $10.15; Jackson, $5; Lecompte, $5.50; Montgomery, $2; West Monroe, $30.68; Tallulah, $15; Gueydan, $6.14; Algiers, New Orleans, $12.12; Gilbert, $5.81; Coushatta, $21.20; Zachary, $14; Gordon Avenue, Monroe, $2.50; Denham Springs, $2.27; Colfax, $5.60; Shreveport, Manghum Memorial, $13.50; Hall Summit, $3.53; Logansport, $11;

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best Department Store
CANAL STREET - - - - N. O., LA.

Plain Dealing, $12.60; Denham Spring 85; Greensburg, $11.48; Mooringsport, 50; Melville, $1.50; Lake Arthur, Franklinton, $12.50; Ida, $2; Greenw $19; Bethany, $4; Canal Street Metho Church, New Orleans, $22; Morgan C $6; Boeuf Prairie Methodist Church, $ Ferriday, $10; Sterlington, $8; Farmerv $9; Farmerville, J. M. Booth, $3; We $6; Benton, $13; Shreveport (Mr. and M W. A. Givens), $25; Gentilly, New Orlea $9.50; Bunkie, $5; Metairie, New Orlea $13.25; District Conference, $39.40; G. Hicks, $5; C. B. White, $10; W. D. Mill $5; R. A. Ross, $1; Mrs. R. C. Jeffries, 50; Miss Effie Smart, $1; Ringgold (Inco plete), $51; Rocky Mount Church, $6; E. Joyner, $10.

Total, $564.90.

This is the amount reported to me o and is so much appreciated. As others co in I will print the amount.

E. B. GILLON,
Supt., Ringgold Sunday Schoo

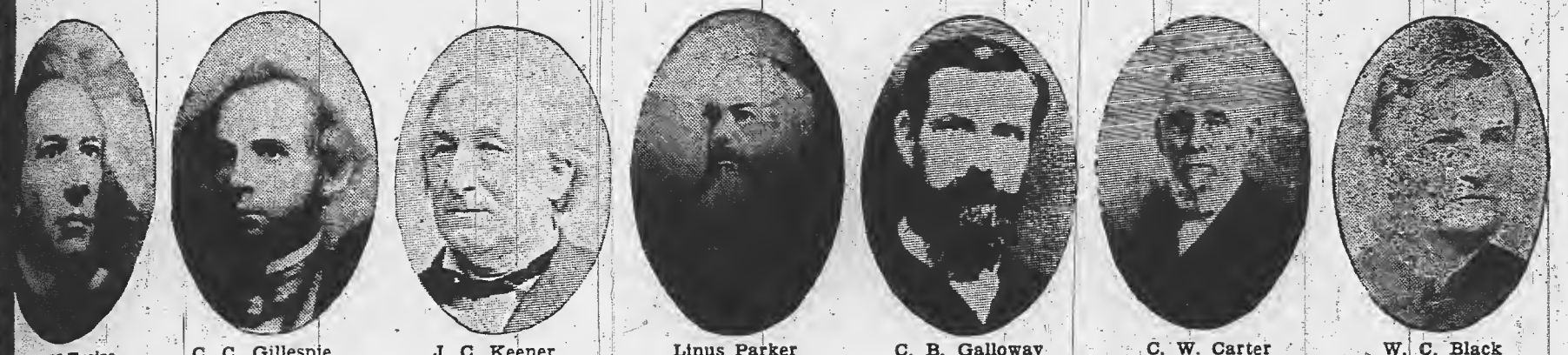
THE "POOR HEATHEN" DOES UNDERSTAND

Missionaries in "darkest Africa" are more finding the task of interpreting Ch tianity to the simple native mind a l one, thanks to the war. One worker on l from his foreign field in the Belgian Co says the native people are filled with w der at the failure of authority to step and stop the conflict between Europ states just as it would do in case of tro in the Congo. "The war will set back ev gelization everywhere in Africa," anot missionary writes, "for to the natives, w a white man, a member of the Chris Church, hates and fights and takes pri ers his fellow white men, also member the Christian Church, it is a refutation the Gospel and actual evidence that Ch tianity is not a good religion, for its br erhood does not work. . . . The war give Islam the opportunity again to re the Africans that Islam is a brotherh that works."—The Christian Leader.

Those who think their affairs too in nificant for God's regard, will justify th selves in lying crushed under their seem ruin. Either we live in the heart of an e nal thought or we are the product and ex of that which is lower than we.

—George MacDonal





H. N. McTyeire | C. C. Gillespie | J. C. Keener | Linus Parker | C. B. Galloway | C. W. Carter | W. C. Black

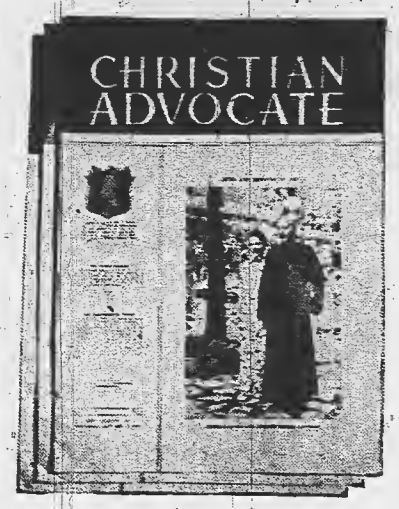
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five ks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the sub- er is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
rdis—W. J. Cunningham	14	21
natobia—Rev. J. W. Robertson	12	16
nchatoula—Rev. A. T. Law	17	17
dianola—Rev. W. C. Newman	21	23
eydan—J. P. Bonnecarrere	9	13
pley—W. N. Dodds	13	29
a—W. H. Mounger	12	12
ughton—J. J. Davis	13	13

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham, Pastor
Zachary, La.	J. E. Hearn, "
Merryville, La.	H. W. Ledbetter, "
Tallulah, La.	D. W. Poole, "
Grand Cane, La.	W. C. Barham, "
Tupelo, Miss.	W. A. Tyson, "
Indianola, Miss.	W. C. Newman, "
Ripley, Miss.	W. N. Dodds, "
Gueydan, La.	J. P. Bonnecarrere "
Blackwater Church, La.	W. A. Cross "

Opinions of Readers

"You are giving us an excellent paper. I just wish more of our people would take it and read it." (A pastor).

"Find check for $1.50 for my personal renewal. Congratulations to you on the kind of paper you are giving t grows better day by day and it is a pleasure to send the renewal. (Layman, Life Ins. Representative).



W. Boswell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Decell | D. B. Raulins | W. L. Duren

THE CHURCH PEW

THE OUTLOOK FOR LAYMEN

By C. Ray Aurner

At the close of our Annual Conference, a resolution recommending the election of lay delegates annually was approved. We who had served for four years or more had held our last session of an independent nature. For several years we had met together and had become sufficiently acquainted to feel unified in what we were trying to do. At that final session we did not abandon our organization, although we knew that we were supposed to forget it under the new setup.

We all know that until the action that provided for a term of four years there was no evidence of anything accomplished by the laymen, for when they came together, possibly all new, there was no organization, no program, indeed no officers until elected at the current meeting. I am sure that delegates who were present under the one-year provision will agree that practically nothing was accomplished. At the end of the four years' period we began to see results. We had a program; we had officers who knew what was ahead.

Now are we to lose all that we had gained? We are well aware that not more than half the charges sent delegates at all, and one of the efforts of the laymen's organization was the encouragement of representation from every charge as the resolutions will show. Are we to understand that laymen, as laymen, will have no opportunity to express themselves except in the general sessions of the Conference? Or will it be agreeable for them to "congregate" separately if they so decide? I find no provision for that in the **Discipline.** Perhaps it will not be demanded by those chosen hereafter to represent the charges. Section 428 says that the ministers and lay delegates shall deliberate in one body.

If delegates from the local church are elected for a term of only one year, the result might be, of course, that many would have had the experience of an Annual Conference, and that would be a good thing for the individual. But I take it that the purpose of the delegate is to vote on vital questions.

How will an inexperienced delegate vote? He goes as the equal of his pastor on all questions but one; he is therefore a vital cog in the machine, and it is possible for his vote to cancel that of his pastor. But the chances are that they would vote as a unit. As it now stands, the laymen are always in the minority, and having no voice as united laymen, few of them would ever be heard in the Conference.

This is not to find fault with the great organization now known as The Methodist Church, for we are bound to see the advantages of the unified effort both at home and at the many different divisions of the administrative agencies. I would have the laymen effective, and therefore I plead for a provision that will permit the election of delegates for more than one year; and, further, for a provision that will allow one-half or one-third to be chosen at one election that there may be a permanent membership.—Christian Advocate (N. Y.).

CHRISTIAN HOMES DO NOT "HAPPEN"

By Ada Cochran Brooks

A Christian home is the result of careful planning, persistent labor, and unceasing prayer. It does not come of its own accord; it does not just happen. Every member of the family must work for it with patience and perseverance; for the influences which beat upon the home and constantly invade it through every conceivable approach make this task of building and keeping the home Christian both difficult and complicated.

The home being no longer the center of the production of material necessities, the interest and loyalty of its members to the family are endangered. Members of a modern home must unite with economic groups, and spend many hours a day away from home; for the employed person must give the best of his ability and energy to his job if he is to succeed. At the same time, these members need, as never before, the sympathetic encouragement and understanding which the Christian home supplies.

Such a home does not just happen. It is made Christian and safeguarded by the persistent cultivation of the ideals and loyalties which Christ considered important. What are some of these principles?

Christ's first and greatest loyalty was to God the Father, whom He worshipped. Since the atmosphere of a home is created by that which is worshipped, the Christian home must cultivate worship of God the Father. Time and place must be made for such simple ways as grace before meals, family devotion, attending church services together and showing reverence toward all forms of worship of God. Table grace may be said by any member of the family or repeated in unison. That moment of pausing and expressing gratitude together is helpful. Keeping the time for family devotions is more difficult. Many families find that the best time is at the breakfast table just before separating for the day's tasks. The devotions should be short and should present a definite thought for the day. Many helps are available to direct the study of the Bible and worship, such as the daily readings of the Sunday school lessons, or the little booklet, "Today," prepared by the Presbyterian Board of Christian Education. Going to church together is the most difficult of all for a family that has been going its separate ways through the week. However, nothing else will so strengthen the unity of the family and cultivate loyalty to the church.

Another principle in Christ's life was unselfishness. The home should be the ideal place to develop that principle. It begins with two people bound together by love who are willing to sacrifice for each other and their children. The early years of a child's life are filled with receiving from others. Definite care must be taken to stimulate unselfish thinking and acting in his life. A very small child can be given some little task that, when accomplished, serves the whole family.

Whether parents wish it or not, a child receives his idea of values in the home. His conceptions of truthfulness, honesty in handling money, work and other rules of conduct, are learned there through everyday incidents of life.

Not long ago a woman told a group of friends about her grandson who had visited her. He was a fine-looking boy not yet ten years old. Because his father was in the aviation service she had sent him home by plane. To do this she had to declare that he was over ten years of age, the required age for children traveling alone. What did the boy think of that, and what influence will it have upon his conception of truthfulness?

Five little girls formed a club. Dues were one penny for each meeting. At the close of the second meeting the treasurer held the pennies in her hand. Shortly after the others had gone, her mother noticed that she and a friend were enjoying all-day suckers. Questioned, she admitted spending two of the pennies. She said the other girls wouldn't mind. But the mother, realizing that the two pennies were small, but that violation of trust was big, explained to her the importance of the honest handling of money. The two pennies were replaced.

Sally, a lovely little girl of five, is the youngest of three children. One afternoon when a friend came to play with her, Sally grew tired. While her friend was out in the yard, Sally locked the doors. The little friend went home. When Sally's mother discovered what had happened, she left her work, her guests in the home; she took Sally by the hand and together they went to the little friend's home. On the way mother explained to Sally that it was wrong to be unkind, even when she felt cross. This was done reasonably and quietly, and Sally could honestly say that she was sorry.

These incidents deal with little things and yet each illustrates a basic distinction between right and wrong. The building of Christian character and home life is made up of many such distinctions and all at something about them at once. The great task of the Christian home is to provide wise and necessary guidance. Such a home does not just happen; but where there is the strong will to do so, it can be built.

—The Presbyterian Tribune

DON'T QUIT!

When things go wrong, as they sometimes will,
When the road you're trudging seems all uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must—but don't you quit.

Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a "Failure" turns about
When he might have won had he stuck it out;
Don't give up, though the pace seems slow,
You may succeed with another blow.

Success is Failure turned inside out—
The silver tint of the cloud of doubt,
And you can never tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

—Anonymous

—Michigan Christian Advocate

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

Mrs. W. M. Ledbetter, who is a member the General Board of Missions from the ouisiana Conference, has recently returned om the Annual Meeting of the Board in ashville. She had this to say concerning e interesting session:

"This 94th and final session of the Board Missions will ever be an imperishable emory. Bishop Arthur Moore, president of e Board, had but recently returned from e mission fields, with a most graphic ac- nt of conditions there. All of our schools d hospitals have now been returned to e Church and the work of rehabilitation ll be begun along definitely organized ns. Dr. Z. T. Kaung, pastor of Moore Me- rial Church in Shanghai, was present, d said in his address to the body, 'We a new church emerging out of our sor- and pain and death, a new nation will born out of this troublous and tragic e when the war is over.'"

ouisiana women will be interested in following appointments for this Confer- e:

St. Mark's Community Center

iss Julia Southard (head resident), Miss a Lovin, Miss Bessie Williams, Miss ma Vogel (nurse).

MacDonell French Mission School

iss Lillie J. Hendricks, Miss Elizabeth ington, Miss Katherine Smith (em- ed), Miss Tuttle (employed).

Southwestern Institute, Lafayette

iss Verna Webster.

State Normal College (Natchitoches)

iss Mamie J. Chandler.

Rural Work

iss Sheila Nuttall, Monroe District; Margaret Infinger, Ruston District.

Jubilee Inn

Mary E. Freeman.

First Church, Shereveport

Grace Gatewood.

e welcome with open arms our own siana daughter, Miss Verna Webster, will be Student Counsellor at South- ern Institute at Lafayette. Those who her well, feel she is particularly well for this type of work. This past year has been serving at the Wesley House ashville.

her "good news" is that Miss Lillie ricks, who has had a furlough year, return to MacDonell School, where she iven many years of faithful service.

again the Louisiana Conference re- that Miss Grace Gatewood, who also njoyed a furlough year, will return r work at First Church, Shreveport.

lcome, thrice welcome, ye kingdom ers!!

s Mary Lou Barnwell, head resident Mark's Community Center, has been ed a furlough, and Miss Julia South- ho has been on the staff there for a er of years, has been made head resi-

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Dearest All of You:

Am not sure just when you will have your annual meeting, but I do want to send a word of greeting. Boat schedules are so uncertain, I am not at all sure this will reach you in time.

Isn't it lovely to think that spring is just around the corner? This year we are even happier in the thought, for it seems each part of the world has had unusually cold weather. Soochow has had sleet and snow several times, more than in the four years I have been in China.

Bishop Moore sailed for Japan yesterday after a very busy five weeks in Shanghai. He was in Soochow, Nanking and Changchow for only short visits, as conference and all committee meetings were held in Shanghai. We enjoyed his visit as we always do, and we do not like to think that he will not be coming again in the fall. By that time our General Conference will have been set up and unification will be a working fact.

We are planning to have our China Conference W. M. S., on May 4th, at Moore Memorial Church. It will only last one day and night instead of the usual three or four days. We have not been able to have a real conference since 1937. It is encouraging to see how the Chinese carry on in spite of handicaps. We, too, have been studying about Africa and the conference is continuing to send its contribution to that country.

As I have been thinking over the things which have made me happiest during the past year, my thoughts have gone to our young people. We do have some lovely girls and young men in our young people's department of the church school. Some of them are still in school, others are working and some of the girls are just staying at home. It is most interesting to observe how young people are the same whether they are in America or China. I feel toward them just as I did toward the boys and girls in Fayette, Clarksdale, Natchitoches and Pensacola—the four churches where I had the pleasure of working at home.

We are already looking forward to the Young People's Conference, which will be held at McTyeire in July. The one last year was unusually good. Do not know when I have seen a more attractive group.

It has been so nice to have Louise in Shanghai this year. She is enjoying her work at McTyeire and I love to think of her being there. We spent our vacation together last summer and were with the Henrys for Christmas; which reminds me that Mr. and Mrs. Henry are leaving for furlough in July. They will be in Mississippi, and many of you will probably see them. We will miss them at Hong Kong church next year.

Shall be thinking about you as you are together in the conference session, and shall remember again the pleasure I had in being with you in the spring of 1936.

That our Heavenly Father may send a special blessing at this time to each of you, is my prayer.

MATHILDE KILLINGSWORTH.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Plans for Advance

1. Unceasing cultivation by every officer for larger vision, more definite cooperation with the total program of the church, and great faithfulness and loyalty on the part of members.

2. Giving YOUNG WOMEN larger places of responsibility in the activities of the Missionary Society, and using them on auxiliary, zone, district and conference programs in preparation for trained leadership in the new church.

3. That auxiliaries accept a greater responsibility for the cultivation of parents and friends of children under six years of age through Baby Specials.

4. That an effort be made to interest auxiliaries in the spiritual cultivation of the 1,400 Methodist students in our State colleges, and to enlist their gifts toward building a fund to meet this need.

5. That we make diligent search for young women eligible for scholarships at Scarritt College.

6. That in September each auxiliary present to the church school, prayer meeting, or large adult classes, one program on Scarritt College, presenting the Associate plan with the aim of enlisting Associates.

7. That we study the 1939 Discipline, Chapter 2 (pages 275-327) concerning the Board of Missions and Church Extension, that we may become familiar with this section of the church program and serve more effectively on these boards when opportunities come to us.

8. That we accept Council recommendation for the use of the Week of Prayer funds to establish and endow at Scarritt College the Clara Tucker Perry Chair of Christian Life and Thought.

9. That May 15th be observed as a special day of prayer in our churches, that God's power may be manifest in the new Methodist Church.

10. That we co-operate with the Board of Christian Education and the Board of Managers of the Conference Training School, in providing a class for Bible Study Leaders.

(a) That each auxiliary be asked to send a person to this class for special training.

(b) That when it is not possible for the auxiliary to pay the expenses of two teachers—one Mission and one Bible—that half the expenses of each be paid by the auxiliary.

11. That the new Bible Study, "Jesus and Social Redemption," by John W. Shackford, be used for the Bible Study for 1941.

12. (It is suggested that we begin now to gather material for correlated use in the study of "Uprooted Americans," the Mission Study to be used at Wood Junior College.)

13. That each auxiliary superintendent not only subscribe to the World Outlook, but that she read each issue and be ready at all times, in regular meetings, to advertise the World Outlook by calling attention of the auxiliary to current articles and news in the latest issues of the magazine.

14. That the secretary of Children's Work avail herself of the opportunity offered by the "Fellowship of Study," a self improvement plan for reading and study.

15. That each district hold a Christian Social Relations Institute. (This will be a part of the three way Training Day when Mission Study leaders, children's workers

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 5, 1940

By Rev. W. C. Newman

ISAIAH GIVES GOD'S INVITATION

Lesson Text: Isaiah 55:1-11

Golden Text: Seek ye the Lord while He may be found; call ye upon Him while he is near.—Isaiah 55:6.

One of the things I shall always remember about my first circuit was the variety of ways in which people would invite me to their homes after church. (One of the things I shall always remember about my first station was the variety of ways in which the people did not invite me to their homes after church.)

Some would say, with studied indefiniteness, "Come home with me sometime when you have no better place to go!" Others would ask apprehensively, "You wouln't go home with me today would you?" (Once I accepted that kind of invitation and overheard the man's wife say, "What did you bring that preacher home today for? I haven't a thing cooked!")

But mostly they would say, enthusiastically, "Preacher, come go home with me today!" And I knew they meant it with all their hearts.

Until this day some of those homes linger in my memory. Many of them were literally "cabins in the clearing." But they were real homes. They gave the minister their best. They brought me into the family fellowship, and exerted every effort to be gracious. From the fresh, cool drink of water, which was tendered me the moment I reached the porch, to the feast of homely foods prepared by the hostess herself, there was joy in making the guest happy and comfortable.

As nearly as human beings and human actions can be like God, these people typify, to me, the graciousness of God's invitation to "every one that thirsteth." His invitation is sincere and eager; the best that He has is laid out for all those who will accept it.

Spiritual Anemia

Hunger and thirst are elemental desires. All of us have experienced them, learned to recognize their symptoms, and know pleasant ways of satisfying them.

But spiritual hunger and thirst are not so easily recognized. Men may starve, spiritually, without ever knowing what their trouble is. Satiated with pleasure, enthralled by mere things, caught up in the whirlpool of restlessness that characterizes our world, they are hungry and thirsty, but do not know it. So they spend their money for that which is not bread and their labor for that which satisfieth not.

Our weakened moral order, our failure to grapple victoriously with the enemies of righteousness, our confusion of tongues evidenced by the multiplicity of our "isms," the rise of dictatorships among us, our political corruption, our lagging church life, all indicate that we, as a generation, are spiritually anemic.

"The Water That I Shall Give Him"

But spiritual hunger and thirst that is recognized for what it is may become the means of achieving a virile religion and the abundant life. The time to feed a man is when he is hungry, when he is in the throes of that unique discomfort that demands food. Were it not for that pain we might easily forget or neglect to eat, and therefore become too weak to work and live. For starvation may not always be due to lack of food.

Our generation is suffering—really suffering. Leaders in every field of thought are greatly troubled. Even the mass of men who often follow blindly without thinking are vaguely aware that our world is suffering acute pain. What they do not know is that the cause of that pain is spiritual hunger, starvation for that which "satisfieth the longing soul and filleth the hungry soul with goodness." God help us to tell them what Jesus said to the woman at the well of Jacob; "Whosoever drinketh of the water that I shall give him shall never thirst." God help us to make them see that "man does not live by bread alone!"

"Compel Them to Come In"

But this is difficult. Strangely enough most of us are reluctant to do the things that are essential to our own good. One of the boys in our home does not like nourishing foods. His appetite runs to "nicknacks," things which taste good but do not strengthen. He is so young we cannot discourse to him on nutrition. He is one of the major problems of our household. We have tried everything from switches to psychology, but so far have failed to make him want the right foods.

So difficult is the problem of persuading the world to take spiritual food that it requires all the ingenuity and artifices we can summon. In the Parable of the Great Supper, Jesus tells us that the master of the house commanded his servant; "Go out into the highways and hedges and compel them to come in." But He does not mean us to bind men hand and foot and force them to eat. He means that once having invited the learned and intelligent and well-to-do folk, and they scorning the invitation, we are to turn to those who live on the outer edge of society. If we want a revival of religion bad enough we will do as John Wesley did before us, go into the highways and hedges and preach the gospel to the neglected peoples. After all it is among them that the great revivals have taken place. They are "compelled" by their own need. They will hear, perhaps, and be saved.

Ho! Every One!

The words of Isaiah's urgent invitation suggest the prophet by the side of the road crying out arrestingly to the crowds that rush by. Let us raise our voices in one great shout to our own generation—"Ho! Every one that thirsteth! Come ye to the waters!" Here lies salvation both for the world and for the church in our day—that we shall succeed in giving God's gracious invitation arrestingly.

FILLED WITH THE SPIRIT

By Mrs. Irvin Rowland

(Read Eph. 5:15-21)

The Christian must always be prayerful and watchful, lest he enter into temptation. All of us know the way of a little sin—how it will suddenly snag our clothes when we perhaps are not even aware of its presence. Though it is small and almost unnoticeable, yet when anyone gets into its path it is no respector of persons—sin or secret faults work in our lives.

Sin may begin in such a small way that it is hardly detectable, but just as surely we walk in its pathway it will undermine our spiritual lives and strike when we least expect it. The only way for our souls to grow is to be filled with the Spirit, in order that we may recognize sin in all its forms.

"Father, fill us with Thy Holy Spirit, and help us to always watch as well as pray we ask in Christ's Name. Amen."

THE OTHER SIDE

I have heard some say, "I don't see why the Lord lets me be so tested." Later I may understand. Dr. Handley Moule was called to the scene of a colliery disaster. Speaking to the folk at the pit's mouth he said, "It is difficult for us to understand why God should let such an awful disaster happen, but we know Him and trust Him and all will be right. I have at home a little bookmark given me by my mother. It is worked with silk, and when I examine the wrong side of it I see nothing but a tangle of threads. It looks like a big mistake. One would think that some one had done it who did not know what she was doing. But when I turn it over and look at the right side I see there the beautiful embroidered letters, "God is love."—Selected

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE REVOLT AGAINST RELIGION

The world has never been without its rebels. A considerable portion of humanity is always in revolt against something or somebody. We have come up to the present hour through a series of revolts. This Republic is the lusty offspring of a revolution. Eternal vigilance is not only the price of liberty but of everything else worth preserving.



Mr. Jones

Revolutions often go too far, as France discovered to her dismay. The pendulum swings from one extreme to the other. Thus in the revolt of our fathers against the union of church and state, we went to the other extreme so that today the shoe is on the other foot and we are frightened by the possibility of the state divorced from religion.

The revolt against religion may be summarized under four heads: overthrow of (1) The idea of God; (2) The idea of immortality; (3) The idea of any real meaning in life; (4) The idea of any spiritual meaning in personality.

Add to this brief summary the fact that one-sixth of the world's population is under government that is frankly and militantly atheistic and opposed to teaching the young the tenets of a religious faith. Every thoughtful man and woman must know of this revolt against religion. It is well organized, enthusiastic, and it has had a devastating effect upon the thinking of millions, particularly young people.

It is a heartening fact that some of the exponents of irreligion are uneasy and troubled about the result of materialistic philosophy. Thus, Joseph Wood Krutch declares: "We have become accustomed to a loveless universe but we have not become accustomed to a loveless as well. And only when we have so become, shall we realize what atheism really means."

Ponder these words.

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CREATE A CAPACITY FOR FRIENDSHIP

A wise man looking into the face of a man who had a smile and a chuckle for every one, said, "My boy, keep that smile and that chuckle; they will carry you through life." To create a capacity for true friendship: (1) We must carry with us a spirit of love for men—a love that is bigger than any of the differences that might divide us apart. People will ever love any man who is a lover of all races, all classes, all colors. (2) We must carry a smile that will win. A winning smile is like the electric current as it passes through the bulb. When we carry sunshine with us, people will be drawn toward us for they love the sunshine. (3) We must have a spirit of appreciation. If we want to get along with people we must show a spirit of gratitude.

—Michigan Christian Advocate.

THE WEATHER VANE

By Ruth Love Caywood

One hundred years and more the church has stood;
And well I know of what stern stuff were they
Who planned and builded of the hand-dressed wood
That place of prayer which stands unto this day.
They gave no quarter to the doubting soul,
They spoke their creed in accent loud and plain,
They held their course straight forward to the goal—
But crowned their steeple with a weather vane!
Secure their cornerstone; they builded well.
Thou art the Christ! Thy Kingdom shall not wane!
Their bell peals faith; its sound waves rise and swell—
And this the meaning of their weather vane:
No matter whether winds be foul, or fair,
The axis of the vane points straight above—
And safely kept within God's tender care
Is he who looks, in faith, for hope above.

—Christian Advocate (N. Y.)

A DECALOGUE FOR PARENTS

1. Create and keep a spirit of mutual respect with your children.
2. Tell the truth to your children at all times and under all circumstances.
3. Listen with an open mind and a sympathetic viewpoint to what your children have to say.
4. Enter into the lives of your children through play.
5. Do not forget that children follow example much more readily than they do advice.
6. Do not let your ambitions interfere with the development of the individuality of your children.
7. Pave the way for your children's success by safeguarding their health.
8. Know that the shows which your children see and the books which they read are clean.
9. Help children to choose and entertain their companions.
10. Remember that if you deny or ignore God you destroy man's nobility.

—Michigan Christian Advocate.

A RECIPE FOR SUCCESS

A pint of desperation, a cupful of adaptation to the unexpected, a good-sized pinch of willingness to do anything to help yourself, a teaspoonful of luck and one of enterprise, two handfuls of hard work, the yeast of hope and faith. Stir until character appears. Then place in the slow oven of patience. We are not sure as to who first made that remark, but we accept it one hundred per cent as far as it goes.

—Religious Telescope.

BENEFITS OF HUMILITY

One of the most injurious effects of pride is to cut off its miserable victim from the vast help and service which rebuke and criticism can render to the humble. One of the sweetest results of a genuine humility is that it brings us to the feet of all wise teachers; it multiplies lessons for us in all the objects which surround us; it enables us to learn even from those who seem to be too captious to teach, or too malevolent to be even wise. The humble mind has all the wisdom of the ages as its possession, and all the folly of fools as an invaluable warning.—Baptist Advance.

Abingdon

Books Relating to the Bible

ORIGINS OF THE GOSPELS
Floyd V. Filson
An invaluable book for preachers, it explains the several theories as to the origin of the Bible, particularly the New Testament. The Foreword is by Professor Frederick C. Grant, of Union Theological Seminary, New York City. $2.00

JESUS AND HIS CHURCH
R. Newton Flew
This scholarly work shows what Jesus came to do and what the Church is. A valuable contribution to the growing interest in church union throughout Christendom $2.00

THE STUDY OF THE NEW TESTAMENT
Clarence Tucker Craig
A guide to the understanding of the contents of the New Testament and the circumstances under which the books were written. Very useful in young people's and adult classes. $1.00

THE PROPHETS TELL THEIR OWN STORY
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A DISTINCTIVE BADGE

The official badge of the First General Conference of the Methodist Church appropriately memorializes Francis Asbury, "The Prophet of the Long Road," whose journeys often took him along the Jersey coast. Familiar names of both North and South Jersey frequently occur in his journal. Treasured traditions of his founding labors in this state are found in many churches of the New Jersey Conference.

The design of the badge follows the familiar form used by a number of recent General Conferences, and the Uniting Conference. The pendant reproduces in miniature bas-relief Lukeman's equestrian statue of Asbury, which occupies a commanding position in Washington, D. C. This medallion has been struck off in the form of a modified octagon and is bordered with laurel branches symbolic of a victorious career.

Different colors of ribbon designate the various positions occupied by those officially associated with the General Conference. Name plates and pendants have metal finishes to harmonize with ribbon colors.

Bishops' badges are oxidized bronze with cardinal ribbons. Members of the Judicial Council wear badges that also carry a bronze finish, but are distinguished by a purple ribbon. The ribbons of Delegates' badges are red and white, attached to name plates and medallions finished in silver. The badges worn by members of the Commission on Entertainment have blue ribbons and metal parts of rose gold. The staff of the General Conference is identified by badges showing Nile green ribbons and a silver finish.—Daily Christian Advocate.

PARKER RECOGNITION FUND

The Parker Recognition Fund campaign among Methodist ministers of the 18 Conferences in the Southeastern Jurisdiction, in the Louisiana Conference and among ministerial friends in other sections of the country, has thus far resulted in subscriptions amounting to $41,399, toward a total goal of $100,000.

Dean H. B. Trimble, of the Candler School of Theology, to which this fund will go as endowment for a Chair of Christian Doctrine, has announced that a compilation of reports from all sources, including returns through April 15, shows 705 individual contributors to the Fund thus far.

No Conference has yet finished its solicitation, and a considerable number of them did not begin their work until April 1.

Eleven Conference Districts, however, have already exceeded their quotas.

In the Kentucky Conference, the Barbourville, Carlyle and Shelbyville Districts have exceeded their quotas. In Florida, the Miami and Lakeland Districts have a similar record. In upper South Carolina, the Anderson and the Columbia Districts are "over the top."

In the North Mississippi Conference, the Greenville District has exceeded its quota, while the Dalton District in the North Georgia Conference, the Salisbury District in the West North Carolina Conference, and the Baton Rouge District in the Louisiana Conference have similar records.

In a special message to the ministers, Preston S. Arkwright, president of the Georgia Power Company and general chairman of the campaign to complete the $5,000,000 fund required to meet conditions of the General Education Board's $2,500,000 gift to Emory University and Agnes Scott College toward a university center, says:

"I do not hesitate to say that if all the friends of Emory and Agnes Scott would take you ministers as an example and, in proportion to their means give as generously and as sacrificially, the $5,000,000 required would be subscribed many times over."

The campaign to comply with the terms of the Education Board's grant will reach its climax during the weeks of April 29 to May 11. All funds secured by the ministers can be applied to meet the conditions of that gift.

OXFORD-HOLLY SPRINGS YOUNG PEOPLE

The Oxford-Holly Springs Young People's Union met April 23, at State Park, with fifty-three present. The churches represented were Oxford, Abbeville, Waterford and Holly Springs. The program opened with the group singing "Help Somebody Today," and "Would You Live For Jesus." Rev. Milton Peden, pastor at Abbeville, led in prayer. Miss Rubye Sigman gave a short devotional from the thirty-fifth verse of the fifth chapter of John. The theme of this talk was that to be a light we must burn. Would that more of our young people today would burn as John Wesley did long ago. If we are going to be true Christians we will have to sacrifice some of the worldly things called pleasures. They are not real pleasures—for what will be the result if we give ourselves to riotous living? The victorious life is that one that is lived in Christ. May that be a challenge to our youth. The devotional was closed with prayer by the leader. Bro. Torrence Maxey, pastor at Waterford, held a short business session at which time the officers for the new year were elected. The Rev. Torrence Maxey, of Waterford, was re-elected president; Miss Nell Hammond, of Holly Springs, vice-president; Miss Martha Holmes Sealy, of Abbeville, secretary; and Mr. Keener Ragedale, of Holly Springs, treasurer. Miss Rubye Sigman, of Holly Springs was re-elected reporter. After the business meeting a picnic lunch was enjoyed by all.

We were delighted to have the Rev. Mr. Mecklin, Presbyterian minister of Abbeville, with us.

(MISS) RUBYE E. SIGMAN,
Reporter.

ANTI-SALOON LEAGUE OF LOUISIANA

Dear Dr. Duren: I am glad Bro. Gray, of Alco, had the courage to "speak out in meetin'" about the "liquor business" in last week's Advocate. Even his criticisms of the Anti-Saloon League of Louisiana, should cause some helpful thinking and discussion. The fact that the League's faults and failures (whatever they are) incite our brother's severe criticism shows that the League is not nearly so dead as he intimates. Enemies of a dead cause don't usually waste ammunition shooting at a corpse.

Of course the Anti-Saloon League has its faults. How could it be otherwise—composed as it is of Methodists, Baptists, Presbyterians, Disciples, Seventh Day Adventists, Christian Scientists, Nazarenes, and others. Having Bishops, district superintendents, pastors of large and small churches, women, and denominational leaders on its roster, certainly qualifies the League for a place in the list of organizations which, unhappily, are not faultless.

But I am persuaded that no one who is at all acquainted with these fine, outstanding leaders, composing the Anti-Saloon League could for one moment think them guilty of (a) "Giving up in despair"; or (b) "Crossing over to the other side"; or (c) "Lining up with the wets"; or (d) "Wi the Federal Government against the mo forces of America."

Oh, yes! we have had some discourag ments—but thank God we still have faith God and each other—and I have seen ve little signs of running up the white f of surrender, or the red flag of fear, or t black flag of treason to the causes of To Abstinence and Prohibition.

The Anti-Saloon League Board of Tr tees, composed as it is of, elected, or lected, representatives of the churches, dependent upon the churches for its mo spiritual, and financial support, and League is moving as far and as fast as t support of the churches permits.

Grateful acknowledgment is hereby m to others who helped—but to the A Saloon League goes the chief credit for curing our present Local Option law— 17 of First Extraordinary Session of 19 under which 25 per cent of the area of State is now under local option. The Le also participated in securing the Al Education Law, which requires Parish S erintendents of Education to see that evil effects of alcohol are taught in high school grades. Should the Leagu nothing more in the next ten years fully justified its rights to life and financial support of the churches.

But the League is planning to do m much more. To reach its two-fold "O tive" of (a) Total abstinence for the vidual, and (b) Prohibition for the State Nation, the League has a four-fold pro of: (a) Education—to keep people from alcoholic beverages; (b) Legislati to keep alcoholic beverages away from people; (c) Law-Enforcement—to gu tee the integrity of our Constitution Laws; and (d) A Youth Program—to ify youth to meet liquor's temptation its threat against our civilization.

To implement this program the H quarters Committee of the League ad a budget of $3,610, to be divided int units—a "Unit" being $1.00 or m month from churches, Sunday sc young people's groups, women's soc men's brotherhoods, S. S. classes an dividuals.

This is only three and one-third c day—or a fraction more than a three postage stamp a day to fight this gr of all enemies of the Kingdom of God. ly none are so poor they cannot giv much.

At the last Conference, Bro. C. W. L chairman, read the "Report of the of Temperance and Social Service, which occurred the following paragra

"We further recommend that our tian ladies be urged by our pastors t port the work of the Women's Chr Temperance Union, and we also ur pastors to support the work of Dr. W. Sloan, 1220 Washington Ave., Ne leans, the superintendent of the Saloon League. We request that our p open their pulpits to him as occasi quires."

Similar action was taken by the of The Nazarene, the Louisiana-Ar Conference of the Seventh Day Adve and the Baptist Convention, etc.

Why not every pastor in Louisiana a sermon on the Liquor Problem an an offering for the League? The L

e will soon be in session and we have ne important legislation to offer. The perintendent will have to have some ney to attend to this vital feature of our ogram." Brethren, I lay the matter on r hearts.

LEON W. SLOAN,
Superintendent.

JAMES BROOKS STREATER

Whereas, James Brooks Streater departed life April 11, 1940, at the advanced of 94 years, 7 months and 12 days, ing one of the most significant and use- Christian lives of our Conference and e; and

hereas, he was an active member of Methodist Church for nearly 72 years; converted under the ministry of the late op Chas. B. Galloway, and united with church in 1868, at Black Hawk, Miss., e his membership has remained con- ously. Being present at the organization he North Mississippi Conference at t Valley in 1870, he was a charter ber of this Conference and has taken minent part in the affairs of the Con- ce and of Methodism in these parts;

reas, his active interest in the care Christian development of young life manifested, First, in the fact that for than 50 years he served his local h as superintendent of the Sunday l, guiding and caring for the young f his church like the true shepherd e was; Second, by his active interest iberal support of the Methodist Or- ge at Jackson, of which he was a e and true friend; Third, by taking ive and prominent part in the organi- and promotion of Millsaps College, ch he had served as a trustee since nding in 1891, and serving as secre- f the Board of Trustees for many contributing liberally of his means me to the support of the College; and reas, in his exemplary life, Brother r was not only blessed by having dded to his life, but he also added his years, living the truly abundant of rich rewards here and hereafter; re be it

red, First, that the Greenwood Dis- nference, of the Methodist Church, ion at Belzoni, Miss., April 23-24, press its deep bereavement at the way of one of its greatest and most embers, whose genial presence and ounsel will be sadly missed, and that ress our deepest sympathy and pray- the members of the family in their eat loss and bereavement;

d, that a copy of these resolutions n the family, a copy given to the leans Christian Advocate and to the wspaper of Carroll county; and

that the Board of Memoirs, of the Mississippi Conference, be requested e a suitable memoir of Bro. Streat- eir report to the Annual Confer- publication in the journal of the nce.

Signed:
W. M. LANGLEY,
R. G. LORD,
J. J. BROOKS.

USED PEWS WANTED

ethodist Church at Humphrey, Ark- ants to buy used pews. Any church idual having some for sale, will rite Rev. L. E. Wilson, pastor.

AN APPRECIATION

Mrs. Zilpah Vaughan Townsend, beloved wife of John Eldrige Townsend, was the youngest child of Clinton Dewitt Vaughan and Corinne Hill Vaughan. She was born December 31, 1871, near the little village of Dentville, in Copiah county. In early life Mrs. Townsend united with the Methodist Church, under the ministry of the sainted Dr. I. W. Cooper. In the fellowship of this communion she lived, until she was married and moved into a community where there was no Methodist church. She, with her husband, united with the Baptist church, under the ministry of the Rev. Byron Simmons. In the fellowship of this communion she continued until the time of her death.

In 1902, Mrs. Townsend was united in marriage to John Eldrige Townsend. To this union was born one child, a daughter, now Mrs. J. Vernon Price, of Senatobia, Miss., with whom the subject of this sketch was living at the time of her death.

I first came to know this good woman when I was assigned to the Utica charge, as pastor of the Methodist congregations making up this work, one of which was located in the little town of Carpenter, where Mr. and Mrs. Townsend were then living. One of the first to greet and welcome me to this community was this good woman. I was invited into the fellowship of her delightful home and many were the happy hours spent in the fine Christian atmosphere of these good people.

Mrs. Townsend was a devoted companion, a tender and affectionate mother, a noble Christian woman, who seemed to find supreme joy as she was able to make life sweeter and happier for others.

The last years were no doubt years of loneliness for her, as her beloved companion preceded her in death. The hand of affliction rested heavily upon her, but patiently she bore it, never fretting or complaining. On April the 11th, God gave her release from the body and her soul went home to God. On Friday, April 12, under a profusion of beautiful flowers, we laid her body to rest in the cemetery at Dentville, in Copiah county, to await the resurrection morn.

May the faith that sustained and kept radiant the spirit of this dear one keep those whose hearts are saddened because of her going, is our prayer.

A friend,
E. A. KING.

DR. N. D. GUERRY

Inasmuch as God in His providence has seen fit to translate our good and loyal brother, Dr. N. D. Guerry, from His church militant to His church triumphant; and inasmuch as our deceased brother has always been prominent and diligent in the work and the affairs of our church, giving it always his loyal support and regular attendance; therefore be it

Resolved, first, that the church at large and especially the Columbus District and the North Mississippi Conference, have suffered an irreparable loss;

Second, that the secretary of the Columbus District Conference be instructed to convey to Dr. Guerry's loved ones our deep sympathy and brotherly love; and

Third, that these resolutions be spread upon the minutes of our District Conference, and a copy be sent to the New Orleans Christian Advocate.

E. G. MOHLER,
M. E. ARMSTRONG,
Sec., Columbus Dist. Conf.

DEATH CLAIMS JOAN PRICE

At eleven thirty a. m., April 16th, the soul of Joan Price, age 11 years, 6 months and 9 days, took its flight from earth.

Joan was the baby of Mr. and Mrs. R. B. Price, R. F. D., Quitman Miss., members with their baby of Adams Methodist Church, of the Pachuta charge. Joan united with the church at nine years of age. She suffered but did not complain.

Beside the father and mother, she leaves five sisters and three brothers to grieve over their loss. She was laid to rest to await the great Judgment Day, in McGowans cemetery, at McGowans Methodist Church.

"An earthly bud plucked, that it may bloom in the eternal home of life."

"HER PASTOR."

WISE OR OTHERWISE

By Rev. James H. Felts

Despite the tragedy of it the efforts of England and France to keep Germany from eating reminds me of "the halcyon days of youth" when it was my job to hold off a bull yearling at milking time.

Even the sleep-producing effect of after dinner speeches heard at civic club luncheons has its value. An after dinner "nap" is beneficial.

When men eat and dress with reference to appetite and show instead of health and comfort, they should not "squawk" when reaping time comes—as come it does.

When a fellow allows the devil to skim his milk he should not complain because he has no cream.

David was carrying excess baggage before he took a squint at Uriah's wife. Her modern dress caught him. It took a prophet of God to bring him to repentance.

Richard Hutton said of the hard church, "We talk about the high church, low church, broad church, but the most deadly heresy is found in the hard church—THE CHURCH WITHOUT EMOTION."

It is a poor train that has to stop every time it whistles. It is a dangerous train that has no whistle.

Optimism that sees only the good is the blind man's paradise. Pessimism that sees nothing good is the blind man's hell.

You can no more think crooked and walk straight than you can drive a car safely with John Barleycorn.

Nardus seed satisfy the appetite without giving strength to the body or prolonging life—you die with a full stomach. Form and ceremony alone give no spiritual strength.

Blessed is the man who discovers the truth before he is destroyed by a lie.

Sick? Sorry. If you desire to stay sick, or die, think about, talk about, even dream about your ills. Worry your friends. Afflict your family. Load your stomach with drugs, and find no good in anything. Next in speed to suicide.

Radio "miracles" (?) so constantly announced cause me to weep. Why couldn't I have been born fifty years later? I could have lived without work, had expert treatment without a doctor, had a good time without effort, married with mental reservations, preached without study, and gone to glory without a church.

True or false? Kicking a cow makes her give more milk?

POINTED PARAGRAPHS

By Rev. John W. Ramsey

It will be remembered that the press reported that some of the members of the American Youth Congress, meeting in Washington, D. C., hissed and booed the President and Mrs. Roosevelt and acted discourteously in the galleries of the National Congress. This is but one of some of the modern youth movements and groups which are striving to take all the front seats. Here is another taken from the Newton Record, Newton, Miss.: "The students of a school in a rural district near ..... have declared a strike and walked out of their classes until their superintendent is re-elected. This, in our opinion, is another instance where modern youth needs severe discipline. We believe in a questioning mind, and we want our youth to think for themselves, but there are some authorities that must be respected. Why should we have school systems and their governing bodies if we are to allow unruly youngsters to take things in their own hands?" **Old people, stand aside! Make way for modern youth!**

* * *

It is said that a committee from the Federal Council of Churches is studying the subject of divorce in an effort to discover some basis of agreement among all denominations relative to the re-marriage of divorced persons. If the committee only knew it, it need study the matter no further. The Methodist Church has it. See the New Discipline. If the committee will adopt the new law on divorce enacted by the Unifying Conference, all preachers of all denominations can marry all comers without enquiry as to the cause for divorce. I am informed, however, that a memorial will be presented to the General Conference, asking that the present law concerning the re-marriage of divorced persons be amended so as to conform to the teachings of the New Testament. So mote it be!

* * *

The writer of an article, published in a recent issue of the Christian Advocate, of Nashville, gives the General Conference what I regard as a timely warning in these words: "There is a real danger, some of us believe, that the jurisdictions may tend to the segmentation or fragmentation of our Church, thus in effect producing separate churches, or affiliated denominations, instead of being what they are intended to be—administrative units of one great communion."

A CHALLENGE TO THE CHURCH

(Continued from page 5)

during the spiritual "recession." But beginning with the District Stewards Meeting this year our district superintendent, Rev. E. E. White, has led us in the creation of a missionary spirit all through the year. Two special sub-district meetings were held with Dr. C. K. Vliet and Bishop Ivan Lee Holt as speakers.

Dr. Vliet was the guest speaker at the District Conference. His soul-stirring, spiritual messages were gratefully received. At the close of one of these addresses was the time of the great committal to the district-wide venture of faith described above. When asked in the round-table discussion whether it would be practical for our district to take up again the matter of "askings" and "acceptances" at this time of the Conference year, with a view of making the district 100%, Dr. Vliet replied: "Flesh and blood did not prompt that question, brother. That came as an urge from the Holy Spirit of our Heavenly Father. It is never too late to begin doing good. The revival for which one of your number prayed today has already begun. Your action here now will become an inspiration to be followed by many others throughout the Church. Your leaders throughout Methodism will be heartened and grateful hearts throughout the world, will read of this day's action here with rejoicing in its prophetic implications. The Lord will bless you generous people with souls born into His Kingdom." R. N. HUCKABEE.

Muleshoe, Texas.

NORTH MISSISSIPPI CONFERENCE

(Continued from page 11)

and superintendents of C. S. R., will meet each under its own leader.)

16. That we send a contribution to Gulfside, the Negro Assembly Grounds, in October.

17. That we send a contribution for the Carrie Parks Johnson Memorial.

18. That we report on time every ... every department.

* * *

Daily Church Schools

Miss Shinn's services are available ... ting on a Daily Vacation Church ... Your only expense will be her ... ment while she is in your town. ... three weeks in June and the last ... August have been arranged for. ... Mrs. Ernest Moore know as quickly ... sible if you wish Miss Shinn's ser...

God must have no rivals in the ... the people. Public life and governme... be subservient to Him. This is no ... question today. Liberties we tho... longed to us without question are ... challenged and repudiated in a m... of places today . . . The whole fu... religion and culture is bound up ... undivided loyalty to the one God.

—Rev. Dr. John A. M...

Prayer as the first, second and ... ment of the Christian life, should ... long and conclude each day.

—H. W. ...

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...no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. ...1.

THE LIVING CHURCH

...to feel that in the heavens above
...angels whispering to one another,
...among their burning words of love
...is so beautiful as that of Mother."
—Edgar Allan Poe.

...T PRAYER-ROOM TODAY

...accept the praise I bring—
...e that in my heart doth sing
For mother!

...I praise Thee for her love—
...ne unto Thine above,
Dear mother!

...Thee, God, I praise but Thee
...hat she hath been to me,
My mother!

...Thy richest blessing down,
...e it as a golden crown
On mother!

...God, the praise I bring;
...ts echoes ever ring
For mother!
—Emma Grant Salisbury.

No. 19.

...EW ORLEANS, LA.
...URSDAY, MAY 9, 1940.

Tributes to Mother

"God could not be everywhere, and so He made mothers."—Jewish Proverb.

"Most all the beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets and rainbows, brothers and sisters, aunts and cousins, but only one **Mother** in all the wide world."
—Kate Douglas Wiggin.

"I think it must be written somewhere that the virtues of the mothers shall be visited on their children as well as the sins of the fathers!"—Charles Dickens.

"Men are what their mothers make them."
—Emerson.

"I have not been able to find a single and useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the Chambers of Commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."
—Roger Babson.

"The love of a mother is never exhausted, it never changes, it never tires. A father may turn his back on his child, brothers and sisters become enemies, husbands may desert their wives, wives their husbands; but a mother's love endures through all."
—Washington Irving.

"In after life you may have friends, fond, dear friends, but never will you have again the inexpressible love and gentleness lavished upon you, which none but a mother can bestow."—Macaulay.

"A man never sees all that his mother has been to him till it's too late to let her know that he sees it."
—W. D. Howells.

WALLET OF THE WEEK

A NEW MAGNET has been developed by scientists in the General Electric laboratories, according to the Scottish Rite News Bureau. It is of alnico, an alloy of aluminum, nickel and cobalt in powdered form. The substances are not fused, but are made solid by compression. The new magnet will lift four thousand five hundred times its own weight and three times as much as any previous magnet. Its principal uses will be to make better magnets for telephones, radio loud speakers and other electrical devices.

* * *

THE GERMAN CONQUERORS OF POLAND have inaugurated a move to replace the Polish tongue spoken in Silesia by German. The purpose announced is to allow Germans in that section to learn their mother tongue. According to the German census of 1910, two-thirds of the people were Polish-speaking and one-third German-speaking. This being the case, it would seem more likely that the new educational program is intended to be a conquest of the language of Silesia in order to make the military conquest more effective and permanent.

* * *

THE LAND ACCUMULATIONS of the Roman Catholic Church in the Philippine Islands appears to be reaching an acute stage of controversy in those islands. It is stated that President Quezon is to launch an investigation of the titles to find out how the lands came into the hands of the Catholic Church. It seems that the land-holding monopoly is interfering seriously with the social justice program of the Philippine Commonwealth, and many feel that Christian doctrine suffers when the Church owns and controls such a large part of the basic wealth of the country.

* * *

DIVORCE STATISTICS in the United States are said to pay great tribute to religion as a conservator of the home life of the nation. Dr. John W. Rustin, pastor of Mt. Vernon Place Methodist Church, Washington, D. C., is quoted as saying recently that while there is one divorce for every six marriages contracted in this country, there is only one divorce out of every hundred marriages where the couple maintains church connections. If these statistics are even reasonably reliable, then it should bring about a new emphasis upon the religious and moral elements in home building.

* * *

BEAU BRUMMELL, one of that order of pretentious coxcombs who attacked Mr. Wesley at Bath, England, in 1739, died in exile in France on March 30, 1840. On the day that Brummell died, the greatest interpreter of John Wesley was born at Tipton, in Staffordshire, England. The interpreter of Mr. Wesley was Nehemiah Curnock, the son of a minister, whose eight volume Journal of John Wesley is the most illuminating treatise on the life and labors of the founder of Methodism. The jester perished in exile and disgrace, but the great preacher built a monument in redeemed souls and a great Church.

MUSLIM EDUCATION IN INDIA is said to be ent ing upon a new era, according to a statement made the convocation speaker of Alighar University last cember. At that time nine veiled Muslim women recei degrees from the University—the first women of **purdah** to be so honored. It shows a liberalizing of thinking of Muslim India, but no less so the educatio progress being made by women followers of Mahom

* * *

THE HUMAN-FACED WINGED BULLS which st guard at the entrance of the Baghdad Museum o adorned the palace of a king of Assyria in the ninth tury before Christ. These rather grotesque looking mo ments of ancient Assyrian art are entirely appropri as the museum is devoted to treasures from the ruins ancient Chaldea. The winged bulls in Baghdad be to the reign of King Assurnazir-pal III.

* * *

"A ROLAND FOR AN OLIVER," a phrase which means "tit for tat," had its origin in the days of Emperor Charlemagne. Roland and Oliver were his p dins (knights) and were reputed to have been of valor and devotion. Roland was Count of Mans and a nephew of Charlemagne, the son of his sister, Be He was one of Charlemagne's famous twelve peers, he was killed by the Gascons while leading his un armies across the Pyrenees Mountains.

* * *

MAHATMA GANDHI is once more the center of so and political disturbance in India. Political opportu that he is, he has been quick to capitalize the difficu of Great Britain for achieving his dream of a free In He has suddenly become active and threatens to st another civil disobedience strike. Britain has offered give India Dominion Status which would probably further toward a solution of India's complicated prob than would absolute freedom.

* * *

THE JEWISH PASSOVER this year marks a new tury, 5700, in the Hebrew calendar, but not a new in the tragic sufferings of the race. Despite the outlook, however, the Jewish people refuse to des Remembering their great deliverance from the bon in Egypt, they look ahead through their tears to coming of another deliverer. American Jews are u taking to raise an enormous sum as a Passover offe for the relief of their homeless and penniless ref kinsmen throughout the world.

* * *

TOURIST INTEREST in the nation's capitol city not, as one might expect, climax in the White House, Capitol, or Congress, but in the great museums—Sm sonian Institution and the National Zoological Park of which were visited by approximately a million a quarter people. Other objects in the order of interest the White House, Library of Congress, Washing Monument, Supreme Court building, Federal Bureau Investigation and the Mint. No record is kept of visi to the Capitol building.

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L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

MOTHER

Many things have been imported into the celebration Mothers Day which were not in the mind of Miss rvis to whom belongs the credit for its institution. turally such a tribute would involve the emotions, but should not degenerate into a flash of sentiment with depth of true devotion. It was certainly not contemated that the day would be so commercialized that ticles of trade might be substituted for garlands of ial love.

We dedicate this issue of the **Advocate** to American others for what they are and for the opportunities ich are theirs for shaping the destinies of their chilen in such manner as to fix the pattern of our civiliza-n. We do not forget the toil-worn hands which symize mother's sacrificial devotion, nor her wistful looks, dex of a loving heart. Our tribute should be more than sentiment reflected for one brief hour in the radiance a rose whose falling petals may bespeak a long period forgetfulness and neglect. Let the appeal of the day vive in the heart of every son and daughter of the esent time the purpose to fulfill the high and holy eams of mother, for only thus shall we sound the real pths of this occasion of remembrance.

THE GENERAL CONFERENCE

(Editorial Correspondence)

Monday

Following the preliminaries of opening, the discussion the report of the Commission on the location of Boards s resumed. After some preliminary skirmishing, the nference retraced its steps of the previous day and n proceeded to adopt the report of the Commission it was presented. This locates the Board of Missions New York; the Board of Education in Nashville; the rd of Lay Activities in Chicago; the Board of Hosals and Homes in Columbus, Ohio; the Board of Temrance in Washington; the Board of Pensions in Chi-o and St. Louis; the Board of Trustees of the Methst Church, Cincinnati. Following some matters of lessinterest, the Conference then proceeded to the conideration of the reports of the Committees of "Nineteen" "Nine," dealing with special days to be observed. ter discussing the recommendations of three days desated: Methodist Student Day, Rally Day and Race lations day, it was recommitted for clarification and vision, particularly as to the use of the funds contribd on Race Relations Day, and the Conference adrned to meet in an evening session to hear the fraterrepresentatives of other churches.

Tuesday

Bishop J. Lloyd Decell delivered the address at the devotional period of the morning, with Bishop Chitamber, of India, presiding. Following the period of worship, Bishop Arthur J. Moore, chairman of the morning, proceeded with the business under the rules of procedure as adopted by the Conference. The first part of the morning session was occupied with wranglings and incidents, some of which were routine and others occasions of sorrow and regret. The only item of business transacted was adoption of the report of the Committees of "Nineteen" and "Nine," upon which agreement had been reached.

The second half of the morning was devoted to the "Service of Appreciation" for the five bishops who will retire at the sessions of their jurisdictional conferences which follow the General Conference. Those so "appreciated" are Bishops Nuelsen, of Switzerland; Hughes, of Washington; Blake, of Detroit; Mead, of Kansas City; and Gowdy, of China—all under the age limit for episcopal service. The service was very impressive, but ten twenty-minute addresses drew the service out to such length that many visitors left the auditorium and thereby took something from what was a high hour in the Conference session.

The Conference, with almost nothing done, is already becoming restless and the clamor for an early adjournment is growing in insistence. Under the resolution already adopted the session is scheduled to adjourn on next Monday night, May 6. This means that many important matters will either die on the calendar or will be adopted without the care and consideration they merit, and that will mean the defeat of the very purpose of an early General Conference and four more years under a code of laws less harmonious in its terms and provisions than it should be.

Wednesday

After the opening worship, Bishop A. W. Leonard presiding, the Conference took up consideration of the Church Press, as presented in Report Number 1, of the Committee on Publishing Interests. The report of the Committee was unanimous and was adopted by the Conference with like unanimity. The action provides for the publication of one national Methodist weekly, whose editor is to be elected by the Board of Publication which, at its discretion, may elect associate editors, and to have full direction of publication as to the number of editions and all other details, except that the action provides specifically for a Central Jurisdiction edition. The report was a compromise which passes on to the Board of Publication the entire matter, as we have just indicated. The independent and Conference organs are left as they are,

and all changes in the present setup of general organs will be effected in a manner to preserve all the interests involved and to promote the successful operation of a great and worthy paper. The action taken seemed to meet general approval in the Conference and on the part of the editors.

The remainder of the morning session was occupied with items of more or less minor interest, except that a report of the committee having charge of changes in the law relating to ministerial pensions, met with pretty vigorous opposition. It was approved.

Thursday

An item in the proceedings of Thursday's session asked the recall of Mr. Taylor, President Roosevelt's "personal" representative at the Vatican. We had already left the Conference, but the rather spirited debate under a three-minute rule for speeches was followed by an affirmative vote so decisive as to leave no doubt as to the mind of the Conference on that issue.

A second item which enlivened the proceedings of the morning was the debate occasioned by a minority report asking that full clergy rights be granted to women. The plea was earnest, but the cause was decisively lost.

An Unfortunate Incident

At one time we planned a detailed statement of facts connected with the protest regarding the appearance of Congressman Dies on Saturday afternoon of the first week of the General Conference in Atlantic City. We think now that such a statement is not necessary. Suffice it to say that the Conference had no responsibility for anything which occurred on the occasion in question.

In such cases it is easy to jump at conclusions without full knowledge of the facts, and to fall into a strain of pious lamentation which may reflect unjustly upon the Church. In these days of chaotic thinking, no one should speak hastily nor in a manner to raise suspicion as to the integrity of the Methodist Church touching any question of public morals and Christian loyalty to truth. We heard the addresses of the representatives of Methodist youth, we publish elsewhere the protest, and we made investigation of the occurrence with a view to ascertaining the facts. We know that no blame attaches to the General Conference in the matter. That is all that we feel is necessary to say on that point.

We do not think, however, that the incident was an innocent or an inconsequential episode. We think that the protest has the earmarks of experienced leaders, even if it does purport to be the unofficial statement of callow youth. We felt at the time, and we feel even more so now, that the tone and temper of some of the addresses by the representatives of Methodist youth betrayed an influence, not of Methodist begetting, which might tend to the subversion of both religion and society.

We make no concealment of our own apprehension on this point. We feel that a time has come when we need to exercise a little censorship of our own if Methodist youth are to be saved from snares adroitly spread by bold and busy agitators. We do not counsel ruthless repression, but rather a more sympathetic and wise guidance of Methodist youth, that they be not left to become the prey of interested and irresponsible propagandists, who hide their sinister designs behind a smoke screen of demagogical defence of materially and intellectually wronged people.

The Church will do well to take this incident to heart, apart from any direct responsibility for the currence which brought it unjust criticism and un publicity. It will do wisely if it shall be brought to un stand that the doctrine of personal liberty pressed far is no more dangerous when expressed in scrap transactions than in unseasoned or intemperate spe Methodist people certainly cannot afford to become tual allies of shrewd agitators who hide behind gr of innocent and unsuspecting youth. Let us know w is involved before we raise a wail of benevolent lame tion.

Editorial Miscellany

By Dr. H. T. Carley

"WHAT CHURCH IS THAT?"

I have had occasion recently to make two trips by a mobile that took me through different sections of State. I passed a good many churches on the road in villages, towns and cities. Having been rather cl connected with church work most of my life, natu I was interested in knowing what denominations t buildings represented. To my great disappointment one of them had an identifying sign.

Of course a building doesn't have to have a sig it to show that it is a church. Certain architectural tures almost invariably indicate a house that is set a for worship. The steeple, the windows, the entrance, the shape of the roof, say plainly, "This is a chur But they do not say **what** church. The cross is almo sure sign of a Catholic church; but this symbol is n by others often enough to keep it from being a posi mark of identification.

A sign on a church is not an indication of denom tional pride, but of denominational consciousnes though church pride is not without its value. We h some churches that are a credit to the communities which they are found, and there could be nothing w in letting the world know what group was respon for such a worthy achievement. On the other hand, t are some that, so far as proper pride is concerned, better unnamed. The good Lord Himself must be ashe of some of the places where he is worshiped.

A false pride makes some groups spend more on t churches than they ought to spend; and indifference stinginess make some spend much less than they o to spend. But it doesn't cost much to mark a church

It is said that one of the cold drink companies s a million dollars in posting signs across the continen tell the public that its product is "delicious and refr ing." Whether you use that drink or not, you know is claimed for it and who stands back of it. If publ is good for a cold drink, it ought to be good also church.

This cursory comment is intended as a commend of those churches that have already identified themse to the passers-by, and as a suggestion to those that preserving their anonymity.

After all, though, the best sign of a church is the of people it produces.

THE MINISTER'S WIFE

By Eloise H. Davison

ndividuals, ministers, teachers, churches, mmunities, all agree that the minister's e is a potential factor in church life, but her value at present is purely specula- Outworn traditions have prescribed a by-hole for her, uncomfortably limited manner of life and thought. She comes the church-scene, not as a disciple of ist, but as an accident, the woman who pened to marry the minister. She is dicapped from the start. The church has e her an injustice. It has been unethical expecting all sacrifices from her for the e of the church and in refusing her any gnition as a spiritual leader or as a secrated follower of Christ. It has been e than conservative in witnessing wom- position change in professions, in poli- in business and in the financial and al world and yet in allowing the "min- r's wife" to be constrained by an out- n social order. It has been unwise in e times when women are increasingly ed in order to attempt any realization he ideal life, to allow the minister's wife e a liability rather than an asset. If the who steer the affairs of the church that the wives of ministers are unable ise to the heights of their husbands in ecration and the service of Christ, and ld therefore be given neither recogni- nor responsibility, then they would be wiser to free the minister and the rch of this burden and insist on the acy of the clergy.

lmost the only solution which has as been suggested for the present unsatis- ory status of the minister's wife, is the onal one of finding the perfect wife shall be all things to all in the con- ation but not too much of anything to body. Many wives make an outstanding cess of their lives on such a basis. They "very pleasant" to everyone and "well d." While they may not be a handicap heir husbands' efforts, they are of lim- value in bringing in the Kingdom. After just to be pleasant isn't enough. The ation is one which can not be radically ged by individuals. The wife with in- dent means or with a social position r own who is "not pitied" has solved blems. She has side-stepped them by iving the admiration always given by world to money. The problem remains, even the most perfect feminine crea- the embodiment of all the specifica- s of all learned men, may not under cer- circumstances be able to make a "per- minister's wife." It's as impossible as it ld be to exemplify grace and charm n the roll of the boat makes you sea-

solution attempted by some ministers' s is to make themselves authorities on in lines of church work. "Mrs. Smith been giving courses at Summer con- nces on Junior work for girls," the Mr. Smith remarks to the committee calls on him, or "Mrs. Brown has been ring on the Old Testament to groups e community," and Mrs. Smith and Brown step on the scene as capable rs with personalties of their own, no r as the general wife of all work. e interests have been developed by Smith and Mrs. Brown partly because the field of work offered the minis- wife is quite different from that of years ago. Then, missionary societies ed a popular and influential field of . Now, in many churches, the mission- ary society reaches but a few of the women and none of the young people. Once Temperance was a recognized "cause" in most Protestant churches and the ministers' wives did outstanding and courageous work under the white flag. But she'd better look out now! She may do right to continue working there, but it won't be in company of the majority of her church members. She is forced by the times either to new methods or to new fields.

"But many ministers' wives are not interested in any specialty; they are just interested in their homes," is an instant reaction to any such suggestion. From my own limited observation I would say that most women of any ability are interested in some specialty, but that there is no more valuable specialty for a minister's wife than the home, unless by "the home" simply dusting and cooking and dish-wiping is implied. Usually, the home implies children and that means that the home is the heart of religious education. All Sunday schools or church schools, no matter how elaborate, long-houred or progressive, must always remain merely supplementary to the home. Sometimes the schools are helpful; sometimes they are harmful; rarely are they of any vital value. The Protestant Church is dependent on the Protestant homes, and these in turn are dependent on the mothers. To give honest answers to children seeking a way through the puzzles of secular school and play life, requires an articulate faith. The ministers' wives who concentrate on the building of a Christian home become indispensable to other mothers in the church and of inestimable value to the community.

And not only in matters pertaining to religious education does the home play a vital part, but its backing is necessary in all the ministers' teachings concerning the social gospel, race relations, labor relations and international relations. The minister's home is his laboratory, as it is his wife's. Without the cooperation of his wife his brilliance, erudition and eloquence become as a sounding brass or a tinkling cymbal. "What you are speaks so loud that I can't hear what you say."

Is there anything that the church can do to reclaim the potential power of the minister's wife? I think there is a great deal. Is it not an implied limitation of God's power that women are treated officially as if they were of no value to Him? Even if they are of mediocre intellect and ability, they may still be consecrated and willing servants of the Master. Many ways of preparing them for dedicated service could be suggested, but are perhaps not in order at the present time. The power of the Protestant Church could be doubled if the ministers' wives became recognized servants of the Master rather than servants of some special church building.

Long ago I heard a story told of lines given to David Warfield in "The Music Master." They ran something like this, "I'm a poor old man. I haven't any home, I haven't any job. I haven't any friends. Give me my daughter." The producers shook their heads doubtfully. Here was self-pity, and they knew tnat self-pity didn't get across the foot-lights. But when David Warfield spoke the lines there was no self-pity there. There was pride, and acceptance of handicaps and courage and challenge. "I'm a poor old man!" he thundered, and he got his daughter. In like manner might the minister's wife, her poverty and her hardships sanctified by the church, say magnificently, "Yes, I'm poor. I haven't your social position. I haven't many of your opportunities for culture and enjoyment. Give me the right to and blessing to serve our Master!"

The minister's wife has been asked to give up her life for little things. Ask her to lay down her life for something great and she will not fail the Church.

—The Presbyterian Tribune.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

Louisiana

Miss Alpha Puckett, Baton Rouge	1
Miss Fannie Reames, Kentwood	1
Miss Helen McCants, Baton Rouge	2
Mrs. R. L. Morgan, Baker	1
Rev. P. W. Sibley, Walker	4
Rev. F. J. McCoy, Lecompte	3
Rev. J. W. Faulk, Plain Dealing	4
Rev. J. J. Davis, Haughton	10
Rev. Walter Clark, Angie	1
Mrs. Florence Leake, Lake Charles	1
Rev. M. D. Fulkerson, Clinton	3
Rev. W. H. Giles, Homer	6
Mrs. R. G. Whitten, Sterlington	4

Mississippi

Rev. H. C. Lewis, Red Banks	1
Rev. T. M. Bradley, Itta Bena	2
Rev. L. T. Nelson, Homewood	3
Rev. R. T. Hollingsworth, Inverness	20
G. H. Threlfall, Amory	19
Rev. G. A. Broadus, Philadelphia	1
Rev. T. W. Smallwood, Ethel	1
J L Summer, Newton	12
Rev. W. R. Hammontree, Corinth	1
Rev. J. R. Murff, Artesia	12
Rev. A. J. Boyles, Bay St. Louis	1

MRS. J. B. KING DIES

Mrs. Bessie Lock King, wife of Rev. J. B. King, pastor of Bonhomie, buried from Summit Methodist Church, four o'clock, Sunday afternoon. Memoir will follow.

W. B. ALSWORTH, D. S.

LAFAYETTE CHURCH VICTORIOUS

Dear Dr. Duren: The Lafayette congregation on last Sunday, April 28, raised a thousand dollars, which represents the last portion of the nearly thirteen thousand dollars owed by the congregation on the church at the beginning of the Conference year.

The leader of the movement to retire the debt has been Dr. G. J. Tinsley, director of Extension at Southwestern, who is the chairman of the Board of Stewards and Lay Leader. His determination and effort has been in large measure responsible for the splendid results obtained. It would be impossible to completely list those whose cooperation with him has aided in the success of this campaign to clear the church building of debt.

Perhaps the readers of the Advocate would also be interested to know that the Woman's Division of Christian Service has assigned Miss Verna Webster, formerly of Saint Marks in New Orleans, as full-time deaconess to work with the over 400 Methodist students on the Southwestern Louisiana Institute campus, beginning in September.

We begin our Advocate campaign next Sunday. May has been designated Advocate Month, and I am sure that we will be able to secure our full portion of subscriptions during that period.

Sincerely,

VIRGIL MORRIS.

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

VICTORIOUS LIVING

By Rev. T. F. King

(Romans 8:37.—In all these things, we are more than conquerors.)

Christian living is triumphant living. The New Testament plainly teaches this fact. St. Paul proclaims again and again the glorious possibility of the victorious life. In his letter to the Romans, he says, "In all these things," that is amidst persecutions and dangers, "we are more than conquerors." It is worth noting that the Apostle uses the present tense. He does not say we hope to conquer, or that we should conquer; neither does he state that conquest is possible. The language used is very definite, we are conquerors now. The victory is already ours. It is also worth noting that the Apostle describes the extent and the range of this conquest. We are not conquerors left exhausted in the struggle, neither are we victorious by a very narrow margin. The victory is ours because of overwhelming strength. We are more than conquerors. There is power and energy left over and to spare for yet greater victories.

Here, therefore, is revealed a spiritual life of magnificent proportions. In fact the dimensions of this life appall us. God wishes to make of us spiritual giants, and too often we resemble grasshoppers. The Bible tells us of lives filled and charged with the power of God (and is there any greater power?), and in comparison our lives are terribly inadequate. We are told also of lives so God-directed that literally all things work together for good. Furthermore, our Lord said, "All power is given unto Me, and lo I am with you alway."

It is apparent therefore, that the Bible assures us of a vast source of spiritual power. It tells of a dynamic life which is not only possible, but should be lived by Christian people. We face then the question, Why do we live in the shadows when we might dwell in the radiance of His Presence? Why do we live fearful and timid lives, when we might launch out into the deep and win victories with our Lord? And why, we who are Christians, why do we know so little of the possibilities of our own faith?

Let me mention two facts concerning this spiritual life—this victorious life. These facts are as true today as they were in the time of Paul. First we are victorious over sin. Secondly we are victorious in all circumstances of life, simply because our God never leaves us nor forsakes us. We might state these two facts in another way, for they are worth repeating, and they are all important. First the Christian life is a life triumphant in righteousness. This of course means more than being victorious over sin. The conquest of sin is negative, whereas living righteously is positive. Actually it means living Christ in this world. Then the second fact might be expressed by saying the Christian possesses a victorious faith. We might go further and say, we are not more than conquerors, until we have come into possession of a vital all-conquering faith.

Now concerning the first fact—victorious in righteousness. When I say this I do not underestimate the power of evil. Sin is strong, and the Christian life is a very real warfare. To be victorious it is essential that we put on the whole armour of God; but let us also remember that when we have put on this armour we cannot fail. It may be that someone will object to this last statement as being too strong, but I have no desire to weaken it. God's armour is sufficient. It is only when we have discarded some of the armour that sin is able to penetrate. When we are completely clothed with all the armour of God, it is impossible for sin to defeat us. Our God is big enough to enable us to live victoriously. We ought, therefore, to expect victory, and believe in victory. It is not necessary that we go down in defeat before every temptation confronting us. Neither is it necessary that we continually compromise to a materialistic environment. Instead rather, it is possible for us so to live that our lives will [illegible] lifting power, and we ourselves be [illegible] in spiritual adventuring.

The second fact is that we are victori[ous] through faith. Let me state what I m[ean]. The Christian puts his trust and faith [in] premely in God. We do this because [we] have put our lives into His Hands. If [we] are completely Christian, we do not pa[rtly] belong to God, and partly belong to [self]. God wants the whole person, and when [this] happens to the extent that we seek to [be] led by Him, then we find that we [can] trust entirely in His leadership. As we g[row] in grace, more and more this trust is p[os]sible. His plans are always best. In a m[ar]velous way we find that God is sufficie[nt] for all our needs and all our circumstan[ces]. Now it is just this faith that God is w[ork]ing in us, in all things, that provides us with [the] secret of triumphant living. Cynics [may] sneer, and doubters may mock, but w[hen] a person knows that underneath and ro[und] about are the everlasting arms of love, [and] that person has discovered a power in [liv]ing.

People have asked me at times, somet[imes] wistfully, Is this life possible? Is it re[ally] true? Unhesitatingly I say it is true, [and] it is with something of an ache that I [say] this last sentence, If Methodists only [be]lieved it to be true, we would conquer the w[orld].

O MOTHERHOOD THE BEAUTIFUL

Oh, beautiful for loving care, for sacrificing deeds,
For self-forgetfulness so rare, that tends to all our needs;
O Motherhood! O Motherhood! God shed His grace on thee,
And crown thy good, O Motherhood! from sea to shining sea.

Oh, beautiful for tireless feet, whose patient, loving stress
A thoroughfare for childhood beat across Life's wilderness.
O Motherhood! O Motherhood! we find in thee no flaw,
We find but there a kingdom fair where love is more than law.

Oh, beautiful for heroines in sacrificing strife,
Who more than self their dear ones loved and others more than life.
O Motherhood! O Motherhood! God hath thy gold refined,
Till thy success is nobleness, the best that one can find.

Oh, beautiful for vision rare that sees beyond our faults,
And with a wealth of loving care our baser self exalts.
O Motherhood! O Motherhood! God shed His grace on thee,
And crown thy good, O Motherhood, from sea to shining sea.

—Alice Crowell Hoffman.

SHREVEPORT SENIOR UNI[ON]

Highlighted with election of officer[s] regular monthly meeting of the Shre[veport] City-Wide Senion Union met April [...] the Bossier Methodist Church. All offi[cers] with the exception of Paul Cope, [vice] president, were re-elected by the group. [Of]ficers for the coming year are: Law[rence] Koelemay, president; James Bullock, [vice] president; Miss Henrieverette Longino, [sec]retary; Lee Owens, treasurer; and the [Rev.] George Francis Pearce, Jr., adult counse[lor].

The devotional for the meeting fea[tured] a report and lecture by the Rev. R. T. W[ard] local charity hospital chaplain, who [set] forth ideas for Mothers' Day projects [for] the Union.

Plans were made for the staging of [the] annual district and state assembly c[amps] which are nearing with the summer m[onths].

A large attendance filled the audit[orium] of the host church.

Following completion of the busines[s ses]sion, the Rev. A. P. Smith, pastor of [the] host group, officiated at the serving [hour] where hamburgers and lemonade [were] the Leaguers.

SHREVEPORT DISTRICT CA[MPS]

The annual Shreveport District "[Chris]tian Life" and "Christian Adventure" c[amps] will be presented during the month [of] June, with the Rev. Henry A. Rickey [and] the Rev. A. P. Smith serving as dean[s] the two camps.

The Christian Life camp, which [is] the senior young people, will open on [the] birthday of John Wesley, June 17, con[tinu]ing through the 22nd, while the Inte[rme]diate Christian Adventure camp will [be] staged through the week of June 24-[29].

Staffs for the two camps are nearing [com]pletion and will be announced soon by [the] two deans.

A goal for the senior young people's [camp] has been set for an attendance of 100, [from] the six parishes of north Louisiana [which] make up the district.

Pastors of the Shreveport District [are] urged to begin making plans for sen[ding] delegates to the camps, which will fo[cus] leadership training.

CONFERENCE NEWS AND PERSONALS

Friends of Mrs. D. H. Crowson will be interested to know that she is now living at Natchitoc, Miss.

Rev. T. B. Thrower began his revival at Senada, Miss., on Sunday, May 5, with Dr. John L. Horton, of First Methodist Church, Memphis, Tenn., as guest preacher.

Rev. Alonzo Early writes that he is now located in Marion, La., and that he and Mrs. Early are still enjoying a rest from the task of serving a charge.

Commencement activities for Dublin High School will get under way Sunday, May 12, with the baccalaureate sermon by the Rev. A. Northington, pastor of the Dublin Methodist Church.

Rev. J. D. Huff, pastor at Simsboro, La., writes to thank all those who had a part in making their dedication service on Sunday, April 21, a success. Dr. D. B. Raulins, district superintendent, Ruston, presided.

Rev. J. L. Summer, of Newton, is the Advocate representative for his church, and is doing good work. Faithful and interested men such as Bro. Summer are a great help to their pastors.

Rev. H. P. Wall, superintendent of the Uptown division, Carrollton Avenue Church School in New Orleans, is doing an excellent work in promoting church visitation evangelism and other activities connected with that church.

Dr. Dana Dawson, First Church, Shreveport, has been in Texas filling some speaking engagements. He preached at First Church, Houston, on April 28, and went from there to Mineral Wells to address the Interdenominational Preachers' Retreat, returning to Shreveport last week.

Bro. E. J. Vallery, of Pineville, La., a local preacher in the Methodist Church for twenty-five years, writes that he has been a reader of the Advocate for many years and that he never puts his copies away or passes them on to some one else to read. He particularly enjoys Dr. Carley's articles.

Rev. Wm. D. Gray, Alco, La., writes us a word of commendation which we greatly appreciate. Bro. Gray has a sympathetic understanding of the editor's task, since he himself was at one time the editor of a Parish paper. The cause of Prohibition has no better friend than he.

Rev. W. T. Griffin, retired member of the Mississippi Conference, living at Jacksonville, Florida, writes that the Advocate means more to him than ever before and that he has been reading it for over fifty years. It keeps him in touch with his old friends and with the fields which were the scene of his active labors in the ministry.

It is with sincere regret that we note the passing of Miss Mary Werlein at her home in New Orleans, on Friday, May 3. She had been ill for a long while and her death was not, therefore, altogether unexpected. She had lived a long, long while, and was truly one of the elect women of New Orleans Methodism. The funeral was held Saturday afternoon.

Mrs. D. C. Foust, widow of the late Rev. D. C. Foust, who was long a pastor in the North Mississippi Conference, passed away at her home in Hickory Flat, Miss., Friday, April 25. She had just passed her eightieth year and had been an invalid for six years. Pneumonia developed just the week before her going. She was ready and anxious to go and asked her friends and loved ones to rejoice with her.

The Young People's Department, assisted by the Children's and Adult departments and the pastor, conducted a cooperative revival meeting at Poplar Springs church, Meridian, Miss., April 28-May 5. Each afternoon there were Junior Choir services led by Miss Lucile Williams, and each evening discussion periods led by the pastor and talks by members of the Adult and Young People's departments.

Sunday, May 5, was Home-Coming Day at Cedar Grove Methodist Church, Shreveport, Rev. Jolly B. Harper, pastor. Rev. A. C. Lawton was the guest speaker at the 11 o'clock service, and at the close of the service the entire congregation assembled on the lawn for an old-fashioned dinner-on-the-ground. Bro. Harper is pressing his evangelistic campaign and also looking after the interests of the Advocate.

The new furniture in the Educational Building, First Church, Shreveport, is made from Louisiana Sweet Pecan, a hardwood of excellent quality and beauty, finished in nut brown color. This beautiful wood matches in grain and color the Red Gum wood trim and doors of the building. The chairs and tables are scientifically designed for educational purposes, meeting the strictest requirements of comfort, beauty and strength.

Several of the pastors of the Corinth District are reported to be on the sick list. Bro. H. M. Bennett, of the Rocky Springs charge, is unable to carry on his work because of poor health. Bro. T. A. Filgo, of the Dumas charge, attends to what duties he can and hopes to be in better health in the near future. Bro. F. L. Looney, Mantachie charge, has had a breakdown and is seriously ill at this writing. Bro. M. A. Burns, of Mooreville, has been very ill, but is able to walk about at this time. Bro. J. W. Holliday, of Tremont, is in a hospital part of the time for treatment. We hope a better report can be made in the near future.

MOTHER'S COUNSEL

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.
—Exodus 20:12.

"My son, hear the instruction of thy father, and forsake not the law of thy mother."—Proverbs 1:8.

"My son, keep thy father's commandment, and forsake not the law of thy mother."—Proverb 6:20.

"Hearken unto thy father that begat thee, and despise not thy mother when she is old."—Proverb 23:22.

"But Mary kept all these things, and pondered them in her heart."—Luke 2:19.

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold, thy mother! And from that hour that disciple took her unto his own home."—John 19:26-27.

TO THE PASTORS OF THE MERIDIAN DISTRICT

Dear Brethren: I hope that you have taken your offering for the Memorial Mercy Home, and have sent it in; but if not will you please do this right away, and forward the offering to Dr. J. G. Snelling, 815 Washington Ave., New Orleans, La. Hope that our district will be able to report 100% at the District Conference.

W. D. HAWKINS.

TO THE DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS DIRECTORS OF THE MISSISSIPPI CONFERENCE

May 12-19th is the time designated for the Golden Cross Enrollment, and our goal is an enrollment in every charge in the Conference. I trust that it can be done at the time designated for this cause; but if not then, as near that time as possible. Be certain that you have the enrollment and that the amount collected is forwarded to F. Y. Whitfield, Treasurer, Meridian, Miss., and be certain to designate for Golden Cross.

Cards were sent to all pastors during the month of March for ordering the Golden Cross literature, and I hope that you have ordered yours and are ready for the enrollment; but if you did not order the literature, you can still get it by writing to Dr. Grover C. Emmons, Doctors' Building, Nashville, Tenn., and he will send it to you free.

Do not forget our goal and help to accomplish it by having the enrollment in your charge, and take some time to explain to your congregation what the money is used for and the fine record made at our Hospital in Hattiesburg last year.

W. D. HAWKINS,
Golden Cross Director.

GOLDEN CROSS, NORTH MISSISSIPPI CONFERENCE

The round of the district conferences in the interest of the Golden Cross and the Memphis Methodist Hospital, has just been completed. A cordial hearing was the order of the conferences. One charge, Sunflower, Rev. J. W. York, pastor, reported $25 already raised on Golden Cross, and one superintendent, Rev. W. R. Lott, stated before his conference that he was going to "Join That Cross." Such responses are gratifying.

The publicity items have gone to the local newspapers. Hospital Week is May 12th to 19th. Now is the time to get the envelopes into the hands of the people. The Golden Cross enrollment should be made or the free-will offering taken by May 19th.

TINSLEY B. THROWER,
Conf. Director, Golden Cross.

To what purpose was this waste? Out of that early grave of David Brainerd, and the lonely grave of Henry Martyn far away by the splashing of the Euxine Sea, has sprung the noble army of modern missionaries.
—Leonard Woolsey Bacon.

REPORT OF THE SARDIS-GRENADA DISTRICT CONFERENCE

The Sardis-Grenada District Conference, of the North Mississippi Annual Conference, met in the beautiful little city of Olive Branch, April 24th and 25th. Rev. E. L. Jernigan, pastor-host, and the membership of the Methodist church extended to the Conference a most cordial welcome.

Rev. C. T. Floyd, district superintendent, was in the chair at the appointed hour, with a well-worked-out program of procedure for the conference. Rev. George R. Williams and Rev. George W. Curtis were elected secretaries of the conference. The roll call showed a good attendance from all parts of the district. The various committees were appointed and confirmed, after which the pastors made their reports for the first half of the conference year.

Some of the outstanding features of the conference were: The preaching and devotional services. Rev. W. D. Smith, Rev. J. C. Wasson and Rev. A. R. Beasley brought helpful and inspiring sermons. Rev. H. C. Lewis, Rev. F. H. McGee, Rev. W. P. Bailey and Rev. N. L. Threet conducted very helpful devotionals before each business session of the conference.

Rev. C. T. Floyd, district superintendent, announced plans for the grouping of the third quarterly conferences of the district. At these meetings an outstanding speaker will bring a timely message for the workers of the district.

Rev. R. A. Grisham presented the work of the Board of Christian Education, with the able assistance of Rev. F. H. McGee, Rev. E. M. Sharp, Rev. H. L. Beasley, Rev. W. D. Smith and Mrs. M. E. Woodson. Dr. J. G. Snelling represented the work of the Memorial Mercy Home in New Orleans, with a very challenging message.

Dr. W. L. Duren gave a helpful and encouraging report for the New Orleans Christian Advocate.

Rev. T. B. Thrower represented the Methodist Hospital in Memphis, with special emphasis on the Golden Cross.

Dr. L. L. Minor served as chairman for the Laymen's Program. Mr. G. C. Mingee brought a very helpful message on stewardship. Mrs. Roy Barber inspired the conference with her message on the privilege of being a worker in the local church. Mr. A B. Friend, in a most helpful and challenging way, brought the conference face to face with the importance of paying the Benevolences in full.

Mrs. Damon Page very capably presented the work of the Missionary Society in the district.

The reports of the committee were read and adopted by the conference. Of outstanding significance was the report of the Committee on Lay Activities, read by Mr. G. C. Mingee. The conference voted to send a copy of the report to the chairman of each board of stewards in the district.

The conference adjourned with the feeling that the two days had been well spent.

GEORGE R. WILLIAMS,
Secretary.

RUSTON DISTRICT CONFERENCE

The licensing to preach of young Roy Mouser, son of Reverend and Mrs. E. M. Mouser, of Calhoun, and the unusually fine presentation of the work and interests of the church were the high points of interest at the Ruston District Conference, held in Haynesville, on April 17, Dr. D. B. Raulins presiding. Rev. Louis Hoffpauir and the good people of Haynesville were most hospitable hosts, and did all in their power to make the day a fine one for the large group of ministerial and lay delegates who attended the all-day session.

Following the morning devotional by Rev. Rex Squyres, of Sibley, Mr. T. M. Arnold, chairman of the Board of Stewards of the Haynesville church, presented Mr. Tom Henderson, mayor of Haynesville, who spoke appropriate words of welcome, to which Dr. Raulins responded graciously.

Rev. R. T. Ware, chaplain of the Charity Hospital in Shreveport, gave a most inspiring account of his great work there and reported that twenty charges in the Ruston District had had patients in the Hospital during the year.

Guests of the conference were introduced by the pastor-host as follows: Rev. W. D. Kleinschmidt, of Shreveport; Dr. and Mrs. W. L. Doss, of Monroe; Dr. A. D. Freeman, of Monroe; Rev. Porter Caraway, of Texas; Rev. G. A. Morgan. of Winnfield; Rev. E. P. Drake, of Columbia; and Mr. L. H. Morton, of Cotton Valley, father of Miss Ava Morton, missionary to China.

The following superannuate ministers were introduced and welcomed: Rev. W. E. Buck, Rev. H. J. Boltz, Rev. K. W. Dodson, Rev. J. B. Blackburn, Rev. E. A. Dennard.

Dr. Pierce Cline presented the interests of Centenary College, and gave an excellent report of its progress, stating its enrollment as over seven hundred, with a total of fourteen hundred including night school and summer sessions.

The sermon of the day was delivered by Rev. W. H. Giles, of Homer, whose message was a most helpful one on "Faith," based upon the text: "This is the victory that overcomes the world, even our faith." Beautiful music was presented by the organist and the choir of the Haynesville Methodist Church.

Dr. R. W. Vaughan and Rev. C. B. White told of the work of the Methodist Orp age in Ruston, expressing appreciation the increased Easter offering and desc ing the many needs of the one hundred seventy children, and especially the n of building repairs, infirmary, etc.

Rev. W. H. Giles urged that the pas and their committees work hard toward reaching of the quota of subscriptions the New Orleans Christian Advocate, goal being one subscription for ev twenty-five members. The $100 offered first district to reach the goal would welcome indeed to be used in sending p tors to the Pastors' School.

Rev. Guy Hicks paid tribute to Dr. Mrs. J. G. Snelling and their work in Memorial Mercy Home, urging the minis to present this cause in every church soon as possible.

Rev. W. H. Giles, representing Rev. C. Taylor, described the program pla for the Pastors' and Christians Wor School at Centenary College, June H asking that every pastor plan to atten bring as many lay men and women as sible.

Miss Vivien Roberts, student work Louisiana Polytechnic Institute of R made a good report of the Methodist dent work and the church-centered pro provided for students.

Rev. C. B. White explained the adult w in the district and distributed pamp about this work.

Miss Ruth Chandler, in telling about young people's work in the district, a that ministers place emphasis on att ance at the Young People's Assembly, C Brewer, August 10-17. Presentation of district camps was made by Rev. A Townsend and Rev. Bill Byrd, the camp intermediates to be June 17-22, and young people on June 24-29. (Announ ment that the camps would be at Chat has later been changed, the camp site t on the Lake Bisteneau, near Minden.)

Mrs. Guy Kinnebrew gave an interes discussion of the women's work, bot

(Continued on page 13)

"TIRED FINGERS"

Tired fingers so worn, so white,
Sewing and mending from morn 'til night.
Tired hands and eyes that blink,
Drooping head too tired to think.

Tired arms that once had pressed
A curly head to a mother's breast.
Tired voice so soft, so dear
Saying "Sleep well, darling, mother's near."

Tired fingers so worn, so true,
Sewing and mending the whole day through,
From break of dawn 'til setting sun,
A Mother's Work Is Never Done.

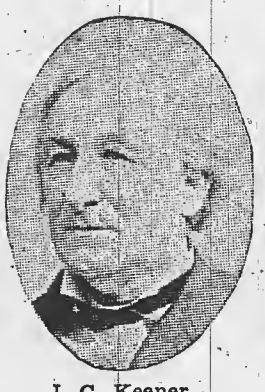
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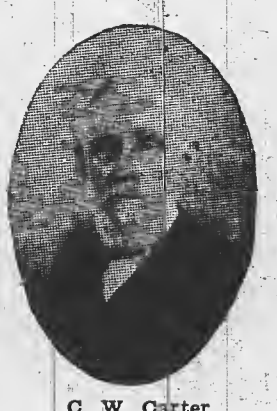

H. N. McTyeire


C. C. Gillespie


J. C. Keener


Linus Parker


C. B. Galloway


C. W. Carter


W. C. Black

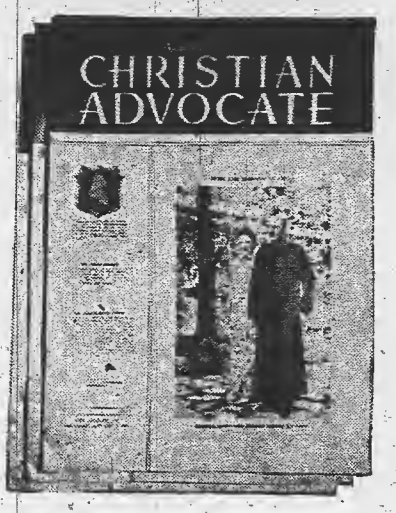
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five eks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the sub-riber is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
ardis—W. J. Cunningham	14	21
enatobia—J. W. Robertson	12	16
onchatoula—A. T. Law	17	17
ndianola—W. C. Newman	21	23
ueydan—J. P. Bonnecarrere	9	13
ipley—W. N. Dodds	13	29
uka—W. H. Mounger	12	12
Haughton—J. J. Davis	13	13
ewton—Geo. H. Jones	16	16
verness—R. T. Hollingsworth	18	20
rtesia—J. R. Murff	12	12
ackson, Grace—E. L. Ledbetter	32	41

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham, Pastor
Zachary, La.	J. E. Hearn, "
Merryville, La.	H. W. Ledbetter, "
Tallulah, La.	D. W. Poole, "
Grand Cane, La.	W. C. Barham, "
Tupelo, Miss.	W. A. Tyson, "
Indianola, Miss.	W. C. Newman, "
Ripley, Miss.	W. N. Dodds, "
Gueydan, La.	J. P. Bonnecarrere "
Blackwater Church, La.	W. A. Cross "

Ever since that splendid issue of the Advocate, "The Woman's Edition," came out last August, I believe, it been in my mind to tell you what a real joy it was to me. I hope you won't mind this very late word of appre-ion. So many of the women whose sketches were given had been friends and co-workers. How heartily I said bless them as they carry on the work now in their several places, even though almost twenty years have gone Their lives have been an inspiration to me when difficult days have come.

Thank you so much for the happy thought of planning that special issue. The other numbers are enjoyed from week to week. You've certainly done a lot for the Advocate.—From a Personal Letter.


W. W. Boswell


R. A. Meek


H. T. Carley


R. H. Harper


J. L. Decell


D. B. Raulins


W. L. Duren

THE CHURCH PEW

THE DAY OF THE LAYMEN

With the emergence of the new Methodist Church as a result of the union of the three branches of the denomination, the laymen is in a very real sense coming into his own. The history of organized Christianity is marked by the gradual extension of increasingly larger rights, powers, and privileges to its lay members. In the early years the priests ruled the church with almost autocratic sway, and the laymen simply followed and obeyed their clerical leaders. Even in Protestantism, until modern times, the ministers not only preached and taught the people, but also shaped policies, organized institutions, and in general managed the financial interests of the church. But more and more, in the spirit of genuine democracy and Christian brotherhood, there has developed thorough the years closer cooperation between the clergy and the laity. The laymen have been given a voice and a vote in the councils of the church, and in many instances positions and offices of large authority and influence. In the Methodist Episcopal Church a number of years ago they were admitted to General Conference membership. They were given places on general boards, societies and committees.

It should be remembered, however, that this enlarging opportunity for lay expression involves also the hard, laborious program of preparation for the task and solemn responsibility for the discharge of it in such a way as will really advance the kingdom of God. There is very grave danger just now that, in the enthusiasm of the new day when the laymen are "trying their wings," they may forget that they must learn also to run without being weary and even to walk without fainting.

The coming of laymen into greater power in Methodism is a development of large and inspiring promise. They should face their new opportunities and responsibilities, not in the mood of "Now we will show the ministers how to run the church," but in the spirit of deep humility, open-mindedness and teachableness. If the church is worth while, and if it is indeed the instrument that God proposes to use to change men and nations and to bring in a new order of things upon the earth, Christian workers ought to be willing to take their task seriously enough to prepare for it. Great problems in this field can be solved neither by intuition nor altogether by training and experience in the business world. Hard study is needed. Prayer that is prayer is required. Why is it that so many laymen think it is unnecessary for them to read books on religion and the church in order to prepare for effective Christian leadership? Why are they content to rest on the old traditions, to repeat the old slogans, to think in old ways, when a great new day is dawning and God is preparing a new world in which our children and our children's children are to live? "Read, study, prepare, pray." This is our four-word exhortation to laymen as they face their new day.—Zions Herald.

"It is hard enough to make one Christian, harder still to make a Christian church. To make a Christian nation is a task to stagger the imagination; to make a Christian world may well seem all but impossible. Yet this is the goal which our religion sets us."

—William Adams Brown.

JAMES BROOKS STREATER

On Thursday afternoon, April 11, Rev. R. E. Wasson, pastor of the Black Hawk charge, called the writer and said, "J. B. Streater died at 3:10 p. m., today. Funeral Saurday, 2 p. m. They want you to come and conduct the services."

J. B. Streater dead! Surely, I thought, this cannot be true. Twice before he thought he had died. He had dreamed in his sleep that he had died and gone to Heaven. Both times when his daughter called him he opened his eyes and looked out at the sunshine of a new day on earth, but this time he answered not.

Was he dead? Sure enough dead? When the word came to Jesus that Lazarus was dead He said, "No, Lazarus is not dead, he sleepeth." And when He had come to the grave where his body was entombed for three days, He called out in a loud voice, "Lazarus, come forth." And the sleeping Lazarus heard the call and came forth to see what his Lord wanted.

J. B. Streater did not answer the call of his daughter the third time. Jesus called Lazarus in a loud voice. When one has been thought dead for three days it takes a louder call than the human voice can give, only a Christ's voice can be heard then.

When Brother Streeter was a young man, only twenty-two years old, a young Methodist preacher by the name of Charles B. Galloway was sent as pastor to the Black Hawk charge. He lived in the Streeter home, and one day when the young pastor had preached his sermon he made a call, and J. B. Streater answered the call and gave his heart and life to Jesus Christ and the Methodist Church.

In that little church at Black Hawk has been church school superintendent more than seventy years.

Since that beginning the young Method preacher became Bishop Charles B. Ga way, and shook the nation with his r ligious oratory. Since that day James Streater helped to select the ground u which Millsaps College now stands. He a life-long trustee and secretary of Board to his day of passing on. Since day J. B. Streater has been interested youth. He attended Sunday School conv tions of counties, conferences, states, tional and international, going everywh that he might learn and contribute m to the spiritual development of childh and youth. He has been a steward in home church for more than seventy years; attended all the Annual Confere but three, as a delegate since the first held at Water Valley, Mississippi, wh the North Mississippi Conference was ganized. Several times in his life he a delegate to the General Conference.

He has stood for the education, moral spiritual development, of youth all years. Does a man who was engaged in these enterprises, who has lived a cons ent Christian life, who has been the ac leader of his own home church, who stood for, advocated and helped to into effectiveness measures that blessed his own home, his community, state, his nation, ever die?

No, the voice he heard on the after of April 11, was the voice of his Lord ing, "Well done, thou good and fa servant. Thou hast been faithful ov few things, I will make thee ruler many things. Enter thou into the joy Lord."

When sixteen years of age, he ent with his fellow countrymen into the War, was wounded in the battle at Fr lin, Tennessee, was in the siege of Atl and at his death was State Commander the Mississippi branch of the Confed Veterans.

After the war he came back to his home place and entered into the comm business, where he successfully ope for seventy-three years, and had the of being the oldest merchant in the S to operate in the same place and bui for that length of time.

On the ninth day of April, 1867, he to the marriage altar Miss Mollie Gu They lived together a little more than years, when she heard the voice of Lord calling her to come and wait for day of April 11, 1940, when her be husband would join her.

To them were born two daughters four sons. Two of the sons have al passed on, the others still live to carry name Streeter on into the generations to be.

Is J. B. Streater dead? Ask the

(Continued on page 11)

MOTHER O'MINE

If I were hanged on the highest hill,
Mother o'mine, O mother o'mine!
I know whose love would follow me still
Mother o'mine, O mother o'mine!

If I were drowned in the deepest sea,
Mother o'mine, O mother o'mine!
I know whose tears would come down on me
Mother o'mine, O mother o'mine!

If I were damned of body and soul
Mother o'mine, O mother o'mine!
I know whose prayers would make me whole
Mother o'mine, O mother o'mine.

—Rudyard Kipling.

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12
Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

Christian Stewardship
Open Forum Discussion
Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Offi Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk Street, Alexandria, La.

Deaconess Sheila Nuttall, Conference ral worker, is now located at Transyl- nia, in East Carroll parish, which is a rm Security Administration project, Jo- ted on the Lake Providence-Tallulah ghway.. Miss Nuttall writes as follows ncerning her work.

"More than one hundred and twenty fami- s are living here. Three church groups d services—Baptist, Methodist and urch of Christ. It is a new community, ne of the families having lived here more an one and a half years, and many of m just a few months. Consequently, there great possibilities for service, especial- among the young people. At present we emphasizing recreation and leisure time ivities. Story hours for children have n conducted, and the missionary unit, ristmas Around the World," was taught. hundred and twenty children enrolled this, and because we have no church dings here, we had to use the school. principal and teachers have been most perative.

The Methodist activities include preach- twice a month. There is a church school ch, for the children, holds a mid-week ion. In a short time we shall hold a istian Workers' School, with the help of Conference Educational Secretary.

In my visiting I plan always to leave e kind of good literature. Right now I e about 200 magazines, both secular and gious, to distribute. I am arranging them amily bundles."

* * *

n April 10th, Zone No. 2, of the Ruston rict, held their quarterly meeting at ey. Mrs. R. H. Marvin, president of the ey auxiliary, presided in the place of zone leader, Mrs. A. E. Woodard, who been ill. Mrs. Marvin made the wel- e address, to which Mrs. Thomas, of gold, responded. Other features of the ing program were "Highlights of Coun- by Mrs. Guy Kinnebrew; "Human Na- and God," by Rev. Rex Squyres, of ey; "The World Outlook Playlet," by ames H. C. Ross and W. E. Akin; and devotional message, "Building a Chris- World," by Mrs. Kinnebrew.

the afternoon meeting Mrs. Kinnebrew rted on the Louisiana Conference meet- and a most interesting letter from Ava Morton, of Cotton Valley, now ng as missionary nurse in China, was by Mrs. E. C. Hortman, of Pleasant y. The concluding number was a talk rs. Woodard.

NORTH MISSISSIPPI CONFERENCE

Mrs. Ernest Moore, Malvina, Miss.

ve you read the SPECIAL EDITION of BULLETIN, edited by Mrs. E. M. ? It made me want to go to Wood r College for the week of June 3-8, If you have not seen a copy ask your dent to let you have it for close peru- Then, I am sure, you will be one of the er to make both the Bible and Mission es large ones. The list of the courses, the list of instructors and the platform speakers I shall be giving you before June 3.

* * *

A Message from Our President

Dear Friends: We are looking forward to seeing many of you at Mathiston—Mission Study Leaders, Bible Study Leaders, Children's Workers. What a prospect for fellowship, for study, for worship. We shall be better prepared to do our work. We shall be inspired to do a better type of work.

A great effort has been made to have the best school we have ever had in the Conference. Will you not cooperate by being there, bringing the contribution only you can bring?

We are planning, also, some discussion groups, where the program for the new Woman's Society of Christian Service can be studied and worked out to fit the needs of our Conference. Our delegates will be back from the Jurisdictional Conference bringing the new legislation. Here we need you in a very special way. Do not disappoint us.

Sincerely,
CORA R. RATLIFF,
President.

MOTHER'S PORTRAIT

"She stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy.

"Strength and honour are her clothing; and she shall rejoice in time to come.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness.

"She looketh well to the ways of her household, and eateth not the bread of idleness.

"Her children arise up, and call her blessed; her husband also, and he praiseth her.

"Many daughters have done worthily, but thou excellest them all."

—Proverbs 31.

* * *

Corinth District Meeting

The District Conference of the Woman's Missionary Society, of the Corinth District, met at Corinth, April 23, 1940, at 9 a. m.

Worship was conducted by Mrs. J. H. Blakemore. A few introductory remarks were made by Mrs. L. K. Carlton, District Secretary, after which the Conference officers were introduced. Those present were: Mrs. R. P. Neblett, Mrs. W. H. Ratliff, Mrs. D. H. Hall, Mrs. W. R. McCormack, Mrs. Zack Whisanant and Mrs. L. K. Carlton.

The report of the district parsonage was given by Mrs. W. R. Lott.

Legislation on her particular phase of work was given by the respective officers.

Lunch was served by the hostess church.

MRS. A. L. MILLER,
Secretary.

* * *

Greenville District Meeting

The Greenville District Meeting, held at Hollandale, was a disappointment as to numbers, for though there were seventy-two present, this group usually passes the hundred mark in attendance. Hollandale's gracious hospitality could not overcome the handicap of its being in the very end of the district.

Outstanding was the program in that for the most part new speakers were on the program and no substitutes had to be used at the last moment. Those of us who had listened to Mrs. Neblett's Council message at Kosciusko, thought it even better given here at home. We had to say goodbye to our district secretary as a district secretary, but we welcomed her as the new Conference Christian Social Relations Superintendent. One thing we learned most definitely not to do was to send our parsonage money to Mrs. Hall, when we should be sending it to Mrs. H. M. Crowder, Greenville.

Since we are emphasizing Children's Work this year, it was very appropriate that one of the first speakers should be the Washington County Children's Welfare Worker.

The forum on Methods in the New Church found many well informed, interested and eager, if questions and answers are an indication.

Benoit and Rosedale will be hostesses to the Greenville District Meeting at Rosedale next year.

LIQUOR ADVERTISING REJECTED

Philadelphia, Pa., April 17—A resolution to instruct the management of The Curtis Publishing Company to accept liquor advertising in The Saturday Evening Post was defeated at a meeting of stockholders here today.

The vote of the stockholders present and by proxy was in the ratio of about 96 per cent in support of the management and the present advertising policy, which excludes liquor advertising from all Curtis magazines, to about four per cent favoring a change.

A stockholder served notice at the annual meeting a year ago that the resolution would be introduced today, and supported his motion at the meeting on the grounds that liquor advertising was not objectionable.

Walter D. Fuller, president of The Curtis Publishing Company, said that the directors were convinced that acceptance of such advertising would not be profitable and that the effect would be to increase operating costs of the company, particularly in the circulation department.

JAMES BROOKS STREATER

(Continued from page 10)

boys in the community and they will answer, "No. Mother often tells me of Mr. Streater, what a noble, good man he was, and urges me to try to live a life like Mr. Streater's." Is he dead? No, Ask the colored people of that community and they will tell you of his kindness and care for them. Is he dead? Ask the churchmen of all denominations in that community and they will begin to tell you of his noble, courageous, kindly Christian life.

No, J. B. Streater is not dead. He lives and will live on in the hundreds of lives of those who knew him and loved him. Men like J. B. Streater never die. He was here a long time, 94 years, 7 months and 12 days, and now he lives in memory and influence here and in joy and happiness in eternity.

HENRY F. BROOKS, D. S.,
Greenwood District.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
MAY 12, 1940

By Rev. W. C. Newman

HABAKKUK FIGHTS THROUGH DOUBT TO FAITH

Lesson Text: Habakkuk 1:12-2:4

Golden Text: The righteous shall live by His faith.—Hab. 2:4.

Habakkuk grew up at a time when his nation was enjoying a happy period of peace and quietness after many years of persecution. Josiah was king, and a good one. Under his benevolent reigh justice had been re-established, and a new emphasis upon righteousness had been sounded throughout Judah.

One of the reforms instituted by Josiah had to do with the Temple. The graven images introduced to Judah by her pagan neighbors were destroyed, along with the indecent practices of worship that accompanied them. Religion itself was at a high tide, and Yahweh had displaced the pagan gods in the hearts of the people. Therefore Habakkuk did not thunder out against the sins of the people as had Amos and Hosea before him. As times go in any nation, this was a time of religious revival in Judah.

The source of Habakkuk's Perplexity

But in spite of this situation, marked by the faithfulness of the people to God, disaster came upon them. Judah was over-run by her ungodly enemies. The wicked Chaldeans subjugated the God-worshipping people. Josiah, their good king, who had so faithfully served God himself, was killed by Necho and his Egyptian army at the battle of Megiddo. Jehoahaz, Josiah's younger son, who succeeded him on the throne, was captured by this same Egyptian monarch, and carried away to die in exile. And after this the whole nation became once more an enslaved people.

And it was this that so sorely disturbed Habakkuk, and all the people of Judah. Why would a good God, like Yahweh, allow his faithful people to be conquered by an evil and godless nation? Why was not faithfulness rewarded by prosperity and wickedness punished by destruction? How could God look complacently on while His servants suffered so unjustly at the hands of the powers of darkness? Does God care? Does God really work in the world?

These questions are not new to us, but they come home to us with renewed force in this generation which seems likely to see again the triumph of the oppressor nations over helpless and unoffending people.

The Source of Habakkuk's Faith

Habakkuk, however, was not a man to surrender easily to discouragement. He was a man of unusually keen spiritual sensitiveness, a sensitiveness carefully developed by him through daily communion with God.

So he carried his problem to Yahweh in a sad lamentation, saying,

Why dost thou keep silent
When the wicked swallow up the righteous?

And having posed this question, he waits expectantly in the watchtower for the answer from God. Here he had often waited for those vision experiences that come only to sensitive and receptive souls. And it was thus he found a renewal of his faith in this time of doubt.

Two things God said to him in the watchtower. Two things we need to say to ourselves today. One was that in his own good time God would act.

The vision awaits the appointed time,
But at the end it shall speak, and not lie;
Though it tarry, wait for it:
Because it shall surely come . . .

A man once came to a great preacher, professing to be an atheist. Said he: "Parson, I had a field which I plowed on Sunday, planted on Sunday, and harvested on Sunday, and in the fall I gathered more corn from that field than from any other. Where is your God?"

To which the preacher replied: "God does not always pay off in the fall. But He pays."

When it seems to us that the wicked prevail over the righteous, let us take the long look, remembering that "a thousand years, when it is past, is but as yesterday" to God.

The Character of God

But the other basis of Habakkuk's restored faith, and the one dependable basis of all faith, was in the very character of God, himself. The just would live by faith because the God in whom the just believed is a God of invincible might and unvarying goodness, who, despite outward appearances to the contrary, would use even a wicked people like the Chaldeans to work out His purposes in the world.

So Habakkuk climaxes his great prophecy with the beautiful statement of faith in the goodness and power of our God:

Although the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labor of the olive trees shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet will I rejoice in the Lord,
I will joy in the God of my salvation.

The Lord, God, is my strength,
And He will make my feet like the hinds' feet,
And He will make me to walk on my high places.

Let every day be Mothers' Day,
Make roses grow along her way,
And beauty everywhere.
Oh, never let her eyes be wet,
With tears of sorrow or regret,
And never cease to care.
Come, grown up children and rejoice,
If you can hear your mother's voice.

A day for her? For you she gave
Long years of love and service brave—
For you her youth was spent.
There was no weight of hurt or care,
Too heavy for her strength to bear,
She followed where you went.
Her courage and her love sublime,
You could depend on all the time.

—Edgar Guest.

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PARKER RECOGNITION FUN

The first district of the North Alab Conference of the Methodist Church to over the top" in the $100,000 Parker Re nition Fund campaign, for endowment chair of Christian Doctrine, at the Ca School of Theology, Emory Univer Georgia, is the Florence District, which accepted a quota of $600 as its share of Conference goal of $10,000. The Rev. S. T. Kimbrough is chairman of the ence District campaign.

The achievement of the Florence Di is recorded in a report from Dr. H. B. T ble, Dean of the School of Theology, covers returns from the 18 conferenc the Methodist Southeastern Jurisdi throughout which the campaign is conducted. The consolidated report approximately $45,000 in hand, and Trimble states that efforts are being centrated upon securing the entire fun fore the close of this month.

Members of the Florence District mittee associated with Mr. Kimbrough the Rev. Paul Clem, Rev. W. Owen and Rev. L. G. Sturdivant. The Rev. Branscomb, pastor of the Walker Me Methodist Church of Birmingham, is paign chairman for the North Alabama ference.

The Parker Recognition Fund cam is a part of that being conducted at time by Emory University and Agnes College, to complete a $5,000,000 fund the terms of a $2,500,000 grant to the the General Education Board of New in connection with the development Atlanta-Athens area of Georgia of a U sity Center for service to the entire east.

The chair which the ministers ho endow at the Candler School of Theol to be named in honor of Dr. Franklin ting Parker, Dean Emeritus of the S and a continuing member of its fac

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE 'FOOLISHNESS OF PREACHING'

Some 200,000 sermons are preached every unday from the pulpits of the U. S. A. and anada. Who can say what they accomplish? he results are often in-angible but not always o.



Mr. Jones

In the early morning of uly 11, 1804, at Weehawk-n, N. J., the brilliant tatesman, Alexander amilton, fell mortally ounded in a duel with e equally brilliant Aaron urr. Hearing the dreadful ews, the nation stood hast, then went into eep mourning.

At such a time old Dr. phalet Nott, from his pulpit in the North tch Church, Albany, in a sermon that nt the country over, thundered against sin of duelling, a sermon that sounded doom in America of the so-called "code honor."

When Wendell Phillips was a boy of four- he heard Lyman Beecher preach on theme, "You Belong to God." Let his words testify to the lasting impression this sermon on his life and character: went home after that service, threw my- on the floor in my room, with locked rs, and prayed, 'O God, I belong to Thee; e what is Thine own. I ask this, that never a thing be wrong it may have power of temptation over me; whenever ing be right, it may take no courage to t.' From that day to this it has been so. never I have known a thing to be t, it has taken no courage to do it."

Nottingham, England, May 30, 1792, m Carey preached from Isaiah 44:23, ing the sermon into two headings, "Plan Great Things for God; Expect Things from God." It was, judged by iors, a humble occasion. Yet the event pivotal. That sermon inspired the es-hment of The English Baptist Mis-ry Society, which was organized Oc- second of the same year, and marked inning of the heroic era of modern ionary enterprise.

e Scriptures say that "it pleased God gh the foolishness of preaching to save that believed."

(c) 1940 by Religious News Service.

MOTHER

By Rev. J. Tillery Lewis

e following article was written by J. Tillery Lewis for Mother's Day, 1928. Lewis died in 1933.—Ed.)

m thinking now of mother. A photo-ic likeness of her sweet, angelic face king into my soul from the mantel- of my study as I write this tribute .

years mother was the inspiration that ed my tendency toward sin and drove seek to make of myself a worth- personality. In the days of youth, passion runs riot in the mind and it was thought of her sweet, pure, and c life that enabled me to resist temptation. Time and again did I as a boy run in on my mother as she was kneeling in prayer in a side room imploring God to keep her children from sin and asking Him to make noble, godly men and women of them. The tempter tried in every possible way to draw me into sin, but memory would immediately paint the sweet, smiling face of mother on the walls of my recollection, and I did not have the heart to bring a tear to that heavenly face. The fact that I resisted temptation and was able to grow to manhood, free from the sins to which adolescent youth often becomes addicted, must be credited to mother's sweet, holy, and godly influence over my life.

But mother was not alone an inspiration against sin in my life. I remember that when a small boy, although she did most of the cooking, housekeeping, milking, washing and ironing, mother taught my brother and me spelling, reading, arithmetic and geography after the short period of four months' school closed, when my father was able to send out two of his then seven children to the subscription school.

Mother succeeded in inspiring me with such a desire for a finished education that I never thought of anything save that I could not afford to go out into life without a college education. By her holy life she inspired me to value the spiritual verities of life and to lay but little store by the material things. Through her unselfish life of devotion to God, she inspired five of her sons to give themselves to the work of the ministry. She did not seek directly to influence a single one of the five to go into the ministry, but the holy, unconscious influence of her life helped her boys to make a surrender of their own lives to God to be used by him in his own way. He led them into the Methodist itineracy.

Mother was not schooled either in academic or theological institutions, but she was more learned in the wisdom of the Holy Spirit than any doctor of divinity I have ever known. The message of the Bible is chiefly spiritual. Its purpose is to point humanity to the knowledge of sin, righteousness and judgment to come and through faith in Jesus, man's only and sufficient Saviour, into a perfect child of God. Mother was expert in that knowledge. She could not have argued with an atheist, agnostic, or infidel, but all such stood with uncovered head in her presence, and many such were known to remark that the evidence of the truth of Christianity she daily bore in her holy, consecrated life, just could not be denied. More than one such after knowing mother cast their doubts aside and became devout Christians. If degrees are meant to set forth the idea that the ones upon whom they are conferred are experts in their knowledge of a special subject, then mother would have done honor to the degree of Doctor of Divinity. She did not want that distinction, nor would she have accepted it, but the purity, nobility, holiness and spiritual wisdom of her soul deserved it. What a pity more homes today are not being projected on the basis of the simple, childlike faith and trust in God that marked the lives of many saints of Mothers' Day!

Water Valley, Miss.

You painted no Madonnas
On chapel walls in Rome,
But with a touch diviner
You lived one in your home.

You wrote no lofty poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.

You carved no shapeless marble
To some high soul-design,
But with a finer sculpture
You shaped this soul of mine.

You built no great cathedrals
That centuries applaud;
But with a grace exquisite
Your life cathedraled God.

Had I the gift of Raphael
Or Michael Angelo,
O what a rare Madonna
My mother's life would show.

—Thomas W. Fessenden.

RUSTON DISTRICT CONFERENCE

(Continued from page 8)

the district and in the Louisiana Conference.

Judge E. L. Walker told of the laymen's activities, and emphasized Layman's Day, the second Sunday in June, with the fine program on Stewardship suggested for each church. He graciously offered his services throughout the district in helping to organize laymen's work.

Rev. Guy Hicks presented the cause of Missions and urged the formation of the missionary council in every church.

Rev. A. C. Lawton reported on the work of the Golden Cross commending the work of Rev. R. T. Ware.

Rev. G. W. Dameron gave a general survey of the work of Christian Education, showing the progress being made in training schools, leadership groups, etc. His report on the large increase in Church School enrollment was most gratifying. Suggestion was made that Mrs. Ed Conger was ready and anxious to help those in the district who wanted help in planning for Vacation Church Schools this summer.

Miss Margaret Infinger told of her work with the factory girls in the Hodge paper mills, and expressed conviction that progress was being made in this line of endeavor.

A resolution was adopted, urging our Louisiana Congressmen to vote for a bill now pending, prohibiting liquor advertising on the radio.

Mrs. Mary E. Perdue, of Jonesboro, gave the devotional service for the afternoon session, speaking upon the meaning and promises in the thirteenth chapter of First Corinthians. An invitation was made by the Cotton Valley church representatives that the District Conference of 1941 be held in their church. This invitation was unanimously accepted.

The hospitality of the Haynesville people was manifested throughout the day, and was especially evident in the delicious luncheon served to the entire group.

Dr. Raulins' kindly and efficient manner in presiding over the conference made the day one of definite value and joyous fellowship to all.

GUY M. HICKS,
Secretary.
C. B. WHITE,
Assistant Secretary.

THE HAMMOND METHODIST CHURCH

By Rev. R. S. Walton

During the Civil War, Mr. C. E. Cate, a citizen of New Orleans, believing that the city would soon fall into the hands of the Federals, decided to erect a factory outside of the city to make shoes to sell to the Confederate soldiers. The present site of Hammond, then a vast untouched forest, was selected and the factory was built, but it was not long until it was captured and burned by the Federal troops. After the war, Mr. Cate, having secured all the land about this factory, decided to start a new town. Streets were laid off, trees planted, etc.; not neglecting the erection of a hall for public worship. It was not long until people began to buy lots and build houses in this town of Hammond.

Our nearest churches at that time were at Amite, Springfield and Ebenezer, out on the Tangipahoa river. Preachers from these churches began to make Hammond a preaching point, but the progress made by the Southern Methodist Church at Hammond was very slow.

The town has had a continuous growth, and is now the largest town in this section, but the people who came here were largely from the North and East. They were members of many denominations. By the time the town had a population of 3,000, there were ten different Protestant congregations here. There were Methodists among these folk from the North and East, but they were of the Methodist Episcopal Church. Consequently, the first Methodist church that was erected here was a Methodist Episcopal Church. Likewise the first resident Methodist preacher was of that church. The spirit of union was not intense in that day.

The preachers from our near-by Southern Methodist churches continued to make Hammond a preaching point, and with the accumulated interest started and completed the erection of the first Southern Methodist Church. The Ponchatoula circuit having been organized, Hammond was given one Sunday a month by the pastor of this new circuit. In the year 1907, quite a number of the new families having moved to Hammond, among them the Boswells, Saints, McGehees, Smallwoods, Ways, Jones, McConnalls and Eubanks and a few others, the congregation requested the Conference to make Hammond a station.

The Conference, after appropriating $100 from the Mission Fund, appointed Rev. J. W. Tinnin to the Hammond station. Rev. Mr. Tinnin had held much larger churches, and being a man with a large family, found the congregation unable to provide the support necessary. Consequently, he resigned his place early in the summer of 1908. Dr. J. W. Boswell, editor of the New Orleans Christian Advocate, lived in Hammond at the time and rendered invaluable service by carrying on the work. In August of the same year, Rev. R. S. Walton, who had been licensed to preach in June, was appointed to the Hammond charge. He finished the first year of the Hammond work as a station charge, and he continued to serve it for three more years.

The outstanding event of Bro. Walton's ministry was a great revival, led by Rev. Dan Kelly, of Mississippi, which added to the church forty-three new members. This revival also brought the Methodist people of Hammond closer together. The pastor and members of the Methodist Episcopal Church worked with us during this meeting, and at the close they saw that the field should be occupied by the Southeru Church. Their congregation from then on began to lose strength, and in 1920 they sold their church property to the Christian Church, leaving the field to the Southern Methodist Church.

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

At the close of Bro. Walton's ministry in 1911, the congregation had increased its membership to 198 members, with the salary paid in full; all felt that the permanency of Hammond as a station was assured.

Since Hammond became a station the following preachers have served the congregation:

J. W. Tinnin, 1907; R. S. Walton, August, 1908, to 1911; H. B. Perrit, 1911; Elton Wilton, 1912; W. L. Hunter, 1913; J. J. Kelly, 1914-15; L. I. McCain, 1916-1920; H. W. Ledbetter, 1921; J. E. Selfe, 1922-24; G. A. Morgan, 1925; W. R. Harvell, 1926-27; J. B. Grambling, 1928-30; J. A. McCormack, 1931-32; A. S. Lutz, 1933-35; Carl F. Lueg, 1936 to date.

The congregation has owned two parsonages. The first one on Coleman Ave., was bought in 1911, during the ministry of [illegible] S. Walton, and the present one on [illegible] Cypress St., was bought in 1922, during [illegible] ministry of Rev. L. I. McCain.

The interest in a new church started [illegible] ing the ministry of Rev. J. B. Gramblin[illegible] Bro. Grambling put on a strenuous ca[illegible]



REV. CARL F. LUEG, Pastor

paign for a building fund, and bough[illegible] lot for $3,000 in a new location, but [illegible] business slump stopped the project.

In 1936, Rev. Carl Lueg, the present [illegible] tor, was sent to Hammond, and he [illegible] diately took up the new church pro[illegible] The congregation had the new lot [illegible] building fund of approximately $8,000, [illegible] the church which sold later for $2,50[illegible] a record of having started once and stu[illegible] The delay in the project had gone o[illegible] five years. During this delay the fin[illegible] status of many of the members had ch[illegible] for the worse. However, Bro. Lueg be[illegible] it could be done. He therefore threw [illegible] self into the work and on the second [illegible] day of November, at the close of his [illegible] year as pastor, held services in the [illegible] church with all bills paid, excepting [illegible] borrowed from the Board of Church E[illegible] sion. The church at this stage was v[illegible] at $24,000. In 1939, Mrs. C. T. Scarbo[illegible] a member of the church, out of her lo[illegible] her church and her church school [illegible] ciates, gave the church money enou[illegible] erect a tower with chimes, valued at $[illegible] The tower was dedicated to the livi[illegible] members of the Faithful Workers Cl[illegible]

The present church building is va[illegible] $26,500. On Sunday, October 29, 193[illegible] op A. Frank Smith, assisted by a [illegible] pastor, a pleased district superinte[illegible] and in the preseuce of a large and [illegible] congregation, dedicated to the Lo[illegible] present thoroughly equipped church [illegible] ing, unencumbered with debt.

The congregation now has a memb[illegible] of approximately 460; 243 have be[illegible] ceived during the present pastorate, [illegible] these by profession of faith.

The following are the officers [illegible] church:

Stewards: Dr. M. C. Wiginton, cha[illegible] C. C. Lipscomb, O. P. Waldrep, C. B[illegible] son, R. N. Garrett, W. E. Cope, Hen[illegible]

(Continued on page 16)



HAMMOND METHODIST CHURCH

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THE HAMMOND METHODIST CHURCH

(Continued from page 14)

George Hyde, Z. Z. Linton, C. E. Pittman, W. J. Wylie, Roy Alford, Paul Kornegay, C. M. Cutrer and Carl F. Barrett.

Trustees: O. P. Waldrep, chairman; Henry May, Dr. M. C. Wiginton, W. B. Jordan, C. C. Lipscomb, George Hyde and H. H. McCain.

Church School Superintendent: R. N. Garrett.

President of Woman's Division of Christian Service: Mrs. Roy Alford.

The Hammond church, from the time it was made into a station, has been a working and a growing church. Its membership has grown since 1908 from 98 to 460, and it continues to grow. The congregation through these 32 years has always had some of the very salt of the earth, men and women who would go their limit to promote the interest of the church. Methodism nowhere in these Florida parishes has produced a better layman than Dr. Lucius McGehee, who served for 25 years as steward and Sunday School superintendent. He was a Christian man who left his imprint deeply upon rich and poor, learned and unlearned, white and black.

Dr. Boswell, Mrs. J. D. McConnall, Mrs. S. A. McKneely, Mrs. J. D. McGehee and others played a noble part in the early struggles of this church as a station. We are inclined to believe that much of the real salt of the earth is here today.

Therefore, with an inspiring past, a present membership of 460, a beautiful modern church building and parsonage, a zealous, streamlined pastor and a tireless district superintendent, we hail with joy the bugle sound of united Methodism to advance. We respond to the call—We are marching! You can count on us!

(The pastor wishes to express his sincere appreciation to Brother Walton for his time and effort in writing this brief history of our church in Hammond. Brother Walton assists the pastor in every way and is a great source of joy and comfort and wise counsel to him. His and Mrs. Walton's coming to Hammond to live struck a responsive chord in the hearts of us all.)

AN UNOFFICIAL STATEMENT

From Methodist Youth Visiting the General Conference

Being young, we have no delegated voice in the General Conference of the Methodist Church. But we are not too young to let a glaring evil go without protest.

As Methodist youth, we profoundly regret the action of the program committee which, through its invitation to Congressman Martin Dies, seems to endorse his record as a member of the greatest legislative body in the world, the United States Congress. Please understand, we do not oppose Mr. Dies' speaking. He has this right, just as we have our right to oppose what he stands for. We do oppose what Mr. Dies stands for and the action of the program committee, and our consciences would not be clear if we let his appearance under Methodist auspices go without protest. To bring Mr. Dies before the Methodists is to throw support to a man who has brought shame and dishonor to those things which we as Americans and Christians have been taught to hold dear.

Let us be clear. We do not desire to protect the "fifth columns" and "Trojan horses" of those who set forth political propaganda of foreign origin within our country. We feel the forces of law and order in the United States are equipped to handle any cases of violence which might arise. But Mr. Dies' committee has become the mouthpiece of disgruntled individuals who wish to use its avenues of publicity to smear their enemies. It persecutes for opinion. Democracy is built on the belief that the free interchange of opinion produces a greater truth. In today's world, there is no halting the flow of opinion from country to country. The Christian missionary enterprise would be helpless if such a tariff on opinion were made effective. The stoppage of the exchange of ideas is the surest way to the very totalitarianism Mr. Dies is so eager to avoid.

Mr. Dies has chosen witnesses who obviously have axes to grind. He has entered their allegations as pure fact, has not given opportunities for legal defense, has condemned individuals by association, has demanded to know how individuals have voted, whereas the secret ballot is part of our democratic structure.

A good many Methodist youth in recent months have had their eyes opened to the conviction that the problems of the world are not ever going to be solved by nations acting unilaterally. We feel that there is a weighty body of tradition from the Jewish prophets on down through the long tradition of the Holy Catholic Church, which points to universalism as one of Christianity's most cherished ideals. Today is not the day for Americans to cry nationalism and anti-alienism. Today is the day for us to set our democratic, Protestant heritage in a world setting. We are world Christians, we Methodists, and it is most regrettable that our program committee has given the floor to a man whose whole political career is scarred by attitudes so fundamentally opposed to the ecumenical aspects of the Christian community.

NEW PASTOR BEGINS WORK

Rev. Hubert A. Gibbs, recently assigned to Napoleon Ave., Methodist Church, began his ministry on last Sunday. The new pastor takes the place of Dr. W. R. Polhamus and comes from West Plains, Mo., to which place Dr. Polhamus was transferred.

DEDICATION NOTICE

Please state in the Advocate that our church at Iota, La., will be dedicated on May 12, at 9:45 a. m. All former pastors are invited to be present.

Rev. B. H. Andrews, district superintendent, will dedicate the church.

T. D. LIPSCOMB,
Pastor.

NORTH MISSISSIPPI CONFERENCE

Greenwood District—Third Round

Sunflower and Doddsville, at Sunflower, ... May 12, preaching morning and night.
Acona Charge, at Emory, Friday, May 17, ... 11a.m. Q. C. 2 p.m.
Pickens, Sunday, May 19, commencement ... am.
Winona Station, Sunday, May 19, night, ... and Q. C.
Swiftown Charge, Revival meeting at ... 20, May 24.
Minter City and Glendora, at Glendora, ... 26, 11 a.m., preaching. Q. C. 2 p.m.
Ruleville, Sunday night, May 26, preaching ...
Drew Charge; at Wade, Saturday, June 1, ... 11 a.m. and Q. C.
Lexington, Sunday, June 2, 11 a.m., ... p.m. Q. C.
Webb and Sumner, at Sumner, Sunday, ... night, preaching and Q. C.
Winona Circuit, at Bluff Springs, Friday, ... 11 a.m., preaching and Q. C.
Moorhead, Sunday, June 9, 11 a.m., preach... Q. C.
Belzoni, Sunday, June 9, night, preaching ...
Carrollton, at North Carrollton, Wednesday, ... 12, Devotional and Q. C.
Vaiden and West, at Hebron, Sunday, June ... a.m., preaching and Q. C.
Sidon, Price Memorial and Phillip, at Sidon, ... June 16, night, preaching and Q. C.
Tchula, June 23, 11 a.m., preaching, 2:30 p.m. ...
Sunflower and Doddsville, at Doddsville, ... June 23, night, preaching and Q. C.
Schlater and Cruger, at Cruger, Friday, ... 4:30 p.m. Q. C.
Black Hawk, at Coila, Sunday, June 30, 11 ... men's Rally; address by Judge M. F. ... trict Lay Leader; Q. C. 3 p.m.
Pickens and Goodman, at Richland, ... 30, 11 a.m., preaching and Q. C.
Duck Hill, at Mars Hill, Sunday, July ... preaching, 2 p. m. Q. C.
Ebenezer, at Liberty Chapel, Friday, July ... preaching and Q. C.
Greenwood, First Church, Sunday, Jul... ing morning; Q. C. July 9, night.
Isola Circuit, at New Hope, July 14, night, ... and Q. C.
Itta Bena, Sunday, July 21, 11 a.m., ... p.m. Q. C.
Inverness and Isola, at Inverness, Sunday, ... night, preaching and Q. C.
Poplar Creek, at North Union, Friday, July ... a.m. preaching and Q. C.
Swiftown and Morgan City, at Morgan City, ... July 28, 11 a.m., preaching, Q. C. 2:30 ...

MISSISSIPPI CONFERENCE

Corinth District—Third Round

New Albany, May 5.
Ripley, May 5, night.
Guntown-Saltillo, at Liberty, May 8.
Booneville, May 8, night.
Ashland, at Black Jack, May 11.
Blue Mountain, May 12.
Booneville and Wheeler, at Blythe Chapel, ...
Fulton, at Friendship, May 17.
Holly Springs, May 19.
Potts Camp, at Bethlehem, May 19, after...
Jurisdictional Conference opens May 22, ... ville, N. C.
Kossuth, at Pleasant Hill, May 30.
Corinth, South Side, at Shady Grove, May ...
Pastors' School, Woods Junior College, ...
Belmont, at Old Bethel., June 9.
Baldwyn, at Asbury, June 14.
Rienzi, at Bethel, June 16.
Corinth, First Church, June 16, night.
Golden Hill, at Paul's Chapel, June 22.
Chalybeate, at Brownfield, June 23.
Sherman, at Belden, June 23, night.
Dumas, at Mt. Zion, June 29.
Dedication service, Dumas Church, June 30.
Lowery, at New Harmony, June 30, after...
New Albany Ct., at Ingomar, July 7.
Hickory Flat, at Bethel, July 8.
Myrtle, at Union Hill, July 9.
Mantachie, at Hebron, June 24.
Iuka, July 21, night.
Iuka Ct., at Harmony, July 21.
Rocky Springs, at Salem, July 20.
Tishomingo, at Paradise, July 19.
Marietta, at Gilmore Chapel, July 27.
Abbeville, at Union Hill, July 12.
Waterford, at Lebanon, July 13.
Oxford-University, July 14.
Pickwick Camp for Intermediates, July 15-16
Burnsville, at Indian Springs, July 26.
Corinth, West Side, at Box Chapel, July 28

Beginning her 103rd Session Sept. 16—

WESLEYAN COLLEGE

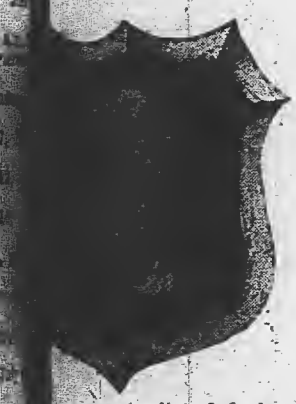
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CULTURAL AND FRIENDLY. A liberal arts college capable of giving the ... in educational opportunity to women.

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For catalog write DICE R. ANDERSON, Pres.

New Orleans
CHRISTIAN ADVOCATE



no opportunity of declar- men that the Methodists people in all the world, it is their full determina- to continue."—John Wes- to Ezekiel Cooper, Feb.

LIVING CHURCH

O God, the gift of a thankful ve me that so often Thy daily knocked in vain upon my sul- Forgive me for the gloom in perversely lingered, while all of light and beauty was open Forgive me for the distrust meet the days with fear, Thou hast done for me. with me, Thou who art unthankful; leave me not to my eyes to see and my heart Amen.

PRAYER-ROOM TODAY

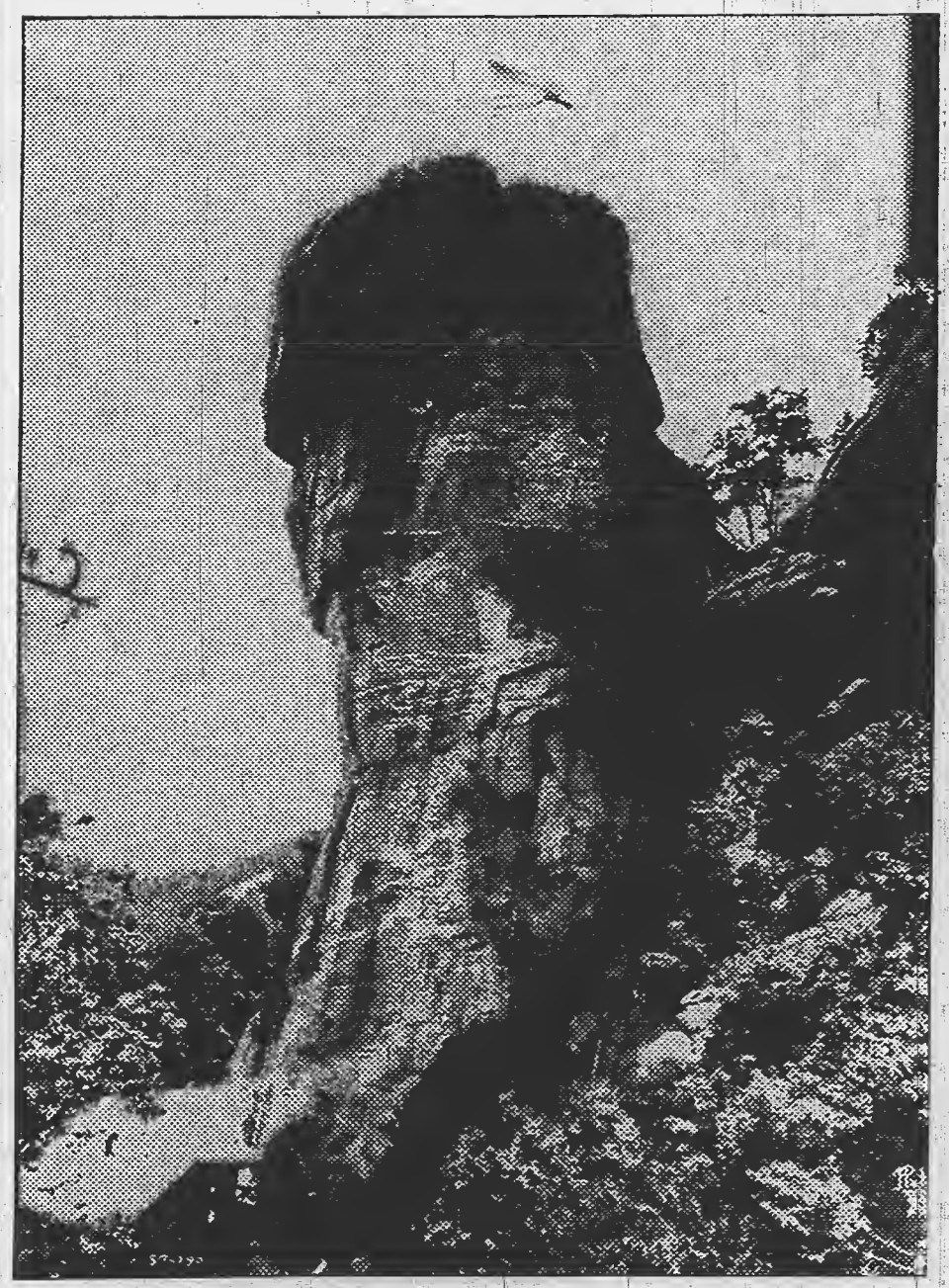
experiences . . . by which a Christian man is verified. of the most decisive and ful is the consciousness that he has passed into the Divine order. He is just as he is environed by things eternal as that he is en- things seen and temporal . . . that that Diviner region native land of his soul."

—R. W. Dale.

No. 20.

W ORLEANS, LA.
SDAY, MAY 16, 1940.

PILLAR ROCK



Scene near Asheville, N. C., the meeting place of the Southeastern Jurisdictional Conference, May 22.

WALLET OF THE WEEK

PALESTINE AND THE UNITED STATES are said to lead the rest of the world in furnishing a home for Jewish refugees from Germany. Since 1933 seventy thousand of these unfortunate exiles have found asylum in each of these lands. According to Sir Herbert Emerson, director of the intergovernmental Committee on Political Refugees, this number has found not just a temporary shelter, but a permanent home, and will be permanently incorporated in the history and economic life of these lands.

* * *

THE SEPARATION OF CHURCH AND STATE in Uruguay, in 1919, was described by a speaker at the twentieth annual meeting of the American Catholic Historical Association, recently, as "a land mark in the history of the Roman Catholic Church in that country." The reason which he assigned for the opinion was that it removed all government interference with ecclesiastical patronage, and thereby reduced the causes of trouble which had prevailed during the period of the union of church and state.

* * *

NEWSPRINT IN GREAT BRITAIN has doubled in price since the beginning of the war and in addition the supply of paper is strictly rationed. This situation is creating a very serious problem for the publishers of newspapers in that country. **The Christian World** greatly reduced its size some time ago and the **Methodist Recorder** now announces that because of the paper control restrictions it must do the same thing in order to comply with the new regulations now being put into effect. It appears that the blackout is affecting news as well as light.

* * *

THE EGYPTIAN CABINET is reported to have approved a bill recently which is designed to prevent religious "proselytizing" outside places of worship, or other places to be designated by the government. "Proselytizing" under the proposed measure would mean forcing or even allowing a pupil to participate in a lesson on religion which contradicts his own belief, and it expressly prohibits religious propaganda in hospitals or charity institutions. When it is remembered that Catholics and Protestants alike have missions, schools, colleges and hospitals in Egypt it appears that the bill proposes to put permanent blinkers on the Egyptian people.

* * *

THE GERMAN INVASION OF NORWAY is said to have been directed largely by men who spoke the language of the country with fluency and who knew the country well. These facts gave rise to an investigation which, according to an article by Edwin L. James in the **New York Times**, revealed the fact that those leaders were of the thousands of underfed and sickly German children whom Norway befriended and saved at the end of the last war. They were raised to manhood and were then returned to Germany, where they joined the army and then returned to strike down those who had been their friends in a day of desperate need. Gratitude in reverse.

PASTORS FOR RUSSIAN ORTHODOX CHUR are trained in Paris, where there is a Theological tute for training priests for that body of Christian are not allowed to be trained in Russia. There ar to be thirty thousand parishes of the Russian Or Church still operating in the Soviet Republic. The in Paris has been operating for fourteen years, and rendered distinctive service to world religion by pro pastors for the churches in other lands and by pr ing the theological values of the ancient Orthodox c

* * *

THE ENCHANTED RIVER is a mist-shrouded nel less than a half mile long in the Island of Min one of the Philippine group. The apparent source river is a great limestone cave. The natives believe the locality is protected by spirits. They are forti their superstitution by the fact that fogs and reefs the harbor perilous even in fair weather, and b further fact that in the caves surrounding the bay quantities of human remains have been found. T chanted River is but one of the channels empty the bay.

* * *

DR. CHARLES M. SHELDON, the author of th widely read book of the past fifty years, is now three years old and lives in Topeka, Kansas. The "In His Steps," was published in 1896, was not righted, and only one of forty-six publishers pa Sheldon a royalty. Eight million copies were sold United States and eleven million copies in twenty languages were sold in foreign countries. Dr. S may not have reaped a great reward for his effor he did the world a great service and that after all greatest compensation.

* * *

THE SAKI PEOPLE IN MALAYSIA are said usually underfed and have always little food reser store for future use. The hens are said to lay the in a box on the kitchen shelf, and some wag has this "service with a cackle." The Saki women p the never-ending task of grinding the padi (rice flour with which to make bread for the family. The en also do all the hard work and because of toil a ease, they become prematurely old. The men are most part thriftless hunters who leave to the wo the heavy work under the pretext of securing m the larder.

* * *

ALASKAN "RAT SUNDAY," observed by the Indians of Aklavik, seems to be a trapper's vers "God's Acre," which is a practice in agricultural of the South. The natives make their living by t muskrats and when they return with the summer they hold a thanksgiving service in the mission of the Church of England. When the collection pla passed each trapper places a little bundle of pelts, two to five skins, on the plate. These pelts are at about fifty cents each, and while the gift ma small to us it is generous for those who make the ing.

New Orleans
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...L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

ANARCHY AND FREE SPEECH

On May Day in the city of Philadelphia, we saw for ...e first time a Communist demonstration. The first ...ng that we would say about it is that it confirmed our ...pression as to the aim and purpose of the movement. ...e numerous banners were inflammatory in tone and ...re really attacks upon government. One banner as...ated the Dies Committee, Coughlin and the Ku Klux ...n in offensive suggestion, and there were others of ... nature.

...s we see it, that demonstration was far from being ...evolent or even harmless. On the banners and in the ...cous barkings of those who harangued the crowd, the ...versive aim and the anarchistic design of the organi...ion seemed to us to be manifest. We believe that it ...resents one aspect at least of a political effort to ...h religion and civilization. It is in no sense a philoso... of government; it is an agent of destruction without ...edeeming virtue. We do not believe that the doctrine ...free speech should be invoked for such attacks upon ... government. To insist that insidious anarchy is pro...ted by the Bill of Rights, is to say that a band of non...cript and wild-eyed propagandists, whose speech be...yeth them, is more important than government, so...y or civilization and it is to court chaos.

...t is entirely beside the point to argue that such de...ops political resistance. As a piece of political policy, ...ggests the half-savage idea of subjecting the untried ...torms of temptation in order to develop character—...ther sending his son into the saloon or the brothel in ...r to reveal his strength. Such would be a piece of ...ulish presumption. If the son fall, what has been ...ed by the process? If he survive the ordeal, of what ...structive use is the disclosure? We are subjecting ...erican ideals and loyalties to a strain, at once un...essary and unwholesome, under the vain delusion that ... are safeguarding free speech. As a matter of fact ... are helping to destroy the very charter under which ...e speech is granted, and in so doing we are destroy... the one thing politically worth talking about.

THE OPEN CABINET

...he action of the General Conference in providing that ...ors shall be notified of changes to be made in their ...ointments seems to us to be somewhat doubtful in ...e. It may possibly cure some tendencies, but to make ...andatory is liable also to create embarrassments in ...er directions. Personally we prefer an open cabinet, ... there are often situations which develop which will ... be helped by making the issue public. If the informa... could be only the property of the person to whom ...s given, it might be less troublesome, but notice of one change is but a link in a chain of adjustments which every pastor will be quick to analyze. Besides this is the fact that "kitchen cabinet" appointment-making is one of the common pastimes of the Annual Conference, and we have known even that guessing contest to create trouble.

We think it was especially unfortunate that the proposal to consult the church affected was offered and rejected. We do not mean that we look with favor upon such, for it would certainly mean the end of the itinerant system, and even the mandatory requirement that the pastor be notified is a step toward that end. Purse-string veto is not wholly unknown in Methodism and we believe that an expressed refusal to share information with the congregation will surely promote the effectiveness and the frequency of its use. We believe in being democratic and fair, but Methodist appointment-making is not fashioned upon a model of absolute democracy. If the Church is ready to abandon the system, well and good, but that is something to be considered. Action which ham-strings the bishop and his cabinet will reduce them to the status of a clearing house committee for hearing protests without the power to decide anything.

CONSISTENCY IN THE PROMOTION OF PUBLIC HEALTH

The American people are easily aroused over unsanitary and pest-breeding conditions which are at a distance from their own doors—Cuba, India, China, and other places where poverty and plagues are prevalent. We have no degree of hospitality for imported disease. But we are often unconscious or indifferent to conditions which exist almost in our own back yards, particularly unsanitary conditions which are often as festering sores in the very heart of great metropolitan centers. We have in mind a two-story fire-trap, as ramshackle and unsightly as a superannuated chicken coop, which has been occupied by more than one family. We have been told of unsanitary toilets in fashionable residence districts, and we have heard of proposals to pave streets in poor residence sections without providing for sanitary sewerage and other equally important requisites of modern civilization.

We have sincere sympathy for those who are thus neglected and discriminated against, but we are amazed at the shortsightedness of those who even acquiesce in the neglect, not to mention the stupidity of those who perpetrate the crimes. When an epidemic of typhoid breaks out health authorities become unusually vigilant and every dairy is immediately suspected. We do not object to the most rigorous investigation of the milk supply, but we do wonder why attention is not focussed also upon conditions which are a constant menace to public

health. As long as we are willing to think in terms of our own premises and ignore horrible conditions on the premises of our neighbors, we may expect to share the dire consequences of plagues which are bred in filth. We should be a little more consistent ourselves if we would have others take seriously our preachments regarding hygiene and sanitation.

PAGE MR. RIPLEY

"Believe it or not," the Advocate office has received a pounding. On last Friday when we returned from lunch, we found in the office a package which had arrived in our absence. It was prepaid—nothing left to arouse our suspicions. But despite it all it just didn't register. Day in and day out for more than five years we had spent our time in that little sanctum which no such good angel had invaded before. We could not believe our eyes, for it was all too good to be true. But there it was, a whole crate of luscious strawberries sent by Mrs. A. M. Edwards, Sr., Ponchatoula, La. That was all the information we had concerning the gracious and beautiful surprise which came to us. It was like a lovely oasis in the heart of our desert of being remembered. Editor, secretary and publisher join in saying thank you and we promise to reward you with our very best shortcake in Advocate service. As Paul wrote to the Corinthians, "Our heart is enlarged," and for the benefit of other like-minded friends, we would say, "Our mouth is open unto you."

THE GENERAL CONFERENCE

So many things were rushed through in the closing days of the Conference that it is practically impossible to keep track of what happened.

For one thing, it was made mandatory for the Bishop and the cabinet to notify or to make every effort to notify a minister who is slated for change.

The administration of Hospitals and Homes is to be under the active direction of the Board members in each jurisdiction, and no change was made in the power of the Annual Conference to finance its institutions.

A heated and somewhat hectic debate ended in passing the report asking the President to recall Mr. Myron C. Taylor, his personal representative at the Vatican.

There was a change in judicial administration which requires two-thirds instead of a majority to convict a minister on trial. We are inclined to think this is more just than conviction by a bare majority.

On Friday afternoon, May 3, Bishop A. Frank Smith presided, and the Conference gave him a strenuous workout on points of order. At the end of the session, Bishop Darlington, on a question of "High Privilege," created a ripple of merriment with the joke that there would be no points of order in heaven, and thereupon Bishop Smith is reported to have raised the doxology, "Praise God from whom all blessings flow."

Automatic retirement at the age of seventy-two and beginning in 1942 was a contested issue. It was finally sent to the Judicial Council for a decision as to its legality. The Council decided that it is constitutional, Dr. J. Stewart French dissenting, and the new law will mean that ministers after 1942 must retire under the age limit. The Conference made general a provision hitherto applying only to the Illinois Corporation which gives a minister the option of retiring at sixty-five years of age without affecting his claim for service.

The business of Saturday and Monday, when the Conference came to final adjournment, was rushed through almost without discussion and without much understanding, except on the part of committees, as to what was being written into the law of the Church.

THE JAUNDICED EYE

Recently we have heard reports of rather harsh criticism of Methodist Union and credited to sources we think should utter a different note. Of course, problems of United Methodism are not going to be solved in a few months, but they will disappear as we travel together. No person in a position of leadership should permit a jaundiced eye to lead him into making declarations that may mislead the people as to the real facts. Certainly the reunited Church is entitled to a fair chance and in the absence of proof no one should lay foundations of discontent.

Editorial Miscellany

By Dr. H. T. Carley

HOW TO RAISE CHICKENS

Some weeks ago, in compliance with a well-established annual custom and in response to an inner urge to eat the delicacy of fried chicken at suitable intervals, we set a hen on fifteen eggs. The nest was carefully and comfortably prepared, and every precaution was taken to make the period of incubation as light on the hen as possible. Then we sat back and waited for nature to take its course.

In about three weeks we began to expect something. The eggs were of an excellent variety, and we were anxious to hear the "peep, peep," that indicated the culmination of the hen's patient period of waiting. Sure enough, early one morning we heard the welcome sound and there the mother proudly parading around the yard with fifteen biddies. It was disappointing—not to say peeve-provoking.

A few mornings later, we were delighted to see another hen at the head of a procession of fourteen chicks, clucking vigorously at the back steps and scratching diligently for such tidbits as she might be able to find for her babies. She had "stolen her nest," and was proudly displaying the fruits of her theft. And, to our increasing surprise, within a few days three other hens appeared with creditable broods. They, too, had done their work by stealth.

Now, the question that interests us is, why did one fail and the others succeed?

The answer is, We don't know.

But we are sure of one thing—we are not going to be led to the erroneous conclusion that the best way to raise chickens is to turn the hens loose and hope for the best. We are going to continue to fix nests, select eggs and do all we can to aid nature. In the long run, we believe that is the best way to raise more and better chickens.

Once in a while a child that didn't get to go to school will make a scholar of himself; and once in a while an adult that had no religious training in childhood will become a devout and active Christian.

But we still believe in schools and churches.

ROM THE PEN OF BASCOM ANTHONY

SOME STRANGE DOINGS

wonder what our ecclesiastical high- s and other doubting Thomases think at doctor's performance who recently e a salt freeze become the father of a e nest full of rabbits. These doubters not been able to bring their mighty s to a belief in the virgin birth of Christ, and now they are called on elieve in the virgin birth of a litter of its. Men have been busy for some time hittling God down to man size or tang- Him up in the red tape of His own until He couldn't do much, but I doubt y of them really believe that a salt e in the hands of a doctor is mightier the Holy Spirit in the purposes of God.

ey got another jolt on Easter Sunday gain five days later when all telegraph telephone lines and all short wave communication between Europe and ica were dead for some hours. We known for a good while that when ption took place in the sun it made aphic instruments to click and mag- needles to waver. We also knew that of the sputtering and growling in our was due to the same eruption.

w our scientists tell us that the greatest rical storm in the knowledge of man place in the sun on Easter and that it us with an unequaled storm of elec- y, and that our world is a magnet with urrents flowing north and south, and this current from the sun was so it broke up and swept away all cur- flowing east and west.

on't understand it all, but I believe it was here and experienced it, and yet of our wiseacres talk about the "sub- ve" influence of prayer but are quite it has no "objective" influence. They ve in the objective storm in the sun in its subjective effect upon com- cations down here, but are skeptical the objective in prayer. They see how matter ninety-two million miles away each through space and take hold on matter down here, but they can't see the Father of Spirits can come direct- the human spirit.

m glad I am not credulous enough to e things that have no basis in fact, am gladder still that I am not block- enough to reject all I can't explain, f I were I wouldn't believe I could my little finger. I know I can crook t for the life of me I can't explain is easy to talk about afferent and ef- nerves, but that explains nothing. It pposed to tell how it is done, but it to come within a million miles of the of it. And so it is with many of our nations. We hide our ignorance be- big words. The smaller the man the r his words are, and fewer the people listen to him. The bigger the man the er are his words, and even the chil- hear him.

we know in part, and sometimes it very small part. Bishop Haygood said, an knows all about a grain of sand or pole." Thomas Edison said, "No man s one-billionth part about anything." I ct that is an over-statement, but I know enough to disprove it. Elec- y is as mysterious to me as how I my finger, but I know from experi- enough about it to ride a trolley car, telephone, and hear through the radio a man in Europe talking. For a man who is several thousand miles away to talk to me by means of electricity is more mysterious than that the Great Spirit should come directly to our spirits and make Himself known.

I have never read a book on botany, but that doesn't keep me from enjoying flowers and knowing something about them. I know that every rose limb has five leaves; that all lilies, except the Calla lily, have six petals; and that nearly all plants that grow from bulbs also have six. I know that most flowers with a single row of petals have but five, but I am as ignorant of why this is as are bees that find honey where I find beauty.*

Like the bees, I have too much experience with them to refuse to believe in them until I know all about them.

My faith in one man and my lack of faith in another is based on what I know about them. Where I have no knowledge, I have neither faith nor unfaith in them. Faith always rests on knowledge. Superstitions never do. I believe Hitler could tell the truth if he wanted to, but he has told so many falsehoods that I wait for confirmation before I believe anything he says. That is due to what I know of him. I don't believe that Friday the thirteenth or a black cat means bad luck any more than I believe that the dead stars that can't produce a blade of grass or raise a June bug have power to settle anybody's destiny. Such opinions do not rest upon knowledge. Where no knowledge is, faith can't exist, but superstitions may abound.

Now that we all know the scientists have had old Molly Hare to give a virgin birth to a hat full of rabbits, even the highbrows have enough definite knowledge to believe that maybe after all Jesus Christ was the son of God. And now that they have seen electric waves from the sun strike us with enough force to disrupt all communication with Europe, it ought to be easier for them to believe that the God and Father of us all can turn the strength of His own presence upon us until it breaks by its force the lines that connect us with sin and death.

* I have never seen flowers more abundant than they are this spring. As nature is all of one piece, this means a great fruit crop unless cut off by frost, and a great harvest in the fields unless injured by drouth or excessive rains. The same forces that store up in plant and soil for an abundance of flowers also provides for fruits and crops.

—Wesleyan Christian Advocate.

SUBSCRIPTION REPORT BY DISTRICTS

Louisiana	
Alexandria District	51
Baton Rouge District	163
Lake Charles District	43
Monroe District	87
New Orleans District	45½
Ruston District	81
Shreveport District	64
Mississippi	
Brookhaven District	54½
Hattiesburg District	30
Jackson District	109
Meridian District	51
Seashore District	41
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Aberdeen District	95
Columbus District	86
Corinth District	113
Greenville District	81
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JESUS THE CARPENTER

By Charles M. Sheldon

If I could hold within my hand
The hammer Jesus swung,
Not all the gold within the land,
Nor jewels countless as the sand,
All in the balance flung—
Could weigh the value of that thing
'Round which His fingers used to cling.

If I could have the table He
Once made in Nazareth,
Not crowns of kings, nor kings to be,
Nor pearls unnumbered from the sea,
As long as men have breath,
Could buy from me that thing He made—
The Lord of lords who learned a trade.

Yes, but that hammer is still shown
In hands of honest toil,
And round that table men sit down,
And all are equals, with a crown
No gold nor pearls can soil.
The shop at Nazareth was bare,
But Brotherhood was builded there.

—The Presbyterian Tribune.

LOCAL OPTION ELECTIONS IN RICHLAND PARISH

On Tuesday, May 7th, local option elections were ordered in Wards 3 and 4 of Richland Parish. Rev. H. G. Hammons, pastor of the Alto, La., Baptist Church, led in the campaign of securing the necessary 25% of the qualified electors on the petition to the Police Jury. Rev. A. M. Wynn, pastor, Methodist church at Start, La., and his people cooperated.

The wets won the vietory in Ward 3 by a majority of only 34 votes, but the drys won a 3 to 1 majority in Ward 4.

Leon W. Sloan, Superintendent of the Anti-Saloon League, assisted in the campaign.

In Ward 3 the liquor people gave a free barbecue and free beer party.

Although Ward 3 went "wet," the "drys" served notice that under the law they would ask for another election a year hence.

LEON W. SLOAN.

AS A LAYMAN SEES HIS CHURCH PAPER

Dear Bro. Duren: I have been reading the New Orleans Christian Advocae for more than 55 years, not continuously, but I can remember reading it when a small boy. when my father (Thomas T. Clark) was a subscriber to it, and now I am in my seventy-second year, and enjoy reading as much or more than ever.

I have just read the tribute which Rev. J. Tillery Lewis wrote for Mothers' Day, 1928, and it made my heart rejoice; what great things have been accomplished by the lives of consecrated mothers. I have a daughter who has three fine little children, one girl, 14, and two boys, 10 and 12, and my prayer is that these grandchildren may become great workers in God's Kingdom. She is a very devout Christian and I believe she is doing her part to train them right.

I am enclosing a dollar bill and want you to send her the Advocate, and be sure and send this week's issue.

Mize, Miss. R. A. CLARK.

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

BISHOP EDGAR BLAKE

Distinctive Address of H. H. Crane

HENRY H. CRANE (Detroit, NC): Mr. Chairman and brethren: To say that I am unduly honored to have this opportunity of representing the Detroit Area in this expression of affection for Bishop Blake would be all too trite. I am that, of course, but much more; I am both humbled and hilarious. I have been waiting for a chance like this for years—a chance to say to the largest and most worthy audience that could be assembled, something of what I think of my resident Bishop.

But there are several disconcerting factors that somewhat cramp my style: First, this tantalizing time limit. The proverbial homiletical allotment of thirty minutes in which to raise the dead is no limitation at all compared to ten minutes in which to lay away the most utterly alive man I know. But I will stay within the circumscribed time, brethren. Let no man rise to a point of order!

This ritual, by the way, of episcopal burial, is in sad need of drastic revision. It has one major obvious fault: It so frequently insinuates itself into use with such embarrassing prematurity. There is something almost ludicrous about this business of retiring a man who at the conventional age limit of three score years and ten is actually much younger in mind and spirit, and even in vigor of body, thank God, than many men two decades his junior. But rules are rules and we must not bend them, I suppose, or they might break and we would be leaving some who should be retired, still tired and unrested.

I recently heard of a man who wrote his own epitaph. I repeat it here because of its obvious appropriatenes. It read, "I expected this, but not so soon."

Reasons for Affection

In the second place, I am somewhat disconcerted by the fact that I don't quite know, any more, how to tell a man right to his face, that I love him. For recently there seems to have been developing a new connotation to this ancient Christian declaration. Nowadays, I discover, when you want to give a brother a good, vigorous, verbal kick in the shins, you are supposed to wrap up the wallop in a preliminary protestation of great affection. But after all, it really doesn't matter much, I suppose, for I understand that the one unpardonable sin a lover can commit is to make love as though he knew how. Confessedly a bungler, therefore, in this matter, I none the less revel in the delight of trying to declare some of the reasons for the affection that is within me toward my Bishop.

First of all, he got himself born in the right place; the same hamlet, mind you, in which my oldest son was born; in fact, the same notorious neighborhood in which I started my own ministry. It is a remarkable town, is Gorham, Maine, in which to make a start either in life, or in one's life work. Remarkable for this reason: If you can survive the first two years of what you get there, nothing can kill you off after that. The rockbound state of Maine, to say nothing of its rockribbed Republicanism, puts you to so many severe tests of body, mind and soul that it kills off the weaklings and strengthens those who manage to survive.

An Utterly Unterrified Prophet

Those of us who have watched this Maine-born man in times of terrific testing, when the storms of contention and strife have surged around him and the lightnings of criticism and condemnation, have stabbed the darkness of the misunderstanding that encircled him, have witnessed that which made us stand at attention and instinctively salute, for here was an utterly unterrified, undismayed, present-day prophet of a living God in whom he had perfect confidence and whose mighty messages he never hesitated to proclaim.

It does something to the soul of a preacher when he senses such spiritual strength in his Bishop. He does more than respect him, he adores him.

The basic virtue, after all, is courage, isn't it? Lacking that, nothing else matters very much. But when it is there, it puts power in every other character quality a man possesses. No other virtue in the category is universally recognized as such. Only courage. Everybody, everywhere, admires it. And when you find it in your Bishop it is somehow peculiarly admirable.

Courage, Kindness, Intelligence

But courage without kindness, courtesy and gentleness may be easily perverted into cruelty. Some men think they are being brave when they are really being cruel, even though unintentionally. It is a very human foible, this, and who of us is not susceptible? I rather think that the only real safeguard against it is a sort of supersaturation of fundamental kindness; for when you know a man is basically kind, you know full well he always wants to be fair, and then, whatever he does that may for the nonce appear to be harsh, you feel instinctively his action will eventually work out for the best. Such a man you trust, as well as admire; and such a man is my Bishop.

Then, there is another thing that endears him to all who know him: with his courage and his kindness, he is intelligent. That comes pretty near being the perfect triad, I should say. It is very meet, right and the bounden duty of a Bishop, we understand, that he be pious—even more pious than a preacher I presume. But such a virtue, great as it is, cannot completely compensate for stupidity. An awful lot of sorrow and sin in this world derive not so much from any deep-seated viciousness, so much as from too much naivete, or even downright dumbness.

Profoundly Christian

It is a glorious thing to have a B who, to use the vernacular, actually k his way around, knows what it is all a has an eye to the essentials, can discr nate between what is really worth w and what is inconsequential, leaving latter alone and to the former giving consecrated best. When such a man is he is brave about something that really ters; when he fights, he tackles real and uses only Christian techniques and tics; when he talks, he speaks unequivo in understandable language, on subject superlative significance; and when he p he doesn't entertain an audience, he ge touch with God.

But best of all, under all, over all, through all, this Bishop of mine is foundly Christian—not simply in the ventional sense in which all of us are or less Christian, but in the sense of h ing the mind of Christ, and actually h his spirit. Utterly natural, always, wit incorrigible and infectious sense of h democratic and brotherly, God-bles human, he follows his Master with a lo and love that is an inspiration to more he will ever know. Grandly old-fashion his convictions, brilliantly up-to-date i opinions, and gloriously ahead of his in his ideals, he is my idea of what a B op ought to be, and I wish I could be area forever.

A certain brilliant, contemporary puts my sentiments in more adequate than any poor prose of mine could ev

Described in Poetry

We cannot see the greatness of this m
He is too near.
But time, and separation, and the n
view
Shall make it clear.
We cannot see how great he is, and y
That he is good
Is plain to each of us! A simple fact,
And understood
Because he mirrows what is best in w
What we would be,
Our very selves, if we could but att
Nobility!
Possessed of dreams, the music o
spheres,
A silver symphony, is in his heart!
So rapt his listening, it well might
His soul should dwell in regions
apart
From our so sordid world! Possesse
dreams,
He might be unaware of hate and
Of bitterness and woe that make the
Of common men discordant! But
clear
Insistent note of love has marked the
Of his imaginings. His is no slee
And no forgetting of a troubled wor
But, dreaming beauty, his mind st
keep
Its pity for all ugliness; his hands
Still grope to touch the baffled ha
others
Who have no vision; and his hear
yearns
To lift the heavy hearts of thes
brothers!

Finally, and with climactic emphasis I say, there is only one thing about B Blake that is a wee bit better than a rest of him, and that is his greatly wife, Mrs. Blake. Our affectionate gr to them both for all they have done and for all that they are.

CONFERENCE NEWS AND PERSONALS

. R. M. Bentley is enjoying his pas- at Bunkie, La. The general progress e church is encouraging, and all fi- s are kept up to date. The entire h program receives due consideration.

Training School, April 21-26, spon- by Hall Summit, Pelican and Coush- charges, had an average attendance of he teachers were Rev. J. H. Bowdon, ct superintendent; Rev. D. B. Boddie Rev. and Mrs. Henry A. Rickey.

. Andrew J. Boyles reports that the at Bay St. Louis is growing gradually hat he is trying to carry forward the program of the church. This is Bro. fourth year on that charge, and he ade truly a remarkable record.

of our most loyal friends is Mrs. J. lliant, of Prairie, Miss., who says that an not keep house without the Advo- If more of our people would give the re of the church a place in their greater things would be accom- d for the Kingdom.

C. T. Floyd, district superintendent rdis, Miss., is to have Dr. Vliet for ays in the Sardis-Grenada district. utlook for a great year is better than been for a long time and the preach- e receiving hearty cooperation upon rt of the people.

mon Theological Seminary announces llowing speakers for the Commence- period: Baccalaureate sermon on May es. John W. Haywood, of Morristown e, Morristown, Tenn.; Commence- address on May 21, Rev. Earle A. , pastor, First Methodist Church, Ce- alls, Iowa.

in Farmer, a well-known leader of people in Shreveport and Louisiana, cepted a contract with a Hollywood tion company last month and is now fornia. He was editor of the "Voice Union," the official publication of ung People's Union, a state-wide or- on of Methodist youth.

Hon. J. E. Eudy, who has been a of the Advocate since he first to read, writes that they are plan- o erect a new church building at , Miss. The former church lot has old to the Government, the building and most of the material saved for use.

J. H. Jolly reports a gracious re- t Magnolia, Miss., where he had the nce of Rev. Ira E. Williams. Rev. ys that the entire town and com- were touched by his helpful mes- At Easter that church raised all its lences for the year and paid the nnuate assessment in full.

church and the church school of Pop- rings, Meridian, charge, gave Rev. M. atheney a surprise party on his y-ninth birthday. A box containing a y cake and many useful articles was ted and the family of Bro. Matheney, ng children and grandchildren, with nd Mrs. G. E. Allan, the pastor and fe, had a feast of rejoicing together.

annual meeting of the Tatum Lumber ry, Hattiesburg, Miss., was held the eek in May, with Rev. J. O. Hanes the preaching. This is the twentieth campaign that Bro. Hanes has con- ducted for the Tatum Lumber Company. Bro. Tatum bears the expenses and furnishes free transportation for those not having their own conveyances.

A new and beautiful church building at Dumas, Miss., will be dedicated on June 30. Bro. W. H. Sparks, who has been a steward in the Dumas church for many years without having missed but one quarterly conference in twenty years, and then on account of illness, was instrumental in carrying through this project. His pastor, Rev. T. A. Filgo, speaks of him as "a pillar that bears much weight in the building of the Kingdom."

Bro. S. D. Turner, of North Carrollton, Miss., known to his friends as "Uncle Sam," is eighty-eight years old and is one of the most regular attendants at Sunday School, prayer meeting and the regular services. He says that he has been reading the Advocate "for nearly a hundred years and does not want to quit now." His pastor, Rev. L. C. Lawhon, who is serving his fourth year at Carrollton, speaks most appreciatively of his people and of their kindness to him.

Rev. Geo. H. Jones, Newton, Miss., has moved into his new parsonage, a renovated building formerly used as a district parsonage. The old church parsonage was sold and the debt of $3,700 against it was canceled. The church building has been repaired and the congregation is in process of raising funds to retire the remaining indebtedness on the paving tax. Bro. Jones expects to celebrate the seventy-fifth anniversary of the founding of the Newton church in the fall.

Rev. A. M. Ellison, Jr., pastor of the Brooklyn-Bond charge, reports a very successful session of his quarterly conference recently and an uplifting message by Rev. J. F. Campbell, district superintendent. All financial items are on the upgrade and the youth revival, led by Rev. E. E. Samples, of the Handsboro charge, was very effective, and Bro. Samples was enthusiastically praised by the pastor. Much material improvement has been done on the parsonages and churches and the outlook is for a year of great progress along all lines.

KINDNESS APPRECIATED

Dear Editor: We do appreciate the kind thoughtfulness of our church and our pastor and his wife, Poplar Springs church and Rev. and Mrs. G. E. Allan, during the illness of my father. For years the church has been his life so to speak. He still tries to make it to the preaching service, but feebleness for the past few weeks has limited some of his activities.

Sincerely,
ALPHA MATHENEY.

GRACE CHURCH, JACKSON, TOPS CAMPAIGN

Rev. E. L. Ledbetter, Grace church, Jackson, sends in a list of forty-one subscribers and says there will be about twenty more.

Bro. Ledbetter's first list is made up of four renewals and thirty-seven new subscriptions. This is far and away the best report thus far in the campaign. In addition to this magnificent Advocate report, thirty-two members have been received on profession of faith already and the church revival is scheduled for the fall. This congregation has a number of tithers. It is a great pleasure to print this excellent report and to give credit for work being done by the pastor and his splendid congregation in the capital city of Mississippi.

LEWIS MEMORIAL HOSPITAL

Dear Dr. Duren: I have just received the following letter from our Rev. W. C. McCay, of Nettleton, Miss., which has heartened me mightily and shows that the cause of the Lewis Memorial Hospital still has friends who are willing to present the cause before the people, and shows also that wherever this cause is presented it meets with a hearty response. I wish that you would give publicity to this letter through the columns of your great paper, so that it may encourage other of our ministers in the North Mississippi Conference and, perhaps, in the Mississippi Conference, to make a presentation of this most worthy but unfinished task and give the right of way in at least one service during this current year. The letter follows:

Nettleton, Miss.,
May 8, 1940.

Dear Bro. Wall:

On last Sunday I preached a missionary sermon (or tried to) and at the close of the service I presented Lewis Hospital, and the offering amounted to $50.55, as per enclosed check that Mr. Sumner is sending you.

Am enclosing names of some of the larger donors: Mr. W. C. Bethay, Mr. and Mrs. L. M. Baker, Dr. J. T. Dabbs, Mr. H. L. Baker, Mrs. G. L. Francis, Mr. Cliff Fowler, Miss Marie Humphrey, Miss Millie S. Jones, Miss Laverne Martin, Mr. and Mrs. J. D. Owings, Sam J. McDuffie, W. H. Trapp, J. H. Riley, D. M. Thrift, Chas. Kingsley, Frank Kingsley, J. A. Price, W. H. Sumner, J. A. Wiygul, Jr., Mrs. Ada Namie, Mrs. Edith Van Brooklin and others.

Hope everything goes well with you.

Sincerely yours,
REV. W. C. McCAY.

I wish to state that Dr. and Mrs. Lewis are returning this July from the Belgian Congo to the United States. They are our own ambassadors of Christ in that benighted land; they are doing a wonderful and prodigious work for the health and cure, physical, mental and spiritual, of those natives over there. This task to which many of us have applied ourselves in rather an indifferent fashion, except in a few cases, is still short of its minimum goal. The cause has not been generally presented to the membership of our Conference. May I appeal to our preachers to give their congregations just one clear cut, clarion call for this missionary special and leave the results with God and his people. I feel sure He and they will do the needful.

The Lewises are giving their all for Him, what are you willing to give? If this slogan is burned into our consciences, the task will be finished before they arrive.

S. V. WALL,
Treas., L. M. H.

Cleveland, Miss.

The Week's Brain Wave

Coming from good people isn't half so important as going with good people.—Ezra.

THE GOLDEN CROSS APPEAL

This week the Golden Cross makes its appeal in behalf of the sick. No higher mark of a Christian civilization is known than the measure in which we care for those who suffer bodily afflictions. Those for whom the Methodist Church is responsible, your representatives are not sparing themselves, endeavoring to carry a ministry to them akin to our Divine Lord, and that which is becoming a great Church.

If you have not ,please read Dr. Serex's illuminating and timely article in the Advocate of May 2. No better message or appealing facts could be presented. Pass it on. Let it be known. Many do not read the Advocate.

By Conference action, Mr. John H. Carter, 1220 Pine St., New Orleans, La., is our Conference Golden Cross treasurer, to whom all Golden Cross funds are to be sent.

J. A. ALFORD,
Conf. Director, Golden Cross.

THE GREENWOOD DISTRICT CONFERENCE

The nineteenth annual session of the Greenwood District Conference met at Belzoni, April 23 and 24. Dr. H. F. Brooks, district superintendent, presided.

After organization of the conference and the appointment of committees by the Chair, the morning session was spent in hearing reports of the pastors concerning the various charges of the district. These reports indicate that the district is in a very splendid condition in every sense of the word.

At the eleven o'clock hour, Rev. Shed Hill Caffey, of First Church, Greenwood, brought a splendid message to the conference, his subject being "The Challenge of Jesus."

The afternoon session was devoted to recognition of various connectional representatives of the church at large and addresses from these men. Dr. W. L. Duren, editor of the New Orleans Christian Advocate, spoke concerning the Advocate. Dr. M. L. Smith, President of Millsaps College, was presented and then introduced Miss Mary Moore, of the College, who spoke for the student body. Dr. Smith also introduced Joe L. McDavid, ministerial student, who also spoke for the College. Dr. Smith then gave a brief statement about the work of the College.

Mr. Fred J. McDonald, Superintendent of the Orphanage at Jackson, spoke concerning the home there, and Rev. J. G. Snelling spoke concerning the Mercy Memorial Home, of which he is superintendent. Rev. T. B. Thrower, Conference Director of Golden Cross, represented the hospitals, and Mrs. A. Y. Sturdivant, District Secretary of the Woman's Missionary Society, made a fine report on Woman's Work within the district.

Rev. J. W. York, of the Sunflower charge, preached at the evening hour, and brought an inspiring message to a large congregation.

The second day was given largely to reports of committees and the unfinished business of the preceding day. The reports of the committee were well prepared and well received by the conference.

At the eleven o'clock hour, Rev. T. M. Bradley, of Itta Bena, preached to a large congregation. His message was most timely and thought-provoking. The conference then adjourned to lunch in the spacious recreational hall of the church, and after lunch the final reports were heard and conference adjourned.

The delegates left feeling that the conference was well worth while and that the Greenwood District was well ahead of its record a year ago.

W. L. PEARSON,
Secretary.

SICILY ISLAND CHARGE

The work on the Sicily Island Circuit moves right along with increasing interest. When we came here unexpectedly we found such an open-hearted welcome that we were delighted. It just seemed that the spirit of good will and loving kindness overflowed at Christmas, and turkeys, chickens, cakes and such good things that our people were blessed with were shared with their pastor and wife. We never saw such expressions of interest and Christian love. The wonderful part of it is that it did not stop with the holiday season, but has continued right up to date. Folks are continually dropping in at the parsonage and expressing in one way or another their interest.

The missionary society took the parsonage in hand and put in new, up-to-date accommodations in the bathroom, bought a beautiful new up-to-the-minute gas stove, papered and painted some rooms, hung curtains, and are still doing things. It is a real joy to work with so fine a people. Last Sunday we started two school busses to bring folks to Sunday School and church. A committee of men are busy getting plans for an educational building to accommodate the increased attendance and carry on the church program. At the close of the service last Sunday, a good sister handed in a check for fifty dollars, all unsolicited, for the new building. Mrs. Reed has organized two choirs and a third is being planned. Next Sunday a new Sunday School is being started at Harrisonburg. The good people at Vidalia are enjoying their new electric organ and have it nearly paid for. It cost $650. They are a delightful little part of God's family, willing and faithful. Pine Hill is the happy recipient of an organ, the gift of the Werlein Music Co., of New Orleans.

We are planning a week of "Get Acquainted and Heart-Warming meetings" at Vidalia, beginning Monday night, June 10. The good folks are looking forward to a week of blessings. In spite of much sickness and unpleasant weather we are on the upgrade.

C. FENWICK REED,
Pastor.

DISTRICT CONFERENCE NOTICE

The Lake Charles District Conference will meet at Crowley, La., June 4 and 5.

B. H. ANDREWS, D. S.

WHEN IN NEW ORLEANS
SHOP AT HOLM
New Orleans Oldest and
Department Store
CANAL STREET - - - - N. O.,

A TELEGRAM

Grace Sloan Overton, of Washing
turer, author and member of the Un
Christian Mission, will be featured
on the Woman's Night program at
ville, replacing Georgia Harkness.

CHAS. A. BRITTON,

MR. CHALMERS IN HOSPI

Mr. C. Milton Chalmers went to th
pital on last Monday for the removal
tonsils as a measure for relieving a
attack of arthritis from which he ha
suffering recently. This notice is
before the operation, but no serious
is expected as Mr. Chalmers is in goo
dition for the ordeal.

MAXIE FIRE

Dear Dr. Duren. The home, store
Maxie postoffice, all is one big buil
Geo. J. Trotter, was razed by fir
nesday noon. Mr. Trotter has been
school superintendent at Maxie for
years, and has served as steward
The Trotter home was the preacher
at Maxie, and I know many in our
ence who will be sorry to learn of th
No insurance was carried.

A. M. ELLISON,

Talent is nurtured in solitude, ch
is formed in the stormy billows
world.—Goethe.

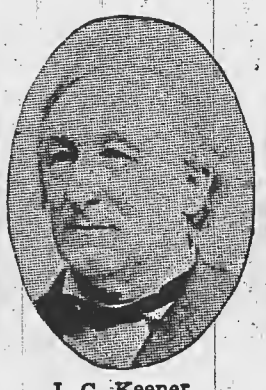


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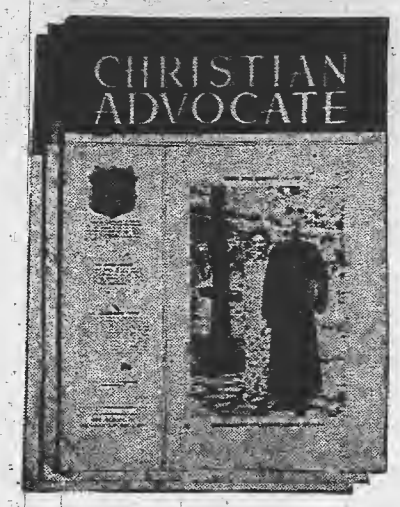
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five ks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the sub- ber is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
rdis—W. J. Cunningham	14	21
natobia—J. W. Robertson	12	16
nchatoula—A. T. Law	17	17
dianola—W. C. Newman	21	23
ueydan—J. P. Bonnecarrere	9	13
ipley—W. N. Dodds	13	29
ka—W. H. Mounger	12	12
aughton—J. J. Davis	13	13
ewton—Geo. H. Jones	16	16
verness—R. T. Hollingsworth	18	20
rtesia—J. R. Murff	12	12
ckson, Grace—E. L. Ledbetter	32	41
lbert, La.—Ira W. Flowers	16	16
e, La.—J. L. Beasley	24	24

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham,	Pastor
Zachary, La.	J. E. Hearn,	"
Merryville, La.	H. W. Ledbetter,	"
Tallulah, La.	D. W. Poole,	"
Grand Cane, La.	W. C. Barham,	"
Tupelo, Miss.	W. A. Tyson,	"
Indianola, Miss.	W. C. Newman,	"
Ripley, Miss.	W. N. Dodds,	"
Gueydan, La.	J. P. Bonnecarrere	"
Blackwater Church, La.	W. A. Cross	"
Wisner, La.	C. F. Sheppard	"
Baker, La.	J. L. Beasley	"

Ever since that splendid issue of the Advocate, "The Woman's Edition," came out last August, I believe, it been in my mind to tell you what a real joy it was to me. I hope you won't mind this very late word of appre- on. So many of the women whose sketches were given had been friends and co-workers. How heartily I said bless them as they carry on the work now in their several places, even though almost twenty years have gone Their lives have been an inspiration to me when difficult days have come.

Thank you so much for the happy thought of planning that special issue. The other numbers are enjoyed from week to week. You've certainly done a lot for the Advocate.—From a Personal Letter.


W. W. Boswell


R. A. Meek


H. T. Carley


R. H. Harper


J. L. Decell


D. B. Raulins


W. L. Duren

THE CHURCH PEW

THE METHODIST ADVANCE

By Robert L. Wickline

Through more than 150 years Methodism in America has stood for a high standard of Christian brotherhood.

The circuit rider, the old-fashioned camp meeting, the class meeting, and the penny collection and the amen corner have almost disappeared, and other features have taken their place, and the laymen have at last obtained an equal voice with the ministers in most matters of the Annual Conference.

With different ideas in concepts of ritual, doctrine and church operation, the three Methodist bodies made one by the Uniting Conference have, by giving and taking, adopted a common platform upon which to stand. With the necessary adjustments to be completed by actions of General and Jurisdictional Conferences, the church will be ready to justify the proud position it holds among the denominational bodies of Christendom.

But even 8,000,000 members, with a common Discipline, will mean but little without a definite, far-seeing, active program. There are ideals and standards to establish, work for and maintain. There are also evils and misconceptions to combat, and lasting results to accomplish.

The post-World War period and the present European war have created unusual problems of depression, unemployment, decay of moral stamina, and lack of confidence in political world leadership. Ministers as well as laymen have succumbed to strange theories—foreign to American standards — communism, socialism, fascism — "isms" that are making devastating headway in our country.

It is our job to see that the church is on a solid foundation, that it is not merely a religious meeting-place with a social atmosphere, but a spiritual workshop for producing energetic, effective Christians with a seven-day-per-week program. We cannot be content with a membership whose program is limited largely to mere attendance upon worship services and social entertainment, or with the percentage that are satisfied to be on the church roll without attending.

The new plans under the Board of Lay Activities call for an active lay leadership program in every church, and with authority comes responsibility. It is designed to give to every member a place in the work of the church.

The minister charged with the spiritual efficiency of the church needs the cooperation of the laymen. The lay officials handling the business affairs of the church need the counsel of the minister. The laymen need the cooperation of each other in making any program effective, and the church loses where any considerable number of members are inactive or disinterested. Cooperation begets enthusiasm and applied enthusiasm brings results.

The Methodist Advance has called upon Methodists to co-ordinate the program, organize, and go forward in a united movement for the advancement of Methodism and Christianity. With the weight of our united influence cast on the side of righteousness we cannot fail.

—The Christian Advocate (N. Y.)

LATEST LAWSUIT AGAINST THE BIBLE

You can have $1,000 if you will prove that there is any scientific mistake in the Bible. This offer was made to the public last October by the Research Science Bureau, Incorporated. The offer still holds good. The President of the Research Science Bureau is Harry Rimmer, Sc. D., D. D., and when the offer was published as an advertisement in the New York Herald Tribune, within two days Dr. Rimmer received a personal letter setting forth certain alleged errors in the Bible. Forty-eight hours later the writer of the letter brought suit against Dr. Rimmer for the $1,000 which had not been paid.

In due time this lawsuit against the Bible was tried in court. The plaintiff was Willian Floyd, publisher of a magazine called the Arbitrator. He said he had furnished 51 inaccuracies to be found in the Bible, and that Dr. Rimmer had refused payment.

The major contention of the plaintiff was that, according to the Bible, God sent too many quail for the people of Israel to handle, and that the record in Numbers 11 was a scientific fallacy.

Still another contention of the plaintiff was that, in one account in Genesis, Noah was directed of God to bring into the ark two of every sort of animals, and in another place was told to take seven.

After several weeks of legal skirmishing, the case came to trial. James Bennet, of New York, the eminent lawyer who, like William Jennings Bryan, is a staunch Fundamentalist, defended Dr. Rimmer and the Research Science Bureau and the Bible in this now famous suit. The court proceedings were interesting! Some humorous incidents occurred during the trial, as when the judge told the vice-president of the American Association for the Advancement of Atheism not to let his ego run away with him! Mr. Bennet's wit is inimitable, as his friends well know, and his brilliant intellect and life-time study of the Bible came effectively into play.

On February 16, 1940, the Municipal Court Justice, before whom the case was tried, dismissed the suit on the ground that a prima facie case had not been established. This result was a complete victory for the defendants, and, as Dr. Rimmer puts it, "The Bible emerged from this unique trial with shining glory undimmed by the venomous attacks of unbelief."

Dr. Rimmer is well known for his brilliant lectures and writings in the field of science and the Bible, in which he has massed convincing scientific material showing beyond denial the truthfulness of the entire Bible as the inspired and inerrant Word of God. The story of the lawsuit is unique as a narrative of present-day attack against God and the divine vindication of the Scriptures. It will appear exclusively in six or more articles in The Sunday School Times, beginning in the issue of May 18, and it offers a priceless opportunity to both believers and unbelievers, to pastors, laymen, Sunday school workers, college and university students and professors, in its true account of both sides of the famous lawsuit.—Sunday School Times.

Delayed answers are not denials.

—W. E. Biederwolf.

REV. CHARLES ASSAF

Dear Dr. Duren: I would like to d... this to a missionary that came to Am...

Some few years ago, when M... was at its ebb tide in Mississippi, the ... wrote this man that under the existing ... cumstances they would not be able to ... vance him as much money as they ... formerly.

His answer: "I am not working for ... Board, I am working for God. The ... you are paying me is just a part I ... carry on." He called his people t... and said, "Before we left our native ... did we not get down on our knees to ... and ask God to come with us to this ... and did we not promise Him that if ... prospered us that we would serve Him ... long as we lived? Has He not prospered ... What have I done? Have I taken any ... wrongfully? Have I said anything that ... not true? Is there anyone here that ... ashamed of me?. Come now, let us ... our promises to God—let us carry on." ... carried on, his motto, "For God—for ... neighbor and then, for myself."

It is not the largest horn that ... the clearest call. It is not the largest ... that makes the sweetest music. To ... Reverend Charles Assaf, I would de... this verse:

You may not make the stars shine ...
You may not make your neighbor's ...
ring true,
But with your life you are building ...
foundation
On which God's beacons stand,
Through which the lights of Heaven ...
through.

I would rather see the flowers on ... arms than see them on your grave.

R. E. McINTUL...

WISE AND OTHERWISE

By Rev. James H. Felts

Sin is so expensive that no man is ... enough to indulge therein. That is ... only people of doubtful moral wor... found in sin's resorts.

Today we have the man-of-all-work; ... man-of-no-work; the Jack-at-all-trad... the Jack-of-no-trades; the Jack-who-... no-work, and the Jack-who-... white-collar work—and the taxpayer.

I like Dr. Forney Hutchinson's ... "a revival of wholesome simplicity." ... a revival would truly bring back ... things "as old as the hills and as ... the morning."

Good, honest, painstaking work cou... largely today as at any time in history.

"She had no family of her own. She ... mothered her husband into shooting ... self several years before." Some moth...

"You can't believe every thing you ... but you can repeat it." Yes, you can ... it out like the sellers of "gold brick" ... is "boomerang business."

"Whatever a fellow's job is in life ... to work at it every day to keep in ... Yes, Mr. Baines, but talk is so much ... er, and empty things sound so much ... Besides, some of us just don't like to ... for a living.

If your religion never brings you a ... of deep joy, putting a song on your ... you may well question its value.

Wise or unwise? "If you can't lick ... Jine 'em?"

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

st thrilling and enthusiastic accounts come to us of the "Woman's Night" am held at the recent session of the ral Conference in Atlantic City. ethodist Women Around The World" the theme, and Mrs. J. W. Shell, presi- of the Methodist Protestant Woman's nization, was the presiding officer. e program was as follows:

Part I.

Call to Order—Trumpeters.
e Hallelujah Chorus"—The Seminary rs.
Appreciation—Mrs. J. D. Bragg.

Part II.

ic—Mrs. Lucy Leng Yeh.
Scripture Reading—Mrs. J. W. Perry.
Prayer—Mrs. W. H. C. Goode.
ic—The Bennett College Choir.
oduction of the Speakers — Mrs. as Nicholson.
ress—"One In Christ," Dr. Georgia ess.
ic—Miss Olga Avramova.

Part III.

Methodist Women Around The

sionary Flag Spectacle.
n—Tell It Out Among The Nations.
ving Frieze.
ward Together—Tableau and Reces-

ediction.

* * *

Who's Who on the Program

J. D. Bragg, M. E. laywoman from (we might take a big guess—that ill be the National President of the n's Society of Christian Service).
Lucy Leng Yeh, faculty member of College in China.
J. W. Perry, President of the Wom- issionary Council of M. E. Church,
W. H. C. Goode, President, Woman's Missionary Society, of M. E. Church.
Thomas Nicholson, President of the 's Foreign Missionary Society, of M. rch.
Georgia Harkness, Professor at t Theological Seminary, and laywom- M. E. Church.
Olga Avramova, graduate of mission in Bulgaria.
Missionary Flag Spectacle was di- by Mrs. H. M. LeSourd, and the flags the countries to which Methodist have sent missionaries were dis- and told the story of the years.
flags of the following countries were Poland, France, Netherland Indies, a, Italy, Burma, Philippine Islands, Africa, Korea, Mexico, South Amer- an, India and China.
own flag of the United States work done among Orientals, Porto Indians, Spanish Americans, Alas- Hawaiians and Southern Highlanders.
Daily Advocate tells of the conclud- mbers as follows: "During the sing- the hymn, 'Tell It Out Among the s,' the women of many nations and es of work in united Methodism formed a colorful processional, brightened and distinguished by the variety of national costumes. The lights were dimmed and at the back of the stage 'A Living Frieze' appeared, first dimly illuminated and then increasing in brightness and splendor. In the center blazed a lighted cross of heroic proportions. With joined hands a line of girls and women extended clear across the proscenium arch. Different forms of Christian service and various races were represented in appropriate garb. At the close of this breath-taking tableau, Dr. Harkness pronounced the benediction."

Those from Louisiana who were fortunate enough to be there were: Mrs. W. W. Holmes, New Orleans; Mrs. George Sexton, Jr., Shreveport; Mrs. R. H. Harper, Mrs. H. H. White and Miss Willie Wynn White, of Alexandria.

Mrs. Holmes had this to say: "This was one of the most beautiful programs that I have ever seen or heard. The Flag Spectacle, Dr. Harkness and Miss Avramova were unsurpassed."

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

We have had reports from all except the Jackson District meeting. They tell of keen interest and splendid attendance.

Brookhaven District

On April 25th, at Hazelhurst, with Mrs. C. E. Mullins presiding, and giving a summary of the achievements of the district during 1939, and its goals for 1940.

The conference guests were Mrs. R. E. Rollings, treasurer, who spoke on "Advancing in Stewardship," and Mrs. E. E. McKeithen, supplies, who talked of "Advancing Spiritually."

The Brookhaven auxiliary presented "The Trial of Mrs. Missionary Society" in the morning, and "A Model Missionary Society" in the afternoon.

"The Challenge to Advance," Mrs. Edna Hollinger; "Why Endow Scarritt?" Mrs. E. P. Jones; and the memorial service by Mrs. C. B. McArthur, completed the program on the theme "The Challenge to Advance."

As a love gift, the women of the district contributed money to make their daughter, Sarah Bennett, a Life Member.

Hattiesburg District

In Hattiesburg, April 24th, with Mrs. E. E. Deen presiding, using the theme "Living and Working Together."

As conference guests, Mrs. Paul Arrington, president, spoke on the theme; Mrs. W. F. Mahaffey, vice-president, on "Practical Suggestions for Spiritual Life Groups"; Mrs. R. E. Rollings, treasurer, on "Unto Whom Much Is Given, of Him Much Shall Be Required."

Mrs. D. O. Sigrest presented the World Outlook; Mrs. Robert Peel talked of "Why Endow Scarritt?" and an offering was taken to be used for Life Memberships.

Meridian District

On April 23rd, at Electric Mills, Mrs. L. O. Todd presiding and speaking on "Our 1940 Budget."

Following the theme "The Challenge to Advance," Mrs. Paul Arrington, conference president, spoke on "Women, We Advance," and Mrs. Winner Prince on "Our Call to Action." Mrs. D. L. St. John, conference secretary, talked of "Why Endow Scarritt?"

"The Trial of Mrs. Missionary Society" was presented by the Electric Mills auxiliary.

Seashore District

In Biloxi, April 30th, Mrs. L. J. Power presiding and directing the program on "Going Forward."

As conference guest, Mrs. R. E. Rollings, treasurer, spoke of "Going Forward Financially."

"The Trial of Mrs. Missionary Society" was given at the morning session, and, as a gift from the district, Miss Ina Thompson presented to Miss Katharine Arnold, head resident at Biloxi Wesley House, a Life Membership.

During the afternoon the work of the two community houses was discussed and the women of the district pledged the materials needed to carry on the vacation Bible school to be held at Moore Community House.

Vicksburg District

Because of its length, two meetings were held in the Vicksburg District, at Woodville, on May 1st, and at Gibson Memorial, Vicksburg, on May 2nd, Mrs. T. H. Fore presiding and directing the same program, following the theme "Prepare Ye the Way."

Mrs. W. T. Hegman, district director, spoke of "Spiritually Preparing the Way," and Mrs. Stanley Wilson, substituting for Mrs. D. L. St. John, conference secretary, of "Looking Forward Into the New Church." Mrs. E. V. Perry, conference superintendent of study, talked of "How a Well Planned Study Program Can Advance Missions."

Following the presentation of "The Trial of Mrs. Missionary Society," Mrs. R. E. Rollings, conference treasurer, spoke on "One Thing Thou Lackest—Give."

At Woodville, Mrs. S. L. Green presented the World Outlook; at Vicksburg this was done by Mrs. P. H. Grice. "Why I Am a Member of the Missionary Society": at Woodville by the Natchez auxiliary; at Vicksburg by the Rolling Fork auxiliary.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Zone Meeting

The second zone meeting of the Methodist Missionary Society was held in Charleston, Monday afternoon at three o'clock. Mrs. C. C. Waterman, chairman, presided. Mrs. G. A. Clanton, secretary, was unable to attend on account of illness. Mrs. A. W. Bailey, of Holcomb, served as secretary for the meeting.

The theme of the program was: "Building the New Church." Two hymns, "Take Time to be Holy" and "Saviour More Than Life to Me," were sung, after which Mrs. Waterman very impressively gave the devotional —a period of silence and meditation followed by the reading of poems and prayers.

"New Avenues of Service Through Gifts—Chair of Christian Life and Thought, Student Secretary Fund, Gulfside, Carrie Parks Johnson Memorial"—was very helpful and interestingly given by Mrs. C. V. Landreth, of Oakland.

"Interpretation of Christian Social Relations Legislation," was very ably discussed by Mrs. Ludie Stokes, from Grenada. She stressed the study of state laws covering:

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
MAY 19, 1940

By Rev. W. C. Newman

JEREMIAH DENOUNCES FALSE PROPHETS

Lesson Text: Jeremiah 23:21-32

Golden Text: Prove all things; hold fast that which is good.—1 Thessalonians 5:21.

One of the characteristics of the "old time religion" was the sense of urgency that was felt by ministers and laymen alike. To them the necessity of salvation was like an intolerable burden on their hearts. Mothers could not rest until their children became Christians. Friends "groaned heavily" for the salvation of friends.

One seeks in vain for this urgency today. Neither the ministry in general nor the laiety in general seems to feel that it makes any great difference whether men really accept Christianity or not. Our emphasis is upon many good things, but certainly it is not marked by the intense urgency I remember so well in the pastors and people of my boyhood church.

Perhaps the reason is that we no longer feel the terror of being "lost." The fear of hell holds no grip on us. Sin does not seem to us as terrible as it seemed to our fathers. We even laugh at it, make light of it.

Nevertheless our world is not without dangers as awful as any hell ever conceived by the most imaginative of "old-timers." Democracy, personal liberty, idealism, moral standards, the idea of the Christian home, with faithfulness and love and sacrifice as its characteristics, are in very real danger of being utterly destroyed from the face of the earth.

And what threatens these valuable and sacred things? False prophets! Men who prophesy "lies in My name."

Compromise Prophets

One of the familiar types of false prophets is he who caters to the wishes of his hearers, not daring to lift a high standard of conduct lest he should lose some of his own popularity. He dares not champion a great cause unless he knows it suits the wishes of his congregation. Popular sins, gross injustice, class prejudices, racial and national hatreds, economic oppression, social disorders, religious hypocricy—he speaks not of these because to do so is to arouse some criticism from those persons guilty. He compromises with the evil of his day for the sake of avoiding the suffering that inevitably comes to real prophets.

Of such Jeremiah says, speaking for God: "If they had stood in my counsel, and had caused the people to hear my words, then they should have turned them from their evil way."

Wish-Thinkers

Jeremiah calls these men "prophets of the deceit of their own heart." They get their message from dreams rather than from God; from imaginings rather than from reality. They love their friends and hate their enemies, and prophesy bliss for the former and doom for the latter. They adopt an idea, then seek a scripture to support it, rather than seeking to find the idea in the scriptures. They declare what they wish to happen, and pronounce it as if it were a revelation from God Himself.

Such are the men who assume authority over the lives of other people, to exploit them, oppress them, make war against them, become their dictators. When such men get into power, whether it be in state or church, woe to the cause of Christianity.

Self-Worshippers

How easy it is for a prophet, always in the public eye, always catching the ear of the people, often feeling the warm, stimulating light of their approval, to exaggerate his own importance. They speak, and say "thus saith the Lord," and seem really to believe their voice to be the voice of God. They presume to fix the policies of church or society. They hesitate not when they desire to assail the reputation of brother prophets. They sometimes even go to great lengths to defeat the prophesying of other men. Of them Jeremiah says with penetrating simplicity "neither do they profit this people at all."

Strange Contradiction

One wonders what motives prompt any of us to become false prophets. It is an unhappy life to live, for one must always live with the knowledge of his own falseness. The false prophet is always dangerous, sometimes subtle, often powerful. He uses the office of the prophet for his own advancement, and employs the divine mission to his own ends. He can succeed mightily. But his success must be bitter in his mouth. He is false.

Our world is in real danger from the enemies of Christianity and Democracy across the sea, and from subversive groups of radicals in our own land. But Christianity is great enough to win the victory over these public enemies. IF—WE PROPHETS REMAIN TRUE EVEN AT THE COST OF OUR LIVES OR OUR PRESTIGE.

SHREVEPORT DISTRICT YOUNG PEOPLE'S CAMP

The Christian Life Camp of the Shreveport District Young People, will be held at the beautiful new Government camp on a lake near Minden, La., June 17-22. This is the first season the camp has been thrown open to use by the public, and the cabins, grounds, swimming pools and dining are all new and adequate. Camp opens the noon meal Monday, and closes breakfast Saturday. Rev. Henry A. R dean, announces the following staff:

Business Manager, Mrs. J. A. Parsley sistant, James Stovall.

Counsellors, Mrs. C. E. Bland and Andrew Thomas.

Recreation Leader, Miss Dorothy F

Nurse, Miss Alma Clark, R. N.; Pla

Speaker, Dr. A. M. Serex.

Instructors, Rev. G. W. Dameron, George Pearce, Jr., Rev. A. M. Brow A. C. Voran and Mrs. Henry Ricker.

Interest Group Leaders will include G. W. Dameron and Rev. Sam Nad

Fee for the camp will be $7. Appli blanks, including physical examinatio be had by applying to James Stovall Southern Ave., Shreveport, or Mrs Parsley, 2939 Jackson, Shreveport.

"A THOUGHT"

Why should I mind the drudgery w
The doing of needful things?
There's music and rhythm in the c
pans
And even the tea-kettle sings.

Why should I mind the water and
That hardens my nice white hands
I'm doing the things that need to be
The things that duty demands.

Why should I mind to sweep and du
As so many others do?
I sing me a song and think and pra
And the tasks are soon all through.

Why should I mind the hardships o
I stumble on every day?
There's nothing too hard for the h
do,
If the mind insists that it's play.

Suppose me a cripple in an invalid
Unable for naught but to call—
I'll take the drudgery every time,
And be thankful to God for it all.

MRS. A. B. R
Florence, Mississippi.

MORE INCOME! —from pastures with TENNESSEE BASIC SLAG

Basic Slag promotes vigorous growth of clovers and grasses. Provides minerals for livestock. Helps produce quality beef quickly, increase milk production, and reduce feed bills. Easy to apply. Ask your dealer for our free booklet that tells you how, when and where to use it for best results. Or write us.

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UNITED STATES STEEL

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Don't Neglect Slipping
FALSE TEETH

Do false teeth drop, slip or wabble when you talk, eat, laugh, or sneeze? Don't be embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on plates, keeps false teeth more firmly set for confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. FASTEETH today at any drug store.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

THE PROPHETS

he Biblical term "prophet" means a teller not necessarily a foreteller. The ent Hebrew prophets were statesmen spoke for God to a nerate nation and a world. Of heroic stat- their patience and age excite admiration. have seen the defini- that "a prophet is a who in the name of and humanity boldly adicts the spirit of time." This indeed seem to be the nce of a prophet in ages—a hard and less task. Few there welcome voices in the wilderness "Make the way straight." Prophets eldom popular in their own generation, ly rarely does one live to see the un- truth he advocated accepted and hailed as a benefactor.



Mr. Jones

he opinion of a famed Hebrew scholar, alse prophets" of the Old Testament leaders who proclaimed a policy or ideas that were true in a former ation but no longer timely or perti- If this view is correct, many of us ind ourselves following false prophets aging a losing battle. The dead hand past rests heavily upon us.

dell Phillips, himself a prophet of ousness, held that to be as good as athers we must be better. And he his Phi Beta Kappa oration on "The r in a Republic" with the words, "Sit e the figure on our silver coin, look- er backwards."

he prophets of Israel the loneliest and was Jeremiah. He emerged at a hen the nation had lost its soul and t interested in regaining it. Jeremiah en dubbed "The Weeping Prophet," not wholly true. More aptly he has lled "The Prophet of the Broken No miracle was wrought for his and the few who listened to him his predictions to scorn. Yet it was asked the plaintive questions, "Is o balm in Gilead? Is there no physi- ere? Why then is not the health of ughter of my people recovered?"

why? The sure years will answer In the meantime, there are those uld like corals grave on grave, yet path that is sunward." And that is

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THE BUGLE

Rev. Vivian T. Pomeroy, D. D.

Augustus Weston was like most oys in being sometimes a trial to his He was one of those boys who help getting into mischief. Broken s, smashed bicycles, encounters with bricks—all came his way. His moth- ed; his father fumed; and both now n went to lectures on "The Problem The Problem lectures always said: e plenty of **scope** for his energy," lecturers nearly always proved to o children of their own, and made Father mad. So it was an immense relief when Henry Augustus asked permission to join the Scouts.

As a Scout, Henry Augustus transferred some of his energy to practicing knots, lighting fires and cooking. Then for Christmas his Aunt Alice, who lived in New Bedford, gave him a bugle. Father became very gloomy. "Just like Alice," he said, "safe and quiet in New Bedford forty miles away from Gus and his bugle." And after a week of Gus's practicing, Father became vicious and begged Mother to ask Aunt Alice for the week-end.

Henry Augustus was delighted with his bugle. He practiced in the early morn and in the dewy eve. Wild, false, enormous blasts rent the air. Dogs howled in pain, and cats leaped away in fear and trembling, and Gus's sister did her homework with cotton wool in her ears. Then the **letter** came. It said: **"Dear Mr. Weston:** Unless you can silence boy and bugle, I shall be compelled reluctantly to report both, as public nuisances, to the police. Yours truly, **Amelia James."**

"There!" groaned Father. "I told you so." And he read the letter to Henry Augustus. "Now," he said, "you will go to the woods or the quarries or anywhere to practice, but not another toot here."

"Of all the old . . ." began Henry Augustus; but Mother stopped him. "You will obey your Father," she said, "and let me hear no more."

"It isn't as if I was doing **wrong,"** said Henry Augustus. "Here I am, trying to be a rising Scout, and all I get is blame."

"I know, I know," said Mother. "But I can't have all the neighbors upset because I have a righteous boy." So Henry Augustus went into the woods and scared the uncomplaining birds, who just took to flight—an escape, alas, which humans cannot always make.

The next Scout night Henry Augustus told his trouble to his Scout Master, who was very nice and understanding. "It isn't as if I was doing wrong," said Henry Augustus, "is it, sir? I am doing right. Practice makes perfect."

The Scout Master smiled, and then he said: "There is nothing completely right, Gus, which ignores the rights of others; and you can do the right things in the wrong way, do you see?"

"Sort of," said Henry Augustus Weston, reluctantly.—**Reprinted by special permission of the author and the Christian Leader (Unitarian).**

"Peace is the virtue, and war the crime of civilization."—Victor Hugo.

HE HAD A GRIEVANCE

A young lady school teacher was recently stopped in Detroit for driving through a red light and given a ticket calling for her appearance in traffic court the following Monday. She went at once to the judge, told him that she had to be at her classes then, and asked for the immediate disposal of her case.

"So," said the judge sternly, "you're a school teacher. That's fine. Madam, your presence here fulfills a long-standing ambition for me. For years I have yearned to have a school teacher in this court. Now," he thundered, "you sit down right at that table over there and write 'I went through a stop sign,' five hnndred times."

—Maclean's Magazine.

WE LIVE IN A TECHNOLOGICAL AGE

The Kypers of Northborough announce their first production, a midget model known as Frank Edwin Kyper.

First Showing, April 16, 1940, at 10:39 p. m., Marlborough Hospital.

Mary S. Kyper—Production Manager; Ralph Edward Kyper—Chief Engineer; Dr. Wilfred M. Watson—Chief Technician.

Specifications

Weight: 8 lbs., 6 oz.
Overall length: 21 in.
Finish: Pink—Dark top.
Headlamps: Blue—Automatic dimmers.
Two lung power—Automatic starter.
Fuel capacity: 3 oz.—Vacuum feed system.
Changeable seat covers.
Tires: Easily.
Body by Nature.
Lifetime guarantee.
High power horn—supertone quality.
Free squealing (loudest when tank is empty).
Broadcasting equipment with unlimited volume—operates on all frequencies.
Price: Substantial down payment (continuous thereafter).

This model on display in our showroom at 18 Church Street, Northborough, Mass., on and after May first.

Positively the last model for this year.

—The Christian Register (Unitarian).

There is nothing true and right that cannot be done. There is no wrong that cannot be torn out; there is no right that cannot be built in, if only now men will hand themselves over, body and soul, to the strength of Christ, who can recreate mankind.—Robert E. Speer.

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—Archbishop Trench.

Beginning her 103rd Session Sept. 16—

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For catalog, write DICE R. ANDERSON, Pres.

"I WENT VERY UNWILLINGLY"

An Interpretation of a Strikingly Frank Quotation

By Rev. Gladstone Holm

Every reader of John Wesley's journal pauses at these words. Probably he underscores them. **"Very unwillingly."** One notices the candor of the admission. Wesley is writing a diary but he is not a poseur. There is an artless sincerity in all he writes.

It is the evening of May 24, 1738. He is invited to attend a meeting of godly laymen seeking the presence and power of God. Seeing he was bent on the same quest, why did he not go with alacrity? Why does he write, "I went very unwillingly to a society in Aldersgate Street?"

For fifteen long and weary years Wesley had been on a quest for religious certainty, and certain omens on this particular day had led him to believe he was on the verge of the great discovery. On arising in the early morning he read from St. Peter, "There are given unto us exceeding great and precious promises." Later in the day his eyes were fastened on the words, "Thou art not far from the kingdom of God." In the afternoon the anthem in St. Paul's touched a deeply sympathetic chord within him, "Out of the depths have I cried unto Thee, O Lord."

But nothing had happened. The afternoon wore on to evening and the long English twilight set in. "Hope deferred maketh the heart sick." And Wesley was sick. He had used every method, followed every path, only to find each effort in vain.

The twilight was settling down upon his soul. He felt that he had quite exhausted his resources. He had been a sacerdotalist, an ascetic, and a legalist in turn and at times all together; but the grand secret had eluded him. Hope was at its nadir. What more remained to be done? "What will it avail me to go to Aldersgate?" queried the tired soul. He had, indeed, no desire; but he would not refuse. Native courtesy forbade that: and so Wesley took up his hat, and set off very unwillingly for Aldersgate Street.

"Very unwillingly," and yet, nevertheless, he went. This latter circumstance alone is the important fact. He may have walked with leaden feet, but **he went.** He later declaimed against those whose teaching it was not to do any good unless they felt free to do it. That was rank enthusiasm. His doctrine was to do what ought to be done whether one felt like doing it or not. Wellington said that Waterloo was won on the playing fields of Eton. Wesley won England for Christ on this steadfast walk to that little room.

In making this final hopeless, loyal effort, Wesley completed his denial of self—he crucified the "old man." Every hope and every inhibition of his former front to life had been yielded in this utterly humble act. All his former pride of caste and calling, all his exaltation of mind and spirit were surrendered. He was no more than an humble suppliant waiting for God's answer. He knew he had nothing to plead save only his extreme need.

And then about a quarter before nine—silently as daylight comes when night is done; quite without angel visitants or opening skies—the mighty mysterious event takes place. What was it? Who can say more than simply this: The Eternal broke through into time. The Infinite made Himself known to the finite? And the creative impact of that breaking through is being felt still even today, and clear round the circle of the earth.

Yes, Wesley went very unwillingly; but thank God Wesley went.

—Christian Advocate, Pacific Edition.

BOOKS

Facing Life With Christ, by James Reid, D. D. Cokesbury Press, Nashville, pp. 184, price $1.50.

Dr. Reid is an English Presbyterian minister, a former Moderator of the Presbyterian Church of England, and at present he is the pastor of the famous church at Eastbourne. Those who have read his other books will not need to be urged to buy this one. It is made up of fourteen sermons in the earnest and impressive style of the preacher that he is, and it is as the garnered fruit of a great ministry in spiritual things. It is no random collection of favorite themes, but is a collection through which the author adresses himself effectively to the problems and responsibilities of life. It is just what the title indicates: "Facing Life With Christ." It will be read with great interest and appreciation by those who value clear thinking, sound and evangelical exegesis, and forceful illustration. Any purchaser will get his money's worth in this book by Dr. Reid.



REV. M. L. McCORMICK, Pastor

BROOKHAVEN FIRST METHODIST CHURCH

Brookhaven first appears as a pastoral charge in the appointments for 1858, as published in the minutes of 1857. It was then in the Fayette District, with the Rev. John G. Jones as presiding elder, and Rev. Archibald B. Nicholson as pastor. The Brookhaven District first appears among the appointments for 1860, and Thos. Price was the first presiding elder.

The first Methodist building erected in Brookhaven was begun in March, 1858, being used for worship until 1902, when it gave way to the brick building, which was demolished after fourteen years of service.

The old wooden building was dedi in September, 1858, by Dr. C. K. Mar The church cost $3,000, a large porti which was contributed by Rev. M. J. worth, who owned and resided on the known so many years as the M Plantation. Thomas Lewis was the co tor and built the church out of hand-d lumber. The Whitworth College campu then a forest and during the time church was being constructed, deer seen on the old campus. Up to that church services were held in the old building used as a public school. In Mr. and Mrs. Whitworth deeded tw with this building to the M. E. C South.

The trustees at that time were Dr. Martin, J. H. Welbourn, E. Knap Handsborough and T. G. Decell.

The second church, constructed of was built on the site of the first at a of $9,020. At the time of its erection, confidently expected that many years pass before it would be outgrown rapid increase in membership, and es ly in the demands of the Church Scho other auxiliary church work, made sary the third building. The trustees erection of the second building wer J. B. Daughtry, F. M. Martin, W. W derson, M. R. Leary, John I. Marsha W. K. Wood.

The cornerstone of the present b was laid December 12, 1916. Rev. Morse was then pastor. The buildi

REMEMBER

The business men and friend Brookhaven have generously supp this featuring of Brookhaven Meth Do not forget them in a business w

mittee was composed of S. E. Morton, dent; Dr. C. L. Ripley, vice-presid S. Cato, secretary; C. S. Butterfield urer. Others were: Dr. I. W. Cooper, Penn, C. D. Smith, Dr. H. Flowen, Furlow, Garnett Hoffman, C. E. D W. H. Frizell, Dr. J. T. Butler, W. D E. B. Guess and J. M. Wood. Engi Cormick was supervising architect.

The present membership is appro ly 1,200. The membership of the W Missionary Society is 146.

Present Board of Stewards: T. E. white, Alcus Boone, E. S. Bowlus, Case, T. F. Cupet, Scheuman Day Enochs, Dr. H. R. Fairfax, Dr. W. H C. M. Furlow, A. B. Furlow, Hube bold, Edd Guess, M. L. Hayes, Hard lis, John Lewis Kayes, C. M. La Dr. W. R. May, A. B. Middleton, Jr. Middleton, S. E. Morton, S. E. Mor T. H. Perkins, Jr., Dr. R. S. Sava Sessions, C. D. Smith, Jack Swinney, Warren, V. D. Youngblood, Prentis blood, B. T. Dixon, Dr. Henry Flow A. B. Middleton, Sr.

E. S. Bowlus, Chairman of the Mrs. John Boone, President of the W Missionary Society; S. E. Morton, eral Superintendent of the Church Mrs. L. H. Bowen, Superintendent dren's Division; Mrs. Huston Case, intendent of Young People's Divisio Enochs, Superintendent of Adult D

A fine spirit of cooperation prev we are looking forward to a great

Twenty-five new members have ceived this Conference year. All obligations will be met. We are the parsonage.

Rev. M. L. McCormick is the pre gent pastor.

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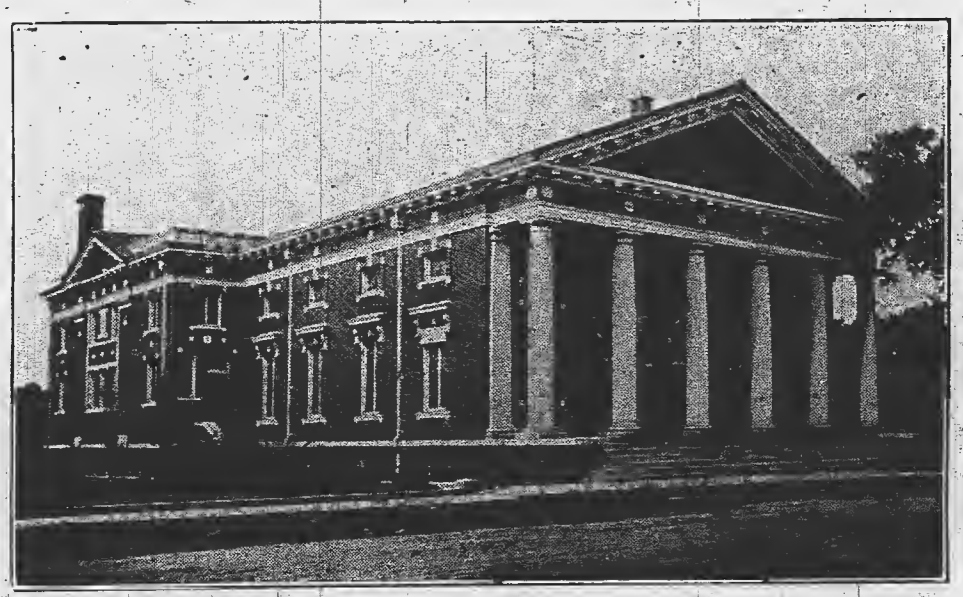
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HANDELMAN'S
BROOKHAVEN FURNITURE CO.
SCHEUMANN DAY'S BARBER SHOP
McGRATH'S
WESTERN AUTO ASSOCIATE STORE
BROOKHAVEN CREAMERY CO., INC.

CASH & CARRY CLEANERS—E. J. Nations, Prop.
FANNIE'S FURNITURE STORE
V. O. LOVELL—Pan-Am.
"ANN'S" FASHION SHOP
JOHN B. PERKINS FURNITURE CO.
GUESS DRY CLEANING COMPANY
TEXACO SERVICE—Jack Swinney
SAM WILSON
Phone 30—BARDWELL—Dry Cleaners

METHODIST WOMEN

(Continued from page 11)

traffic in narcotic and liquor control; "The Johnson Radio Advertising Bill," which prohibits advertising alcohol beverages over the radio; the condition of our jails and penitentiaries. The Migrant Situation is to be the subject of our Fall Mission Study. Those going to Wood Junior College, Mathiston, for the mission class there on "Shifting Millions," will find it helpful to collect articles on the migrant situation.

"The New Church, an Opportunity for Service," was very interestingly given by Mrs. Warren Stuart, from Charleston. She mentioned that we are not to grieve over the past or over going into the new church, but we are to get behind it and do our very best. She spoke of the larger and greater opportunities there will be in the new church for the women.

Mrs. Waterman gave the highlights of the Annual Conference that was held at Kosciusko. Among other things she mentioned that the Woman's Missionary Society is to be called, "The Woman's Society of Christian Service," and that we shall sign up as CHARTER MEMBERS of the new society in September. She gave the four major points in the President's message as Children's Work, Finance, Prayer, Tied Up With Action, and a Survey of Our Forces. The most important points in Mrs. Alexander's messages were also given.

Mrs. A. W. Bailey, assistant to Mrs. W. R. McCormack, of Corinth, the Conference Superintendent of Spiritual Life and Message, gave the legislation on this phase of the work and asked that each auxiliary, within the zone, form a Spiritual Life Group, keep it functioning with power, and report once a quarter to Mrs. McCormack.

Rev. A. C. McCorkle was asked to make a few remarks. He spoke of the new church and the wonderful opportunities that lie before us.

At the close of the meeting the Charleston ladies served a delicious plate.

The next meeting will be held in Grenada.

Mrs. C. C. Waterman, Chairman; Mrs. R. A. Clanton, Secretary.

* * *

Children's Workers

Mrs. Maurice Woodson, Conference Director of Children's Work, is urging all children's workers to attend the school at Mathiston and take the course, "The Home in Society," that will be taught by Mrs. Grace Sloan Overton.

At appointed times during the week there will be meetings of all persons interested in Children's Work in both W. M. S., and Church School. Children's workers, you cannot afford to miss this week of training.

THE BOZEMAN FUND

I wish to extend my sincere thanks for the continued donations for Mrs. Bozeman, whose husband, the late R. A. Bozeman, was killed some weeks ago in an auto-train collision.

Previously reported, $564.90.

Additional donations: Ringgold Church, $5; First Church, Monroe, $10; Bogalusa: The Cooper Roll Class, $3.70; Mrs. Tinsdale's Class, $1; Children's Division, $2.25; Revival Group Meetings, $1.75; Mr. Bean and Miss Knight, $1.25; Missionary Society, $5; J. B. (a friend), $1; Emergency Fund, $1.05; Church Point, $7; D. B. Raulins (personal), $10; Thurmon Spinks, $2; Greensburg, $3; Heflin, $11; Bossier City, $12.12. Total, $642.02.

Any donations coming to me for this fund will be reported to the Advocate at once. Thanks.

E. B. DILLON,
Supt. Sunday School.

Ringgold, La.

MISSISSIPPI CONFERENCE

Sardis-Grenada District—Third Round

Preaching Dates

Mt. Pleasant, at New Salem, May 12, a.m.
Byhalia, at Emory, May 12, night.
Holcomb, at Spring Hill, May 15.
Red Banks, at Marvin, May 19, a.m.
Olive Branch, at Olive Branch, May 19, night.
Pleasant Hill, at Bakers Chapel, May 26, a.m.
Crenshaw and Sledge, at Sledge, May 26, night.
Horn Lake, at Eudora, May 29.
Tyro, at Mt. Vernon, June 2, a.m.
Sardis Station, June 2, night.
Sardis Circuit, at Wesley Chapel, June 9, a.m.
Hernando, June 9, night.
Arkabutla, at Hunters Chapel, June 16, a.m.
Batesville, June 16, night.
Longtown at See's Chapel, June 19.
Marks-Belen-Darling, at Darling, June 23, a.m.
Lambert and Crowder, at Crowder, June 23, night.
Courtland, at Chapel Hill, June 30, a.m.
Como, June 30, night.
Lake Cormorant, at Walls, July 7, a.m.
Cockrum, at Hebron, July 7, afternoon.
Coldwater, at Brooks Chapel, July 7, night.
Shuford, at Pisgah, July 14, a.m.
Charleston, July 14, night.
Oakland, at Oak Grove, July 21, a.m.
Senatobia, July 21, night.
Tutwiler, at Vance, July 28, a.m.
Grenada, July 28, night.

The quarterly conferences for the third ... be held in groups, as follows:

Group No. 1—Consisting of Courtland, ... Charleston, Tutwiler, Grenada and Holcomb ... held at Charleston on June 28, beginning at ...

Group No. 2—Consisting of Sardis Station ... Circuit, Batesville, Shuford, Marks and ... will be held on June 29, beginning at 10 ... Batesville.

Group No. 3—Consisting of Senatobia ... Como, Longtown and Crenshaw, will be ... July 1, at Como, beginning at 10 a. m.

Group No. 4—Consisting of Horn Lake, ... Lake Cormorant, Pleasant Hill, Coldwater ... butla, will be held at Hernando on July 2, ... at 10 a. m.

Group No. 5—Consisting of Mt. Pleasant, ... Banks, Byhalia, Cockrum and Olive Branch ... held at Byhalia, July 3, beginning at 10 a. ...

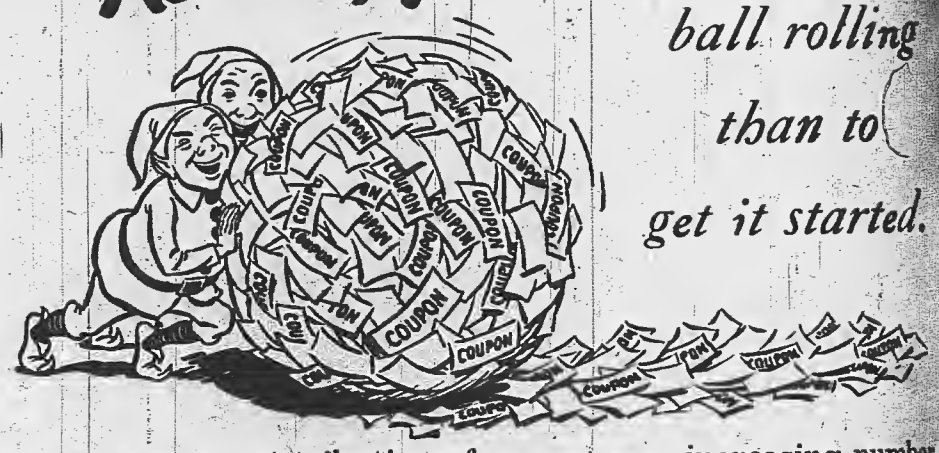
Dr. C. K. Vliet, of Nashville, will be our ... speaker for these group quarterly conferences.

Notice to all pastors and officials will be ... in a few days.

C. T. FLOYD, D.

Prayer is the hope that rings the be... heaven.—Chirstmas Evans.

Keep the Ball Rolling!



It's easier to keep the ball rolling than to get it started.

Larger coupon contributions from an ever-increasing number ... friends during the last six months show the coupon ball is maki... good progress. Let's keep up the momentum!

To June 30, 1940, a DOUBLE RATE OFFER of $8.00 per thousand is in effect on the coupons from:

OCTAGON GRANULATED SOAP
OCTAGON TOILET SOAP
RUMFORD BAKING POWDER
BALLARD'S OBELISK FLOUR

Your extra efforts now to collect and send these coupons especially will bring us many Extra dollars. But don't forget to send any and all coupons from the other Octagon Soap Products and from Luzianne Coffee and Tea. See list at right.

KEEP THE COUPON BALL ROLLING

The Memorial Mercy Home
815 Washington, Avenue
New Orleans, La.

Mississippi Methodist Orphanage
Jackson, Miss..

Here is the complete list ... products which have the coupons we need;

OCTAGON — Coupon Worth

OCTAGON Soap—Regular Size.....
OCTAGON Soap—Special Size.....
OCTAGON Soap Powder—Regular Size.....
OCTAGON Soap Powder—Special Size.....
OCTAGON Cleanser.....
OCTAGON Toilet Soap.....
OCTAGON Floating Soap.....
OCTAGON Soap Flakes—Small Size.....
OCTAGON Soap Flakes—Large Size.....
OCTAGON Granulated Soap—Small Size.....
OCTAGON Granulated Soap—Large Size.....

RUMFORD

Post Card marked 6 oz.....
Post Card marked 12 oz.....
Post Card marked 2 lb.....
Post Card—New Style—Size not marked.....

LUZIANNE

LUZIANNE Coffee—Pound Can.....
LUZIANNE Tea—¼ Pound Package.....

BALLARD'S OBELISK FLOUR

All cartons and bags have valuable coupon...
2-Lb. Carton.....
5-Lb. Carton.....
6-Lb. Carton.....
10-Lb. Carton.....
12-Lb. Bag.....
20-Lb. Bag.....
24-Lb. Bag.....
48-Lb. Bag.....

New Orleans
CHRISTIAN ADVOCATE



...o opportunity of declar-
...ll men that the Methodists
...people in all the world,
...it is their full determina-
...to continue."—John Wes-
...ter to Ezekiel Cooper, Feb.
...h.

THE LIVING CHURCH

...ereth long and is kind; love
...t; love vaunteth not itself, is
...up, doth not behave itself un-
...seeketh not its own, is not pro-
...voked, taketh no evil, rejoiceth not in
...unness but rejoiceth with the
...uth all things, believeth all
...peth all things, endureth all
...ve never faileth. (I Cor. 13:4-

PRAYER-ROOM TODAY

...r, teach me to set my affec-
...tions above, that by their love
...delivered from the lure of things
...Help me so to give my heart
...to Jesus, that even here on
...all be dwelling with Him in Thy
...ence. Lift my heart into that
...ight and love where the saints
...and whose doors my Saviour
...for me also. Help me, amid
...rows of time, to walk by the
...eternal. And help me, in this
...rife and bitterness, so to be
...the peace of the City of God,
...all be able to bring something
...ace into the lives of other
...men and women. Amen.
—Methodist Recorder.

No. 21.

...W ORLEANS, LA.
...RSDAY, MAY 23, 1940.

The Fellowship of Christianity

Now, while the process of making the world a physical neighborhood has gone on—a process which has made an anachronism of the division of the world into fifty or sixty absolute authorities—under the providence of God another process has been going forward which holds the key to the new situation which has arisen—viz., the world missionary movement. There are well-organized, virile groups of men and women in most of the national groupings of the world today who are bound by the common faith in a universal Christ. The task of building a moral climate suitable for world organization has been begun, and it is this world fellowship of Christianity that offers the greatest hope amid the chaos of the modern world. Here we have at hand the greatest force for a new international world order that is available. It is a demonstration of the fact that in Christ all things hang together ("consist"). There is tremendous power in the fact that in the midst of war more than four hundred representatives of the Christian Church from more than sixty national groups could meet as a common fellowship held together by their faith in Christ. Could anything be more eloquent than their confession of faith? "Our nations are at war with one another; but we know ourselves brethren in the community of Christ's Church."

—Luman J. Shafer, in "The Christian Alternative to World Chaos."

WALLET OF THE WEEK

A GUTENBERG BIBLE once owned by Robert Hoe, nephew of Richard Hoe, inventor of the rotary printing press, was recently exhibited in the main branch of the Free Library, Philadelphia, as a part of the commemoration of the five hundredth anniversary of printing. This famous Bible, one of forty-five known to be in existence, is owned at present by Mr. Joseph E. Widener. In addition to the Gutenberg Bible, there were sixty-four other books representing early phases of the printing industry.

* * *

SUICIDES IN WASHINGTON, D. C., from the ninth to the twenty-ninth of April, averaged one a day, according to an exchange. The methods are said to include all the more common means resorted to by those who elect thus to escape the responsibilities of life. No general explanation of the wave of suicide is offered, except the stress and strain of the pace of our modern life. That really explains nothing and it is more likely that some unrevealed factor lies at the bottom of the unhinged mental state which ended in suicide.

* * *

THE POPULATION OF SPAIN, despite the toll of carnage and destruction taken by the long-drawn-out civil war, is said to have made substantial gain. A preliminary survey in preparation for the 1940 census indicates an increase of two and a half million, or a present total of twenty-six million. The population of Barcelona is estimated to have increased more than one-third, and Madrid, the capital city, is estimated to have increased one hundred and fifty thousand. We wonder if the audit of the economic resources of the country might show up as well?

* * *

HIGHWAY TRAFFIC ACCIDENTS throughout the United States, reports the National Safety Council, increased four hundred and fifty for the first three months of 1940, or seven per cent over the same period for the previous year. The report says that the total number killed from January 1 to March 31, was seven thousand two hundred, and that two thousand four hundred and forty persons were killed during March—two hundred and twenty more than for March, 1939. For six consecutive months, the traffic fatalities have shown an increase over the fatalities for the same month of the previous year.

* * *

PROGRESSIVE PAGANISM was the term used by one of the Boards of the Methodist Church to describe the social outlook of our country at the present time. It alleged that the United States has an active criminal population of 4,750,000, and that "Half of these are less than 21 years old." It is disconcerting to hear the situation referred to as being "appallingly apparent," and the analysis of the situation is oppressive. We do not complain of the diagnosis, even the declaration that the program of the Government is "expensive and impractical," but somehow we feel that to say recovery may not "be achieved without the challenge and motivation of the Christian Church" is a rather vague outlining of a remedy for such a desperate situation.

EPHREDINE, a drug used in the treatment of asth ic and other disturbances of the air passages, is sa be extracted from a Chinese herb known as "Ma Hu It is said to relieve irritation temporarily, but ef no permanent cure. It loses its power to relieve wh is used constantly, and may even become harmful in cases. Like many other drugs resorted to for tempo relief, it should be used with caution if not under s tific medical direction, lest the damage to vital or should be serious.

* * *

GERMAN EVANGELICAL CHURCHES are sa have been ordered to remain open each day from o'clock in the morning until sundown in order that c people may join in silent prayer. Each day before cl for the night there is the celebration of the Lord's per. The only churches excepted from the ruling those which are too remote from air raid shelters devout person would criticise the call to worship meditation, but it sounds rather uncanny to leav impression that an air raid shelter is necessary t safety of worship.

* * *

THE FORD MOTOR COMPANY rolled off its a bly line recently the twenty-eight millionth Ford mobile. According to Mr. W. J. Cameron, the Co has paid to its workers since 1903 four billion two dred and thirty million dollars, has spent ten billion lars for materials, and has paid seven hundred m dollars in taxes. Whatever else may be said of Mr. it must be admitted that his Company presents a paralled romance of industrial achievement, and i made worthy contribution toward the solution o vexed industrial problem of the past decade of our try's history.

* * *

THE AMERICAN INSTITUTE OF PUBLIC OPI sent out a questionnaire recently for the purpose o covering the facts as to Bible reading in America. per cent of the replies indicated a preference for re the Bible. A further analysis of those expressing p ence for the Bible discloses the fact that thirty-seve cent of them were over fifty years of age, and only s teen per cent of those between thirty and fifty show terest in reading the Bible. This is taken to mean only a small portion of the younger generation relat Book of their fathers either as a source of moral in tion or spiritual assistance.

* * *

EUROPE AND ASIA are two continents which come to occupy a large place in the interest and th of the world. The origin of the names seems to be what uncertain, but some of the conjectural explana are interesting. There is the opinion that Europe rived from the Hebrew "Hur Apha," meaning Face. Asia may have been derived from the As Osses about Mt. Taurus. Assyrian monuments show quent references to Asu, the "Land of the Rising and it would appear that the theory that Europe derived from "Ereb" or "Irib," the "Land of the Sun," is the more plausible.

New Orleans
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DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

"MY BISHOP"

t the recent General Conference, a "service of Apciation" was held for Bishops soon to retire from active ranks. It was something new to us and we con- to a little feeling of prejudice against such a thing. still think that much of its value depends upon the sense and the good taste of those who may be chofor the addresses of the hour. The service had been stablished custom of the Methodist Episcopal Church it now becomes a feature of united Methodism. At hour appointed for the service, five veteran Bishops e seated on the front of the platform, Blake, Gowdy, hes, Mead and Nuelsen, and each in turn heard mes- of appreciation delivered by two of his personal nds. The service had necessarily some funereal sugion, but it differed from such an occasion in that had its chance to speak while the object of its deon might share the meaning of the message. It dif- from a service of canonization both because the ect was physically present and alive and because the vocatus diaboli," who may have dogged the steps of victim throughout his career, was now conspicuously nt. It was really beautiful to see the veterans, whose s were already lighted by the rays of a setting sun, and listen to the tender words of those who knew m best.

e cannot refer to all the adresses, but we shall never et the words of Dr. Henry Hitt Crane, of Detroit, spoke in appreciation of Bishop Edgar Blake—the ess carried in our issue of last week. It is in itself re gem of literature and good taste. He recited with ifest affection and noble restraint the fine qualities, onal and administrative, of his friend and leader. "My Bishop" was freighted with a love and respect ch had the effect of breaking for the moment the e and meaning of the retirement in prospect. As we ened to the speakers, we forgot the gray hairs of e honored in the service, for each seemed to be at very peak of a record of splendid episcopal success. we were brought back to earth when we remembered the very hour gathered up the gracious assurance he old prophet who said, "At the evening time it shall ight." We would take nothing from the love and derness of "My Bishop" spoken at the end of the jour- but if the assurance might shed its radiance and ediction all through the years of sacrificial toil, it ht make lighter the load of episcopal service.

PSY SMITH CRITICIZES AMERICAN CHURCHES

According to the **Methodist Recorder,** Gipsy Smith, the ngelist, wrote back to England from New York say- "Everywhere the people welcome the missions and seem to be half starved for the Gospel of the New Testament." He was quoted as saying, "It is true that the churches have larger memberships now, but what good are they? They are liabilities, not assets, because they do nothing for the Church either inside or out. They are merely members of a big religious club."

We have no disposition to dispute the Gipsy's opinion of us, for we do not feel that his word is final on that subject, and we do not expect the millennium to come as a result of his preaching the "Gospel of the New Testament" to our starveling church people. It is really a great pity, we think, that he could not have been born twins. The Church to which he belongs has not even gained membership, but has lost membership consistently for years. In view of that fact, he might find a pretty fair mission field in his own country, and certainly so since his country is at war. For a long time it has been a part of the technique of professional evangelism to sling mud at the churches. We know that no church is perfect, neither are the evangelists.

THE WAR

The ruthless and bloody struggle now going on in Europe is enough to sicken the heart of the most bloodthirsty savage. It is a veritable holocaust stamped with the horrors of infernal design and offers humanity nothing but despair. We have not felt that we had a right to criticize its prosecution—it is not our war. But our reticence regarding its course does not mean that we have changed in our attitude of opposition to war. We know that the winner loses, the loser is wrecked, the world inherits a legacy of fear and hate which shatters its moral ideals, and it receives a bequest of economic impotence which threatens the very foundations of civilization. The prospect for the world was never darker than it is at this moment. We are opposed to war.

THE ERRATIC COURSE OF PROGRESS

A somewhat surprising aspect of progress is its erratic course and the narrowness of its thought horizon from age to age. From the beginning, religion has professed an eternal prospect and hope in God, but in its conquest of the universal and the eternal it has moved within the narrow limitations of human problem and has followed a shifting course. Religious progress has been the result of fractional thrusts rather than a consistent and concerted forward push.

Naturally no hard and fast lines appear on the map of the world's religious movement, but certain dominant factors may indicate in a general way the fact to which we have referred. The Jew, for instance, developed along

what might be termed an exclusively national ideal. He thought in the terms of his race rather than of those outside, or even the individuals of his race. Then came the time when the inclusiveness of the Great Commission focussed attention upon the international and the interracial aspects of religion. For a time the world moved in wider fields and passed beyond racial frontiers. In the period of the Reformation and the rise of Protestantism, however, the long neglected individual came to the fore and that emphasis prevailed with varying degrees of success until the rise of the modern missionary movement. During this time the interest became so direct and personal as to shunt aside the idea of the universality of the Christian movement.

For half a century now the interest of the Church has been fixed largely upon the more general aspects of Christianity, the social, the racial and the universal. Perhaps we have again completed the cycle and we devote ourselves to carrying forward this retarded phase. It may not mean that our spiritual life has been deepened, nor that the Church has attained a greater degree of spiritual illumination, but rather another change in the tide of religious interest and emphasis. Whatever may be the explanation, it is certain that we have not maintained always and throughout a consistent grip upon the sweeping implications of faith in God.

SEVEN DISTRICT CONFERENCES IN A ROW

During the last few days we attended Conferences of the Brookhaven, Vicksburg, Hattiesburg, Jackson, Meridian and Seashore districts of the Mississippi Conference, and Monroe District of the Louisiana Conference. At every place we found good attendance, splendid interest and painstaking consideration of all the details of the work of the Church. The district superintendents, Clegg, Gatlin, Alsworth, Brownlee, Jones, Campbell and Doss are manifestly doing a good job, the pastor-hosts and churches left nothing undone for the comfort of the visitors, and the preaching which we heard was good. Bros. Gatlin and Doss held one-day Conferences. We were present at the beginning of the former, but saw the latter throughout. Dr. Doss had his Conference well planned, and he did not permit the session to be disorganized by the introduction of extraneous matters or otherwise—he held to his outline, made such adjustments as became necessary inside the program, attended to every item of business and finished on time. The Advocate cause had the most favorable consideration possible in all these Conferences, and the outlook for the campaign brightens with every mail reaching the office. Dr. Snelling's representation of the Memorial Mercy Home met with equally favorable response, and he shares the appreciation and enthusiasm of this expression.

A JURISDICTIONAL ORGAN

As we have said many times before, we do not look with favor upon a jurisdictional organ. If we had to choose between a jurisdictional edition of the national organ and an independent jurisdictional paper we are inclined to think that we would favor the former. We believe that an independent paper would necessarily cut away the foundation and support of the national journal and would go far toward its defeat and the defeat of the church press without solving even the problem of its own support. We think also that an independent jurisdictional paper would tend toward a practical dismemberm the Church—a fact to which the jurisdictional ar ment might easily lend itself. The Jurisdictional ference has the power to set up such an organ, b hope that the South Central Jurisdiction will not at this time. With the world at war and the Met Church in process of reorganization, it does not a to us to be a time for competitive experimentati this matter of the church press.

THE ART OF TAKING A NAP

By Dr. H. T. Carley

Sleeping is as old as the race, but the art of tak nap is probably an achievement of civilization. Sle is done mostly at night, which seems to be in accord the plans of nature; naps are generally taken durin day, especially in the afternoon.

There are several varieties of naps, appropri named according to the length of time they take. A mal nap should never last more than twenty minu cat-nap ought to be completed within ten minutes; winks is a variable length, but should never exceed minutes; a doze-off is a minute or less. It is adm that this nomenclature is not standardized, but based upon considerable personal experience and little observation.

There are those, however, who use these terms i Sometimes a man says he didn't close his eyes d the night, but dozed off about daylight. The prob is that he slept soundly for at least six hours and awakened by the call to breakfast. When a man sa grabbed three winks after lunch he may be speakin curately, or he may mean that he was dead to the w from two to five o'clock. When somebody says he t cat-nap, you merely guess how long he slept.

While the art of taking a nap is probably a dev ment of civilization, it is by no means a mark of su culture. The other day we found "Baldy," a rath dolent youth of the colored persuasion in our em sound asleep on a sack of cottonseed in the field, his job was to feed the hoppers of the planter to the driver's time. He denied that he was asleep, co ing that he merely had his eyes shut to keep th from hurting them.

We are a great admirer of the nap for its refre and invigorating effect, and we take one every day opportunity affords. In fact, when put to it, we'll make the opportunity. At this season of the yea usually spend the day on the farm, taking lunch us. Exactly at twelve o'clock we blow the car-horn sound of which has a radius of at least half a mi let the laborers know it is time to take out for d Then we drive around to see that the tractor is i its noon check-up, that the mules are watered and and that things generally are all right; and then w our frugal lunch, usually under the shade of a big tree in front of Ad's house. Usually that perfunctory formance is concluded by half past twelve—and the take a nap. Sometimes we lie on the ground unde tree; sometimes we stretch out as well as we can o back seat of the car; and then we go to sleep. But e ly at ten minutes of one we wake up, ready to see everybody else is awake and headed for the fields a

We try, though, not to be caught napping on the

J. LYONS MAKES FACTUAL STATEMENT

SLIE J. LYONS (Southwest Missouri, Mr. Chairman and brethren of the erence: I shall not attempt to make rgument or support any thesis of any I conceive it to be my duty and my nsibility to make a plain, simple, htforward statement of the facts, as s the Commission on Entertainment he Local Committee on Entertainment oncerned.

t, a word as to the origin and the se of the afternoon laymen's pro- When the Joint Committee on Pro- met in the Hotel Dennis here, I ht forward the responsibility which ught rested upon the Conference to h afternoon entertainment for our rs. That, I believed to be the responsi- of the Conference. I suggested after rence with the Local Committee, that ost economical programs we could put re addresses from public men. I plead my brethren to permit the laymen of General Conference to plan those pro-, and have them in charge for the se of presenting themes and problems were of special interest to the lay- and with the consent of Joint Com-, that policy was adopted. It then be- necessary to determine the kind and ter of speakers we would invite.

rvitations to Outstanding Figures

the field of science we suggested and invitations to Dr. Robert A. Millikan, hysicist and renowned scientist of lena, California, and Dr. Compton, of go University. In the field of indus- nd finance, we invited Mr. John D. efeller, Jr.

the part of the women of our Church xtended an invitation to Dr. Georgia ness, but found that Mrs. Nicholson gotten ahead of us and secured her he women's program on the opening of our Conference. We invited Genera! geline Booth, of the Salvation Army, he will be here Sunday afternoon. We d Anne Morrow Lindbergh. In the of international church relations, we d Dr. John R. Mott, and he accepted nvitation. He would have been here day afternoon if we had not had a ess session.

the field of international relationships vited President Franklin D. Roosevelt Herbert Hoover, and Secretary Hull pproached, but we found he could not bly come or make any utterance be on those subjects.

Variety of Problems Included

the field of laymen responsible for aintenance of the Christian Church, vited Mr. Justice Reed, of Tennessee, Supreme Court of the United States; er Bankhead, of the House of Repre- tives; Senators Sheppard, Barkley and d P. Nye, Ambassador Josephus C. ls, former Secretary of the Navy, Gov- Hoey, of North Carolina, and Con- man Dies.

the problems relating to Labor and al, at the suggestion of Bishop Peele r Committee, we asked one of the ty of Duke University who has made dy of those matters, to speak to us. ubmit to you, my brethren, that in mak- ese invitations, we never entertained moment a single thought that any n of this great nation of ours could ion the right to invite that character tizen. We never dreamed that anyone would entertain the thought that this Conference or any other group of Methodists would, by reason of an invitation to a speaker, be bound on the theory that they were approving his stand or of the thesis that he presented. We will maintain that we can with safety, my brethren, invite the members of the College of Bishops to address us from time to time as we see fit.

Both Mr. Dies and Youth Invited

As to the Dies invitation: He accepted and came here, and I have heard nothing but commendation for the statements that he made in this presence. I call your attention to the fact that he is being invited and is in demand before all sorts and kinds of groups of our citizens in this country and in places abroad.

As to the youth progress, our Joint Committee determined as one of its policies that we would assign a night to each of the major Boards of our Church and grant the ladies and the youth an opportunity to present a program in the evenings during our sessions. I notified the proper parties of the assignment of Saturday night, April 27, to the youth. They promptly accepted it, and they were therefore the guests of this Conference upon the same basis that the General Boards of our Church were guests

I knew nothing about, and I am sure no other member of the Commission on Entertainment did, what sort of a program they proposed to give us. They came, and I was not interviewed or contacted in any way by any one of them until about seven o'clock Saturday night. During the course of the day I learned that someone, I understand an officer of one of the unauthorized Methodist institutions or organizations, had approached the police of this city to consult the Police Department as to the lawfulness of picketing this building, as a protest against the guest speaker of the afternoon.

The police officer, I am told, asked if there was any danger of picketing. I understand the party who interviewed the police officer said that he didn't know what would be done about it. He was, of course, told that it was unlawful to picket.

Youth Representatives Caused Police Action

Then in the afternoon, when Mr. Dies was here, two incidents occurred that gave me some concern. First, I had no contact whatever with the Police Department of this city. I know of no other member of our Commission on Entertainment that had any contact with them. They were brought into the picture by reason of the request upon the part of someone representing the youth or pretending to represent the youth, asking permission to picket this building.

Then came the question of distribution of a letter that attacked, or as we think, reflected—at least, it mentioned Mr. Dies. In that matter I was not contacted until about seven o'clock Saturday night. I understand that the police at the head of the ramp here, or at the bottom of it, told the youth that they could not distribute any literature in this building without the consent of the Local Committee, and the Commission on Entertainment. Our contact with the Local Committee specifically provides, as it did at Columbus, Ohio, as it did at Kansas City at the Uniting Conference, that the Local Committee should see to it that no literature of any kind was distributed in this building during the session of the Conference without the specific consent and approval of the Commission on Entertainment. Any other course that we know would be ruinous.

Legitimate Permission Given When Asked

Dr. Hartman, with his Zion's Herald, comes to us and gets permission to distribute his paper; the Epworth Herald the same. Good Mrs. Nicholson, with her woman's foreign mission work, asked permission to distribute her pamphlets, and so forth. We treated them all alike.

As I say, no one came to me, and I knew nothing whatever about any desire to distribute that letter mentioning Mr. Dies and his work until about seven o'clock Saturday night. I had heard that they planned to do it, and I talked with Mr. Poffenberger, the Chairman of the Local Committee, and it was agreed between us that no distribution should be made unless it was with our consent.

So much, now, for the police. I had nothing whatever to do with the police. They did not come at my request. I did not know they were in the building. When Mr. Dies came on the afternoon train at 1:55, I walked over to the depot and was there met by four distinguished delegates of this Conference from Texas, who were friends of his, and we came back here, unaccompanied by any police, in a taxicab, and he was introduced and the program went forward.

A Disturbance Quelled

During that program, I am told by some of those who were in the gallery, that some eight or ten youth—I take it in jest, and

(Continued on page 14)

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

Louisiana

Rev. T. T. Howes, Glenmora	2
Mrs. H. B. McEachern, Haynesville	2
Rev. J. F. Dring, Mooringsport	2
Rev. R. M. Bentley, Bunkie	3
Rev. P. W. Sibley, Walker	5
J. R. Humphries, Monroe	5
Mrs. Geo. W. Stafford, Angie	5
Mrs. W. E. Moreland, Powhatan	8
Rev. A. D. St. Amant, Jackson	1
Rev. I. W. Flowers, Gilbert	14
Rev. J. L. Beasley, Baker	24
Rev. Ruth Nuttall, Loranger	1
Rev. J. C. Price, Pioneer	9
Rev. W. H. Giles, Homer	6
Rev. Robt. M. Brown, Arcadia	1
Rev. W. W. Holmes, Rayne Memorial	7

Mississippi

Rev. L. C. Lawhon, Carrollton	1
Rev. S. N. Young, Waynesboro	1
Rev. E. L. Ledbetter, Jackson	41
Rev. T. A. Filgo, Dumas	2
Miss Louise Law, Greenville	6
Rev. W. R. Goudelock, Rienzi	2
G. H. Threlfall, Amory	7
Mrs. W. A. Freeman, Jackson	2
Rev. R. T. Hollingsworth, Isola	1
Rev. A. J. Boyles, Bay St. Louis	1
Rev. W. H. Mounger, Iuka	2
Rev. Wm. Fulgham, Roxie	2
Rev. W. M. Hester, New Albany	1
Rev. E. B. Sharp, Baldwyn	2
Rev. A. Y. Brown, Okolona	13
Rev. W. A. Tyson, Tupelo	35
Rev. W. M. Sullivan, Benton	6
Rev. M. E. Scott, Tchula	1
Rev. C. C. Clark, Columbia	5
Rev. J. M. Corley, Fayette	9
Rev. C. A. Northington, Dublin	24
Mrs. C. M. Martin, Meridian	10
Miscellaneous	94

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

TAKING ONESELF TOO SERIOUSLY

By John A. McAfee

Perhaps Bob Burdette overdid it a bit when he said that if you wanted to know how important you were just to stick your finger in a bowl of water, pull out the digit, and look at the hole. The fact remains that few of us are anything like so important as we think. And it makes no difference who we are, whether we are the humblest citizens or the most grandiloquent dictators.

No matter how we fuss and fret and fume; no matter how aggravated a case of megalomania we may have; the world gives us very little attention.

"Oh darn the things that go and be
Without consulting you and me."

A great spiritual leader one time admonished us not to think of ourselves more highly than we ought to think. This solves the problem not at all. Many of us are convinced that we can think of ourselves only in superlatives and then not do full justice. As Lin Yutang put it, "The modern man takes life too seriously, and because he is too serious, the world is full of trouble." Modern man takes life too seriously because first of all he takes himself too seriously.

Whenever I see people trying to do relief work for Atlas I am always impressed by their arrogance and their ignorance. What presumption it is for any one man to think that the world rests on his narrow shoulders! Surely no one but an arrogant ass would think such a thing. Then, how stupid it is for any other man to think that he must rest brother Atlas. All ought to know by this time that I am the official relief for that gentleman.

This thing of taking oneself too seriously is not always a laughing matter; it frequently becomes a crying matter. Many a smash-up, the kind that ends in the psychiatrist's office, would have been avoided if the patient had not sinned in this particular.

Perhaps even worse, though we are never put out of the running, we do become tight and taut, unable to do our work effectively, making life miserable for ourselves and for all with whom we come in contact.

Some of us all the time and all of us some of the time are guilty.

Were I the Lord High Executioner I should certainly put all persistent violators at the top of my list. For the common good they would either mend their ways, or off would come their heads. The weak who transgress make of themselves nuisances; the strong make of themselves menaces.

These busy people! How they do make life fearsome to themselves and to all round about them! They are as restful to live with as a whirling dervish. They must be breathlessly at their work, bustling from one thing to another, assured that the world would at once cease to turn on its axis were they off the job for a few minutes. They move at such speed one could play marbles on their coat-tails, yet, for all their busyness, the world seems little bettered. Always we want to say to them: "Why so hot, my little man?" Just watching them wearies us, and they try to make us feel guilty that we cannot match their speed.

These bossy people! How they worry us dullards! They are ever ready to smash the sorry scheme of things. In their hands, so they are convinced, are put the only panaceas equal to the world's ills. They are self-appointed saviours. There is no question but that they could lead us into the wilderness, if we would but let them. Whether or not they could ever get us beyond that point we may well question. They are always in an executive mood.

These burdened people! How they do become a burden to us! They are carrying the whole weight of the world on their shoulders. They let us know that though the task is crushing the life out of them they can be counted on. They are slowly dying a martyr's death, and are finding a certain satisfaction in their sacrifice.

Certain groups seem the more grievously tempted.

It seems extremely easy for a man to feel that the ability to amass dollars is a sure indication of omniscence. Just because a man is able deftly to play the game of little business or ruthlessly to fire the guns of big business, he seems naturally to come to the conclusion that he is an authority on the universe. He is an expert on all subjects, in his own judgment; and we, poor benighted fools that we are, listen to him as if he were. He may think that history is "bunk"; he may know nothing about economics; he may know no more about social questions than does a Hottentot; nevertheless his name goes with us on all of these or any other subjects about which he cares to speak—and he usually cares to speak on many subjects—just because his name goes on paper at the First National Bank. In many matters his is only the authority of ignorance.

The man who has succeeded as our age counts success, that is in garnering the shekels, may be a low grade moron, but we will never know it. Almost without exception he becomes egotistical, usually feeling that he is all-wise and all-important.

The expert or specialist is often prone to fall. Because a man is profoundly informed on the private life of an amoeba it does not follow that he is an expert on life. He may know thoroughly one segment of truth and be grossly ignorant of the rest. A little learning very easily makes us mad; much learning always makes us meek.

The successful politician so soon succumbs. The ability to get votes, like the ability to amass dollars, is taken by many as a sure indication of ability to run the world. The ability to get votes prov solutely nothing except the ability votes. Yet this ability is heady wi some brains are too weak to withst fumes.

The old story has been much in m in recent months. The last time I h the name inserted was that of a eminent educator. According to this and honorable story the call went th out heaven for a psychiatrist. Whe was located he was told that the c was to treat was an aggravated megalomania. The doctor inquired as the patient was and was told that the Almighty. When the specialist further as to the nature of the de under which the Almighty labored, told that the Almighty imagined th was this certain New York educator, often wondered what would happen and to the world if the Almighty imagined he was one of our moder tators, or even the president of the States.

Personally, I just cannot imagin mental processes that lead a man t just because he has the ability to ge that he only, of one hundred and thir lion people, is fit to lead, that he personally direct not only the ex department of government, but the lative and judicial as well. "On wha doth this our Caesar feed, that he is so great?" I believe the psychologica nity calls it the "Jehovah complex" ever the name used, the man takes too seriously.

Reformers in general, and especi ligious reformers, are exceedingly h take themselves too seriously. The of a certain church was forced by h gregation to resign. When asked the ble one of the church officers replie A. is always on the Lord's side, and hard to get along with a man who is on the Lord's side." Quite so!

We do become so desperately in e There are so many evils which o superior wisdom can set right. We growing tension of a world out of jo may even rejoice that we were born it right but we grow so taut that the ball every time we step onto The time is short and we should be task, but we are in a fair way to l ability because we are so terrifical ous. A little girl, away on a visit, r wrote to her father that she was h "terribly, awfully nice time." We ar ing a terribly, awfully hard time work, and partly just because we ourselves too seriously.

Few things will prove more helpf a sense of humor. It is a great thing able to laugh at others: it is a greater to be able to laugh at oneself.

It might be a salutary thing for u as William Orpen suggests, learn t jugate this verb:

I am a joke,
Thou art a joke,
He is a joke.

We are jokes,
Ye are jokes,
They are jokes.

Few things are more ludicrous th desperate seriousness which we asso can see how ridiculous others mak selves, but not how foolish we ma selves.

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

hings are moving along nicely at Pio-
, La., according to a report from the
or, Rev. J. C. Price.

he Tangipahoa Parish Ministerial Asso-
on met at Loranger, La., on May 6,
nine members present, and a visitor,
Emma Elliott, from Hammond. Dr.
in led the devotional. The June meet-
will be held in Wesley Chapel.

ev. B. H. Andrews, district superintend-
Lake Charles, La., says that he has a
group of pastors to work with and that
use of their wholehearted cooperation
t progress has been made in the dis-

ev. J. L. Beasley, Baker, La., sends a
of twenty-four subscriptions, thirteen
hich are new and eleven are stewards.
is a magnificent piece of work, and
report of Bro. Beasley's charge will be
d elsewhere.

ev. J. M. Lewis writes us that Rev. H.
ard, a superannuate of the Mississippi
ference, moved into his new home at
comb, a few days ago, and a note from
Mellard himself gives his address as
East Georgia Avenue.

rs. C. M. Martin, East End Church,
dian, as has been her custom through
years, is demonstrating both her
ity and her effectiveness as a friend
representative of the paper. The editor
yed the privilege of seeing her for a
ent at the session of the Meridian Dis-
Conference.

uring the month of June Layman's Day
be observed by every church in the
nth District. In preparation for this
rict-wide observance an inspirational
was held at New Albany on May 19.
econd rally will be held on May 26, at
neville. All laymen may attend this
ting and all stewards and officials are
d to do so. An interesting program has
arranged by Bro. W. R. McCormack,
rict Lay Leader.

A. M. Shaw, Jr., Centenary College,
report, has gotten out a booklet en-
d "Centenary College Goes to War in
" which was published by the College
days ago. It is an interesting publica-
and the important parts are docu-
ted in such a manner as to make it a
able contribution to the history of
enary College. The booklet will be
lable to the friends of Centenary Col-
upon request.

last Sunday Rev. J. J. Rasmussen
ched the baccalaureate sermon for the
Donell School, and at the same time
elivered the address on the occasion of
first anniversary of Houma Heights
ch. Rev. W. H. Wallace, Jr., delivered
commencement address on the campus
e School on Wednesday night.
e Daily Vacation Bible School for
ma Heights Church will be held June
on the campus of MacDonell School.

NOTICE

ar Dr. Duren: Please announce again
me in your paper, if any one wants me
all on any of their congregation to
e send me a card telling the hospital
are in and room if possible, otherwise
nnot call on them. I do not have the time to go through all the files of the other hospitals and do my work at the Charity Hospital, as it takes quite a lot of time to do this work.

R. T. WARE,
Chaplain.

Shreveport, La.

MISSISSIPPI CONFERENCE PASTORS' SCHOOL

The Mississippi Conference Pastors' School will be held at the Methodist Assembly Grounds, Biloxi, Miss., June 17-22.

Rev. Otto Porter, Dean, announces the program as follows:

Platform speaker—Bishop J. Lloyd Decell, Birmingham, Alabama.

Morning devotions — Bishop Hoyt M. Dobbs, Jackson, Mississippi.

Courses and Instructors

THE PERSON-MINDED MINISTRY—Dr. R. H. Edwards, Lisle, N. Y.

RESOURCES OF CHRISTIAN LIVING—Dr. Gaius Glenn Atkins, North Marshfield, Mass.

THE CHILDREN'S DIVISION OF THE CHURCH—Miss Mary Skinner, Nashville, Tenn.

CHRISTIAN BELIEFS — Dr. Jos. A. Smith, Birmingham, Ala.

THE CHURCH SERVING SHIFTING POPULATIONS—Mrs. W. B. Landrum, Tyler, Texas.

THE TEACHINGS OF JESUS—Dr. H. M. Bullock, Jackson, Miss.

Courses have been arranged for pastors, church school workers, laymen, leaders in mission study and Bible study in the missionary society.

For further information write Rev. Irl H. Sells, Educational Director, Box 2355, West Jackson, Miss.

ATTENTION, LOUISIANA YOUNG PEOPLE!

Have you heard about the Summer Assembly? No, well let me tell you some of the highlights of the camp this year.

The Louisiana Young People's Summer Assembly will be held at our Campgrounds, known to us as Camp Brewer. Camp Brewer is located in the center of the State, about sixteen miles from Alexandria. There will be an eight-day assembly, convening on August 10 through August 17. Although there will be an eight-day assembly, the price will remain $10 per camper.

The Assembly Planning Committee has been working through the long winter months to be able to submit to you, the young people of Louisiana, an instructive and enjoyable program. The theme of camp this year is "For Christ—Today." Rev. H. L. Johns, of Lake Charles, will act as Dean of Assembly. The head Counselor of Men is Rev. W. H. Bengtson, and the head Counselor of women is Miss Hazel Lee Nowell.

There will be outstanding instructors for the courses and interest groups that one would not want to miss. Our Nashville representative will be Mr. Paul Worley. Many of us will remember Mr. Worley as the Youth Crusade speaker of 1938, and will be looking forward to his special messages at camp.

Dr. Hugh Henry Harris, of Emory University, will be here to teach a course on "Friendship and Marriage," and Dr. Pierce Cline, President of Centenary College, will teach the course, "Citizenship and Community Service." There are nine other interesting courses.

A complete program of the Assembly (all courses and interest groups) will be printed and in the hands of the Conference officers and district directors by June 1. This program will give all details about the camp, grounds and assembly program.

It has been reported that the campgrounds are in very good condition, and several new buildings are to be built before the opening of this year's camp. All the poison ivy has been removed from the grounds—so there will be no danger.

At the last executive meeting the quotas for each district were figured and the preregistration is open. We would like to have all pre-registrations in by July 1, 1940. Send $1 pre-registration for each delegate to: Miss Maude McFarland, 1711 Bryn Mawr Street, Alexandria, La. You are to pay $9 for books, room and board, on your arrival at camp. A health record is requested from every delegate. Blanks to be filled in and signed by a physician will be in the assembly program. This is very important in camp life.

Watch this bulletin for more news concerning Camp Brewer. Write your Publicity Superintendent, Rubye Irene Miller, 925 Seventh St., Lake Charles, La., for more news of Camp Brewer.

RUBYE IRENE MILLER,
Publicity Superintendent.

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference met in the Pearl River Ave., Church, at McComb, Miss., May 9th, 8:45 a. m., for a one-day session, with Rev. R. H. Clegg, district superintendent, in the chair.

The conference opened with the Sacrament of the Lord's Supper, with Rev. G. H. Thompson, Rev. W. A. Terry, Rev. J. H. Jolly and Rev. L. E. Alford assisting the district superintendent.

Rev. H. L. Daniels was elected secretary, and Rev. J. B. Cain, assistant secretary.

The pastor-host, Rev. A. S. Oliver, gave a hearty welcome to the conference.

Mr. Sam Hutson, chairman of the Board of Stewards of the host church, also gave his words of welcome.

Rev. J. B. Cain gave a talk on the Methodist Advance.

The following visitors were introduced to the conference: Mr. C. M. Clegg, of Enterprise, father of the district superintendent; Rev. Chas Assaf, Mr. W. D. Hawkins, Rev. H. W. F. Vaughan, Mr. W. R. Dement, Rev. J. W. Leggett, Jr., Rev. Richard Moore, Rev. Cecil Knippers, Rev. W. A. Gill, Mr. George Granberry, Dr. J. G. Snelling, Dr. W. L. Duren and Rev. W. M. Williams.

Rev. Chas. Assaf spoke briefly about his work as home missionary.

Mr. W. D. Hawkins, conference missionary secretary, spoke concerning his work.

Rev. W. M. Williams, chaplain of the Sanitorium at Magee, told of his work with the patients there, and a freewill offering was taken to have the New Orleans Christian Advocate sent to the patients. This offering amounted to $12.50.

In the absence of Mrs. C. E. Mullins, Dis-

trict Secretary of Woman's Work, Mrs. A. S. Oliver spoke on the Woman's Work.

In the absence of Rev. I. H. Sells, Executive Secretary of the Conference Board of Education, Rev. J. B. Cain had charge of the program on education, and spoke concerning the work of the board. He then yielded the floor to the district directors, Rev. W. S. Cameron, of Adult Work; Miss Robbie Lee Leggett, of Young People's Work; and Mrs. L. W. Alford, of Children's Work, and they spoke of their divisions and their work.

In the absence of Dr. M. L. Smith, President of Millsaps College, Rev. J. B. Cain represented the College.

Dr. W. L. Duren represented the New Orleans Christian Advocate, urging that the Advocate be placed in every Methodist home.

Dr. J. G. Snelling represented the work of the Memorial Mercy Home, urging each church to take a freewill offering once each year for his work.

Rev. C. A. Schultz, pastor, Tylertown, preached a most helpful and inspirational sermon from the text, Matt. 15:32, Then Jesus called His disciples to Him and said unto them: "I have compassion on the multitude." The service was closed with all the ministers kneeling at the altar and Rev. E. E. McKeithen led in the closing prayer. Rev. Elliot Jones pronounced the benediction and returned thanks for the noonday lunch. The ladies of the church served a most bountiful lunch to about 225 delegates and visitors.

The committees met after lunch to do their work, and the conference re-convened at 1:45 p. m., with Rev. W. C. M. Baggett leading the devotional.

The Board of Lay Activities put on a splendid program under the direction of Mr. Curtis Youngblood, district lay leader, and Mr. E. A. Loftin, associate lay leader. They urged each church to observe Laymen's Day.

One young man was granted a license to preach, Everette Rayner Felder.

No one was recommended to the Annual Conference for admission on trial.

Rev. J. B. Cain announced that the district had reached its quota on the "Parker Memorial Fund."

The meeting place of the next conference is to be Meadville. The Adams church, at Auburn, also invited the conference.

Rev. J. L. Carter announced plans for an all-day picnic for the preachers and their families on June 13th, at Felders Camp Ground.

The conference was scheduled to adjourn at five o'clock, but the business of the conference was dispatched in such a business-like manner by the district superintendent that all business was finished one hour ahead of time.

Rev. Roy Wolf read the report for the Committee on Resolutions, and the district superintendent pronounced the benediction.

H. L. DANIELS,
Secretary.

FROM BAKER, LA.

Dr. Duren, it might be of interest to you to know that the work here is going forward in a fine way. We have met our obligations as they came, and have been able to do much more. We have built a new parsonage, and the ladies of the Missionary Society have bought new furniture. The church, also, installed Butane gas, with the best of equipment. The pastor's home is well worth $3,000, and we are within $200 of having everything paid for. For all this we are indeed grateful to these fine people who have responded in a beautiful way.

Sincerely yours,
J. L. BEASLEY.

MRS. FLOYD ILL

The following telegram was received Monday morning of this week:

"Mrs. C. T. Floyd, wife of district superintendent, Sardis, Miss., was carried to Methodist Hospital, Memphis, seriously ill Sunday morning.

"W. J. CUNNINGHAM."

A CORRECTION

Dear Dr. Duren: Brother H. W. Ledbetter has notified me that the present parsonage in Hammond was bought during his pastorate here in 1921-22. He requests a correction in the brief history of our church published in the Advocate recently.

Thank you for this correction.

With kindest personal regards, I remain,
CARL LUEG.

DR. SEREX'S FAMILY IN BELGIUM

A letter from Dr. A. M. Serex, district superintendent at Shreveport, La., reports a serious situation for his family in war-torn Belgium. His father, who returned home recently from a stay of ten weeks in a hospital following an operation, was in Brussels and was probably too weak to flee from the scene of conflict. Dr. Serex has a sister, who with her three children lives near Mons. The absence of news in this time of peril necessarily adds to the distressing situation. Bad as it is, nothing can be done to relieve the anxiety of those whose loved ones are imperiled by the ruthless warfare of the invaders.

RELIEF FOR AMITE CHURCH

Dear Dr. Duren: I feel sure that the Advocate readers will be interested in knowing how we are progressing with our Amite church relief work. The district has responded in a very fine way to the call I made for relief. The situation was so desperate, the loss was so tremendous, and the courage of the people so splendid, that the response was beyond my expectations. We will raise more than three thousand dollars in the district for the new church. The Red Cross has assisted them in rebuilding the parsonage, so all that is given will go directly to rebuilding the church.

The committee has wisely decided to build a permanent church. We have tentative plans for a building worth about twenty thousand dollars, which will be adequate for the congregation at Amite. Several substantial donations have been made in materials which will materially cut down the cost of the church. They can gin to rebuild before July. It is my that I will be able to raise sufficient to enable them to rebuild without an indebtendess that will embarrass The people at Amite are responding ically to the appeal for funds with to rebuild their church.

Quite a number of folk have asked extend the campaign for assistance be the borders of the Baton Rouge Distri have not thought it wise to ask all churches of the State to take up an ing for this cause, since I did not k local conditions well enough. Two fr of Rayne Memorial church, the S church, the Abbeville church, two fr of the Arcadia church, and quite a nu of other individuals have made cont tions amounting altogether to a bit than three hundred dollars.

In response to several requests, I setting June 9, 1940 as a special da a free-will offering for help in rebu the church at Amite. I am asking al churches in the state as will to have in this offering. It is purely vol Nothing else will be said about it. A close I expect to give an account the money sent to me by publishing of those who have helped. Make c payable to the AMITE CHURCH RE FUND, and send them to Rev. J. H Bowdon, 1003 Government St., Baton R La.

J. HENRY BOWDO

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Be
Department Store
CANAL STREET - - - - N. O., L

LOUISIANA CONFERENCE

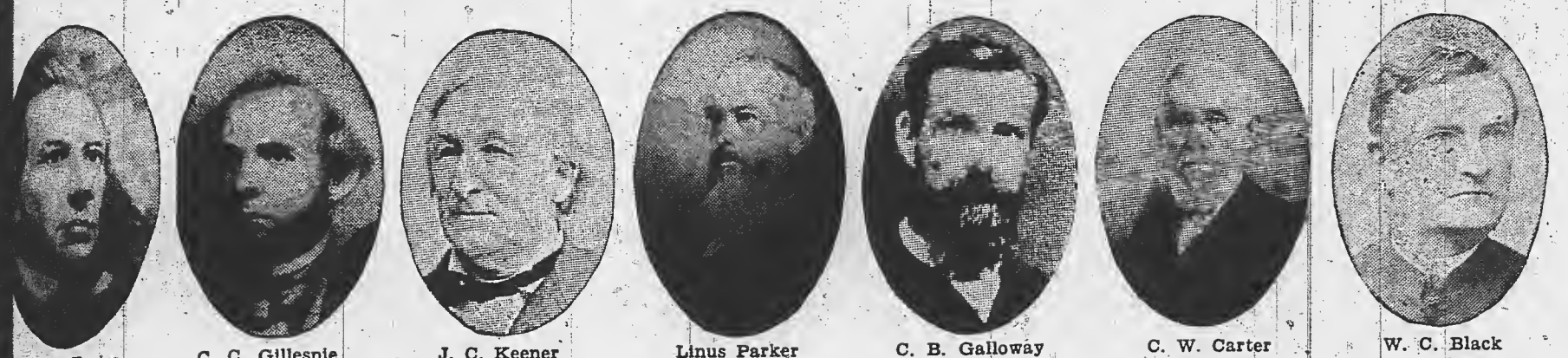
Monroe District—Third Round

Columbia Ct., at Sardis, June 16, a.m., Q. C.
Tallulah (second and third), June 16, p.m.
Grayson, at Shiloh, June 23, a.m., Q. C. 2 p.
Columbia, June 23, p.m.
Lake Providence (second and third), June
Q. C. 2 p.m.
Pioneer, at Pioneer, June 30, p.m., Q. C. 4 p.
Oak Ridge, at Crew Lake, July 7, a.m., Q.
p.m.
West Monroe, July 7, p.m.
Gilbert, at Beouf Prairie, July 14, a.m.
Winnsboro, July 14, p.m.
Mer Rouge, at Bonne Idee, July 21, a.m., Q.
p.m.
Gordon Ave., at Claiborne, July 21, p.m.
Bonita, at Bartholomew, July 28, a.m.
Bastrop, July 28, p.m.
Waterproof, at Wesley Chapel, Aug. 4, a.m.
Rayville, Aug. 4, p.m.
Mangham, at Union, Aug. 11, a.m., Q. C. 1
Stone Ave., Aug. 11, p.m.
Delhi, at Delhi, Aug. 25, a.m., Q. C. 2 p.m.
Oak Grove, at Locust Grove, Aug. 25, p.m.
4 p.m.

Some points are not announced for servi conferences. This is in keeping with the disci regulation which says that there must be h quarterly conferences in every charge. Wither has been done or it will be. Pastors will pl ready to nominate church school officers a to make a report on education and to whether the General Rules have been read.

W. L. DOSS, P





H. N. McTyeire | C. C. Gillespie | J. C. Keener | Linus Parker | C. B. Galloway | C. W. Carter | W. C. Black

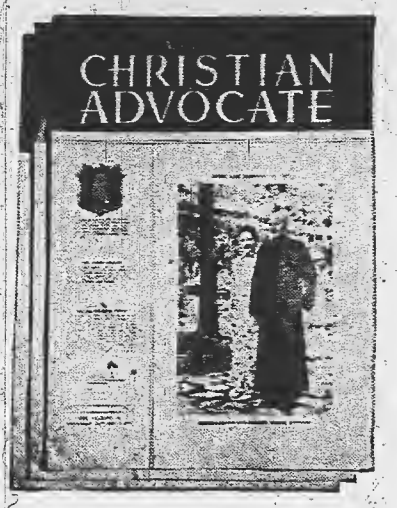
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five weeks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the subscriber is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
Sardis—W. J. Cunningham	14	21
Senatobia—J. W. Robertson	12	16
Tunchatoula—A. T. Law	17	18
Indianola—W. C. Newman	21	23
Gueydan—J. P. Bonnecarrere	9	13
Ripley—W. N. Dodds	13	29
Yazoo—W. H. Mounger	12	12
Vaughton—J. J. Davis	13	13
Newton—Geo. H. Jones	16	16
Inverness—R. T. Hollingsworth	18	20
Artesia—J. R. Murff	12	12
Jackson, Grace—E. L. Ledbetter	32	41
Gilbert, La.—Ira W. Flowers	16	16
Baker, La.—J. L. Beasley	24	24
Pikolona, Miss.—A. Y. Brown	13	15
Dublin, Miss.—C. A. Northington	5	24
Oranger, La.—Ruth Nuttall	3	3

After Ninety Years

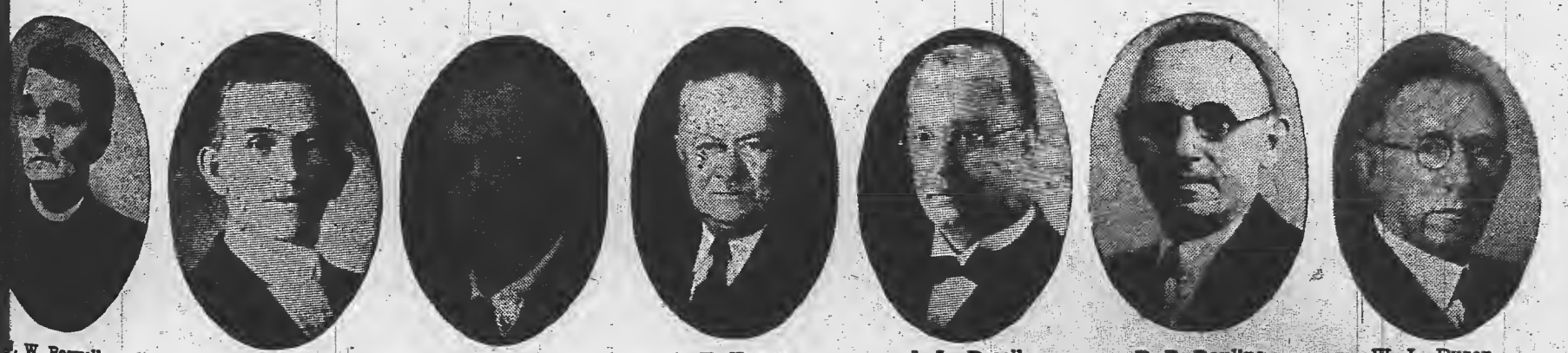


HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham,	Pastor
Zachary, La.	J. E. Hearn,	"
Merryville, La.	H. W. Ledbetter,	"
Tallulah, La.	D. W. Poole,	"
Grand Cane, La.	W. C. Barham,	"
Tupelo, Miss.	W. A. Tyson,	"
Indianola, Miss.	W. C. Newman,	"
Ripley, Miss.	W. N. Dodds,	"
Gueydan, La.	J. P. Bonnecarrere	"
Blackwater Church, La.	W. A. Cross	"
Wisner, La.	C. F. Sheppard	"
Baker, La.	J. L. Beasley	"
Jackson, Miss.	E. L. Ledbetter	"
Dublin, Miss.	C. A. Northington	"
Mangham, La.	S. J. McLean	"

"The Advocate grows bigger and better every year. It really meets the need of our Conferences and local sections of the Church. I like the new form. The 'Wallet' is timely, editorials 'deep-rooted,' Dr. Carley, our old friend, worth the price—Mr. Mc. reads him **first.** The sermon is supreme. The family page is crowded full of good things. Course, I think the Woman Page supreme, my heart being missionary. We glean the news page for items of our 'old friends,' former pastors and their families who have meant so much to us through the years. The articles all good."—(From a business letter).



J. W. Boswell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Decell | D. B. Raulins | W. L. Duren

THE CHURCH PEW

HOME AND DEMOCRACY

By J. Howard Beard

Boston's Fanueil Hall may be the "cradle of American liberty," but the source of American democracy is the home. The democratic way of life fails or succeeds at the family fireside. Teach children that they are "superior" to their neighbors and all the platitudes of all the patriots will not keep alive a government of the people, by the people, and for the people. Its semblance may linger for a while, but its substance will vanish.

Snobbery, selfishness, and group prejudice are acquired characteristics and home-made. The battle for democracy is won or lost in the home and not by the hysterical preaching of piffle on public platforms. The way to take the starch, as well as the honey, out of subversive propaganda is to remove the causes which threaten the security of the home. Make the home safe in the nation by putting the Sermon on the Mount to work, and Communism and Fascism will cease to be dangers.

If the home is both the bulwark and the foundation of democracy, its teachings must lead to right action in the town hall and the marts of trade. It is futile for parents to tell their children in the living room that all men are brothers and do nothing brotherly in the community.

Until every father and mother is ready to demand equality of opportunity for every child in the community and is willing to teach his children that all useful work well done is noble, his task in making democracy safe is unfinished.

Unless children are taught in the home that there is an immortal soul in every man which God alone can judge, freedom of speech, of worship, and of assembly and the rights of minorities will cease to exist. Men are secure in their person and property only where other men put the Golden Rule above their desires and hear God speaking from Sinai and from the Mount in Palestine.

"Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but whether he is willing to accept the lesson taught him close upon two thousand years ago," says the legend beneath the painting "The Sermon on the Mount" in Rockefeller Center, New York City. When that lesson is no longer being learned in the American home, democracy in the Western world will have ceased to exist.

If mankind is not to be a total loss, if it is to be saved to resume its long march toward the kingdom of God, the home, with the help of the school and church, must rescue it from its present madness and teach it the meaning of reason, good will, and brotherhood. Difficult days are ahead, but there is no cause for despair. If twenty centuries have taught us anything, they point with unerring clearness to the fact that the way out of the darkness which overhangs the world today is marked at every milestone by the guiding words of Jesus of Nazareth. We need only read, take courage and act.

The Christian Advocate, (N. Y.)

Prayer is the highest possible exercise of the soul.—Coleridge.

THE EMPTY PEWS

There had been a service in the afternoon.

"But of course," one of the Society Stewards had murmured, "no one expects a crowd in the afternoon. It isn't reasonable."

About three hundred had been catered for by the ladies responsible for the five o'clock tea. Eighty were present, including the ladies themselves. An air of disappointment pervaded the large schoolroom. The unused cups and saucers, row upon row of them, reminded one of lost souls.

"I remember," the Society Steward murmured, "when we had to borrow crockery from the Prims—and I've seen the lecture-room packed with people, a kind of overflow tea-room."

The great evening rally was held in the chapel. The circuit minister estimated the congregation at a hundred and fifty. The Society Steward, having taken a peep through what he always called the minister's door, returned gloomily to the vestry and cheered the visiting preacher by saying bluntly: "There's only a handful of folk scattered about the body of the church. I've known the day when we had chairs in the aisles . . ."

"It's not a very favourable evening," suggested the chairman, toying with his programme.

"The war has hit us very hard," the circuit minister pointed out.

"Collections will be down," grumbled the Society Steward.

"Isn't it time we began?" asked the visiting preacher.

It was, and in they went—into the great church built by men of faith and left by them as a silent challenge.

A half-hearted service it was. The singing had no volume. The chairman's remarks, though witty, did not really create a happier or more helpful feeling. The caretaker—more depressed, it seemed, than the Society Steward—saw no reason for switching on the lights over the gallery.

"I have great pleasure," said the chairman, still toying with his programme, "in asking our young friend to give us his message."

Then stood up a young man with radiant face and burning eyes.

"Mr. Chairman," said he, and his personality was electric, "you have been regretting that there are so many empty pews. I am not sure I agree. I remember once coming upon a boy reading **Robinson Crusoe**, and when I saw how thrilled he was I wished I had never read the book—so that I might have the delight of coming to it freshly and wonderingly. I am sure, sir, whether I would rather have pews full or empty. They may be filled easily—filled with men and women who wear their religion lightly.

"Empty pews are a direct challenge. I give one the joy of trying to fill them, the thrill of doing something big, of proclaiming the gospel with all one's mind and heart and soul—and of more than that, of living it out every minute of every day.

"Why are these pews empty? Because the black-out has frightened people? Because of the war? Because I am not a comedian? Sir, you and I are the reason. God has not changed. Jesus can still save! The Church is glorious and powerful as ever. But we who advertise it have lost their vital thrill, their first sweetness, their blazing passion, their shining dreams, their inexhaustible enthusiasm, their inexpressible joy—the madness of theirs which is the only real sanity in the world. . . .

"Let's turn this anniversary into a service of witness! Let's all own that we have betrayed our Lord. Let's admit that we have failed to give Jesus to others because we've lost Him ourselves . . . and then let's find Him again here and now, gloriously, in reality, through prayer and faith. Come, Holy Ghost, our hearts inspire . . ."

"Dear God, make us Thy hands and feet and tongue, and let us never tire till there is not one empty pew!"

"Amen," murmured the Society Steward, his face aglow.—Methodist Recorder.

METHODIST MISSIONARIES IN BELGIUM

Dr. W. G. Thronger has cabled the Board of Missions that he and his family are safe in Paris. There he is making arrangements for the relief of Belgian refugees. He reports that the distress in Belgium is appalling and great anxiety is felt for the lives of many of the mission workers.

Dr. Thronger is treasurer of the Conference and representative of the Board of Missions in Belgium. There are fifteen pastoral charges and twenty-one churches in Belgium. One of these churches is in Ghent, now bearing the brunt of the German attack. There are two churches in Brussels. The central building in the capital houses both an English and French congregation. There is another church in the suburbs of Molenbeek.

There are no American missionaries in Belgium. Dr. Thronger, Rev. H. H. [illegible] and Rev. W. C. Wilmot are British citizenship.

The Christian religion is exacting and serious because only God can fulfill a human life. Only by committing one's self wholly to God can one get beyond defeat.—Rev. Dr. John A. [illegible]

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12
Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

- Christian Stewardship
- Open Forum Discussion
- Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Official Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

Honorary Life Memberships

The Louisiana Conference Woman's Missionary Society seems to be getting "honorary life membership-minded" the past two years. Mrs. H. B. Wren, of Shreveport, and Mrs. W. T. Cunningham, of Natchitoches, have achieved this distinction, and now two more names are added to this roll of honor. Mrs. W. H. Martin, vice-president of the conference, was presented an honorary life membership at the annual meeting of the Shreveport District from the women of the Louisiana Conference, and the women of the Alexandria District bestowed this honor upon their beloved district secretary, Mrs. H. V. Dunford. No worthier ones could be found than these two faithful, consecrated Christian women. Blessings upon them!!

The Shreveport District meeting was held at Coushatta on Tuesday, April 30th, with Mrs. Ira Campbell, district secretary, presiding. The following program was given:

Morning Meditation—Mrs. Anderson.

Quartet, "Beautiful Garden of Prayer"—Mrs. Gaar and Mrs. Welch.

Business Session.

Message from the Council at New Orleans—Mrs. J. B. Pollard.

Reading, "The Modern Good Samaritan"—Mrs. John Greer.

Unison Reading (Page 597, Hymnal) Social Justice.

New Plans from Council and Conference—Mrs. W. M. Ledbetter.

Vocal Solo—Mrs. A. M. Serex.

Life Membership Roll Call—Mrs. W. H. Martin.

Presentation Mission Study Certificate—Mrs. G. W. Dameron.

Luncheon.

Memorial Service—Mrs. Clarence Shaffer.

Reading, "Right in Style"—Mrs. Edmond Greer.

Closing Devotions—Mrs. Guy Hicks.

Benediction.

On the following day the Alexandria District held its annual meeting at Winnfield. Mrs. H. V. Dunford, the district secretary, presided. The theme for the day was: "Fellowship in the Christian World Community."

The following was the program for the day:

Prelude—Mrs. W. Gaar.

Hymn, "In Christ There Is No East Nor West."

Responsive Reading and Prayer—Rev. G. Morgan.

Address of Welcome—Mrs. L. R. Thomas.

Remarks by the District Secretary—Mrs. H. V. Dunford.

Report of Woman's Missionary Council—Mrs. J. B. Pollard.

Visit to Houma—Mrs. A. W. Bryan.

The Work of a Student Counselor—Mrs. R. R. Branton.

Hymn, "Are Ye Able."

Children's Work—Mrs. R. R. Branton.

Life Membership Roll Call—Mrs. W. H. Martin.

Secretary—Mrs. W. Gaar.

Charlotte, "Whispering Hope"—Marilyn Lee Williams Lovell, Betty Lynn Harsell, Mrs. Dunford.

Quiet Hour—Mrs. B. C. Taylor.

Benediction—Sister Wardlow.

Luncheon Hour—Presentation of the World Outlook—Mrs. W. T. Cunningham.

Memorial Service—Mrs. R. M. Bentley and Zone Leaders.

Spiritual Life—Mrs. L. A. Blevins.

Young Women's Circles—Mrs. H. J. Powers.

Business.

Benediction.

A surprise feature of both the Shreveport and Alexandria district meetings was the appearance of Miss Ella Hooper, with five little girls from MacDonell School.

Miss Hooper told of the work of the school, and the five little girls in Evangeline costumes sang songs demonstrating the great need for laundry equipment at the school.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

We Are Proud!!!!

Notice has been received of the selection, by the Council committee, of Mrs. L. O. Todd, secretary of the Meridian District, as one of the "ten choice women educationally qualified for six weeks of specialized training at Scarritt College, during the summer of 1940." We are especially happy over this selection, not only because our conference will be proud of Mrs. Todd, but because this is the second year in succession that our women have been selected. Mrs. Paul Arrington, our president, was selected last year.

* * *

In the afternoon of Mothers' Day, the members of the Waynesboro auxiliary drove to Clara, to express their love and appreciation for Mrs. W. A. Hayes, by presenting to her a Life Membership in the W. M. S. During the pastorate of her husband, the late Rev. W. A. Hayes, her beautiful life and character, her loving service, her constructive leadership, endeared her to this group. Mrs. Troy Norsworthy, president of the auxiliary, made the presentation, and Mrs. M. Hiatt offered the prayer.

Mrs. Paul Arrington spoke of the influence of Christian mothers and of how generously Mrs. Hayes gave of her time and talents to the upbuilding of the Kingdom of God; of how she loved the work of the missionary society; of how her presence is like a benediction—peaceful, holy, loving.

Mrs. Hayes responded feelingly and her daughter, Mrs. C. A. Massey (with whom she resides), also expressed appreciation for this lovely tribute.

* * *

Members of her family and of the Key Circle, which bears her name, presented to Mrs. E. B. Key a Life Membership in the W. M. S., as an interesting feature of the Mothers' Day service at the Poplar Springs church, Meridian. Mrs. Eric Vance, chairman of the circle, made the presentation in recognition of Mrs. Key's faithful service to her auxiliary and as a token of love from her family. Her example as a Christian mother and as a loyal member of her church has been an inspiration to those among whom she lives, and the giving of $25 to missions in her name was the gift which was most appropriate on this occasion.

A happy feature of the service was the presence of Mrs. Key's entire family.

* * *

Friends of Mr. and Mrs. Dan A. McIntosh, Jr., (our Georgia) of Mendenhall, are rejoicing with them over the arrival in their home of a little son—another "Dan."

NORTH MISSIPPIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Shifting Millions

Mrs. W. B. Landrum, Tyler, Texas, instructor at Mathiston, June 3-8, 1940. This course is a study of the migrant people of the United States with a view of learning what the Methodist Church can and should do in order to meet religious needs of this group.

The course is designed for leaders of Mission Study groups of the Woman's Missionary Society, but others will find this a helpful course.

The 1940 mission study material, "Uprooted Americans," will be used as supplementary material. This material is prepared in packet form and can be secured from the Methodist Publishing House, Nashville, Tenn., price 60 cents per packet.

The Teachings of Jesus

Rev. J. E. Stephens, Clarksdale, Miss., instructor.

This course is a study of the Teachings of Jesus, and the bearing these have on present-day problems, the purpose being to challenge students to live according to these teachings.

This is a cooperative course. It is designed for Church School teachers, leaders of Bible Study of the Woman's Missionary Society, and pastors.

Supplementary material for the leaders of Bible Study in the Woman's Missionary Society will be the new Bible Study booklet, "Jesus and Social Redemption," by Shackford. Now available at the Methodist Publishing House, price 25 cents.

Evening Platform Speaker

Each evening at 8 o'clock the platform address will be given by Mrs. Grace Sloan Overton, of Washington, D. C., writer, radio speaker, member of the National Preaching Mission, and member of University Christian Missions.

Zone Two, Greenville District, held the second quarter zone meeting, Wednesday, April 24th, with Jonestown auxiliary acting as hostess and Coahoma auxiliary in charge of the program.

The subject for the day was "Building the New Church."

The devotional, "Living and Working Together," was given by Mrs. C. A. Wheeler.

The roll call was answered by the auxiliaries as follows: Jonestown, twelve; Friars Point, five; Lyon, one; Coahoma, thirteen.

Mrs. Henry Williams explained "New Avenues of Service Through Gifts."

Mrs. C. R. McGraw gave the "Interpretation of Christian Social Relation Legislation."

Mrs. J. B. Mogan discussed "The New Church, An Opportunity for Service."

At the close of the service Miss Emily Morgan, violinist, played Toccelli's Serenade, accompanied by Miss Mary Jane Grandberry.

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON MAY 26, 1940

By Rev. W. C. Newman

JEREMIAH ANNOUNCES THE NEW COVENANT

Lesson Text: Jeremiah 31:31-37

Golden Text: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.—Jer. 31:33.

Perhaps there is some real ground for thinking of Jeremiah as the "weeping prophet," as we have done so long. It became his duty, as he, himself, said to "call out **'Violence!'** and **'Havoc!'**" Seldom did God give him pleasing words to speak to his people. And people quite naturally do not like to hear prophecies of doom, even when they see the logic of the prophet's words.

But strangely enough Jeremiah, the "weeping prophet," gives to the people an utterance so hopeful and encouraging that this part of the book, beginning with the 30th chapter, is called the "Book of Consolation."

Religion For A New Day

Early in the life of the Jewish nation they had conceived of religion as a covenant relation between God and His people. In return for absolute obedience to a moral code which He formulated, God designated them as His **Chosen People,** peculiarly set apart from all the rest of the world by this covenant.

In the beginning the terms of the covenant were simple and clear. But with the growth of the nation and with the prosperity of religion, the leaders and interpreters of religion added to the number of regulations, and to the demands of the covenant until it became a complex mass of ceremonials, rites and sacrifices. To interpret these religious observances to the people it became necessary to support a large group of priests and "sacred" lawyers, whose duty it was to explain them. Every phase of the lives of the people, and every hour of their days, was regulated in minute detail by those laws. Soon the interpreters were interpreting their own interpretations to the confusion of all.

It was out of such a situation that Jeremiah announced a "religion for a new day," not according to the covenant God had made with their fathers. The "faith of our fathers" was a glorious faith. But unless we achieve a vital faith of our own our inherited covenant with God will degenerate into a complex system of ecclesiastic practices, concepts and traditions.

Religion of the Heart

In Jeremiah's young ministry he had witnessed a great revival of religion in the nation. The good King Josiah had initiated reforms and reinstated the worship of Yahweh. As a part of his great work Josiah had ordered the repairing of the long neglected Temple. In the process of this repair Hilkiah, the priest, found the old book of the law which had been lost for many years. Josiah, Jeremiah, and all the people rejoiced over this great discovery, and together they made a solemn compact with God to keep this law.

Jeremiah himself began to preach to the people and to call upon them to enter into this compact. He believed it would win the people back to the warm faith of the early nation. But it did not work out that way, and Jeremiah learned, as has many another prophet, that religion is a matter of the heart, not of the law. Even when the letter of the law is obeyed, its spirit may be utterly foreign to God.

So Jeremiah reports God as saying: "I will put My law in their inward parts, and write it in their hearts." This is what the old preachers used to call "heart-felt" religion.

The Urgency of Renewed Faiths

The best of religious leaders of all times have recognized the necessity of "stirring up the fire." That is the need of religion in every generation. Frequent renewals of our personal covenant with God will keep religion warm and alive in our hearts.

This is the great need in every one of our relationships. In the home there is need for frequent renewals of our affection with other members of the family. These renewals may be made by simple words of love, or by deeds of service, or by the making of love gifts, or in any other of a number of ways. But if these expressions of affection are not made, the fires of home-life are apt to burn low.

It is so with our religion. Personally we need the stimulation of renewing our faith, re-speaking our love for God, reviving our zeal at frequent intervals. As a group, a congregation, we need recurrent tides of religious enthusiasm.

In a world as distressed as our world, our church can do no better than to ask for a new covenant with God.

PROGRAM, PRE-LAYMAN'S DAY INSPIRATIONAL RALLY, CORINTH DISTRICT

DISTRICT BOARD OF LAY ACTIVITIES

First Meeting, New Albany, Sunday, May 19th

2:30—Roll Call and introduction by charge of all laymen present—W. R. McCormack, Chairman.

2:35—Need of Stewardship Cultivation—Prof. R. W. Griffith, of Ripley.

2:50—The Stewardship Motive—Prof. R. A. Butler, Potts Camp (alternate, Mr. C. H. Curd, Holly Springs).

3:00—Stewardship of Mind and Will—Dean Malcomb Guess, of University (alternate, Dr. A. W. Milden).

3:15—Stewardship of Time and Talents—Hugh N. Clayton, of New Albany.

3:30—Stewardship of Means—G. F. Dodds, of Myrtle.

3:40—Business Methods of Board of Stewards—Mr. W. T. Brown, of Sherman (alternate, Mr. Ellis Finger, Ripley).

3:50—Planning Layman's Day in every church during the month of June—By Chairman.

Second Meeting, Booneville, Sunday, May 26th

2:30—Roll Call and introduction charge of all laymen present—W. R. Cormack, Chairman.

2:35—Fellowship of Stewardship—Hu F. Worsham, Corinth.

2:50—The Stewardship Motive—Pro R. Nettles, of Tishomingo (or alte Mr. W. H. Fairless).

3:00—Stewardship of Mind and W Mr. J. E. Long, of Booneville (alte Mr. Joe Young, Booneville).

3:10—Stewardship of Time—Prof. Coon, Baldwyn (alternate, Mr. C. M lier, Baldwyn).

3:20—Stewardship of Means—Mr. Jones, Guntown.

3:30—Business Methods of Boa Stewards—Mr. R. A. McRee, of Iuka.

3:40—Planning for Layman's D every church during the month of Ju Chairman.

Notes

Laymen may attend either one or b these meetings, but please urge all stewards and officials to attend one other.

If for any reason you cannot rep the subject assigned, please notify alternate speaker at once, if one is If one is not named, write the cha W. R. McCormack, Corinth, Miss., a gest one who will substitute for you the chairman know to select some your place.

MISSISSIPPI CONFERENCE

Hattiesburg District—Third Round

Montrose, Centennial Celebration, June 9, 8 Wes
West Laurel, June 9, 8 p.m.; July 24, 8 p.m.
Bucatunna, at State Line, June 16, 11 a.m.
after preaching.
Waynesboro Ct., at Parsonage, June 16, 4 p.
Waynesboro, June 16, 8 p.m., Q. C. after p
Main Street, June 23, 11 a.m.; Q. C. July 2
Williamsburg, at Good Hope, June 23, Q. C.
preaching 8 p.m.
Montrose, at Reads Chapel, June 25, 11 a.m.
after preaching.
Laurel Ct., at Soule's Chapel, June 30, 11 a.m.
1:30 p.m.
Moselle, at Pleasant Ridge, June 30, 4 p.m.
Broad Street, June 30, 8 p.m.; Q. C. July 2
New Augusta, at McLain, July 7, 11 a.m.
1:30 p.m.
Perry Co. Ct., at Sweetwater, July 7, Q. C.
Collins, July 7, 8 p.m.; Q. C. June 27, 8 p.m.
Court St., July 14, 11 a.m.; Q. C. July 2
Richton, at Clay Hill, July 14, 4 p.m.
Petal, July 14, 8 p.m., Q. C. afterward.
Sumrall, at Oakdale, July 19, 10 a.m.
Bonhomie, July 28, 11 a.m.; Q. C. August 5
Hattiesburg Circuit, at Batson, July 28, 2 p.
Seminary, at Eminence, July 28, 8 p.m.
Taylorsville, at Knights Chapel, Aug. 3, 8 p.
Ellisville, August 4, 11 a.m.; Q. C. August
Heidelberg, at Philadelphia August 4, 3:30
Laurel, First Church, August 4, 8 p.m.; Q.
11, 8 p.m.
Kingston, Laurel, August 11, 11 a.m., Q. C.
Mt. Olive, August 11, 4 p.m.
Magee, August, 11, 8 p.m.
Clara, at Salem, August 18, 11 a.m., Q. C.
Ovett, at Fairfield, August 18, 4:30 and
Bay Springs, at Holders, after service
during revival.

Each pastor will please have all of the tions for members to be elected by the conference to serve on the Church Board tian Education in triplicate. Give name they are from and the post office address

Study carefully Section 3, Division of Church Board of Christian Education, pages 1939 Discipline of the Methodist Church.

W. B. AISWORTH

No man ever invents anything field in which he is trained. He kn many obstacles.—Mr. Charles Ket

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar Dewitt Jones

GOD'S GENTLEMEN

ecently a Roman Catholic layman spent hour with me. He told me gladly what religion meant to him and how he re- the doctrines and ctices of the church to daily life. He spoke ly, frankly, fervently. njoyed his visit, and n he said goodbye and me there lingered a reshing breath of spirit- ozone.



Mr. Jones

little later, a Jewish an, a tradesman, sat the chair which my olic guest had occu- , and told me of his with underprivileged and his desire to save them for the things of American life. This man was in Russia, and his love for the land adoption was touching.

the same chair where the Catholic and ew sat, a Quaker preacher sits some- and regales me with interpretations simple, non-ceremonial, pacifist faith. ife has not been a bed of roses, but would not know that to hear him talk ense the serenity of his thinking and ace which floods his soul.

the same chair have sat stout-hearted rratives in theology and likewise, med liberals, men who came not to but to breathe a benediction of good and to let me know the substance of th which transcended creeds and de- national walls. I love to think of these and others like them as God's Gentle-

ago an heroic exponent of a way of or which he had sacrified all things men count most dear, said: "Now are diversities of gifts but the same And there are diversities of minis- and the same Lord. And there are, ties of workings, but the same God rketh all things in all."

s Gentlemen never cause needless possess understanding hearts, recog- he bonds of a common humanity, and to build the "great Hereafter in the

—(c) 1940 by Religious News Service.

CENSUS

y Rev. Vivian T. Pomeroy, D. D.

as a Thursday afternoon when the s man called at the house of John Marchbanks, who was always called by the family. There was nobody at but Jamie; he was nine years old, ry reliable when left to take care of use. The Census man was a neat lit- rson carrying a large book. "Your in, sonny?" he said. "No," answered "Anybody home?" "Yes, me," said "Think you can answer a few ques- "Sure," said Jamie. "Come in." Census man spread out his book. many in the house?" he said. ," answered Jamie. es?"

nine; Mary's eight, and William's

e know how old your father is?"

Jamie thought. He didn't really know, so he made a guess. "Sixty," he said. The Census man looked up. "Fathers are always old, you know," said Jamie, "and our father is awful wise."

"Mother?"

That was a problem. Mother was wise, too; but she seemed younger. Old, of course; but not so old. Father sometimes said to her, "My dear child." Jamie made another guess. "Twenty-six," he said.

"Are you sure?" asked the Census man.

"I guess so," said Jamie. "She's awful pretty, and people sometimes call her Miss."

"Mother 26," wrote the Census man. "She certainly married young," he said. And then, "Where did your pa go to college?"

"Harvard," said Jamie.

This seemed to cheer up the Census man, and he said: "Sure, and your mother to Smith, I guess. That's where most of the pretty ones go."

Jamie was delighted. "Sure," he said. "She did."

"Guess you don't know how much money your pa gets?"

"Well, he's rich," said Jamie. "He says he's one of the richest men in the world."

"For the love of . . ." said the Census man.

"He says," went on Jamie, "that he has four people worth their weight in gold. That's us, you know—Mother and Mary and William and Me."

"Boy!" said the Census man. "Well, I'll leave a blank there. Guess the Government isn't interested in so much gold. What about the heat? Oil or gas?"

"Coal," said Jamie, "and Father and I do the furnace."

"With all that gold you ought to have a chore man."

"Oh, but when Mother says we ought because of Father's back, Father laughs and says, 'Backs are made for burdens.'"

"I can't put that down," said the Census man. "It wouldn't do for the President to get wind of that. Well, thank you, son. I guess I'll have to call again."

"I've told you a lot," said Jamie.

"So you have," said the Census man. "But I'll have to come again. I've got to have a few more facts." And off he went.

When Father came in, Jamie told him. Father laughed a lot, and then he shook hands. "Proud to have you for a son," he said. "You did just right."

"But he's coming again," said Jamie. "He said he wanted facts; but I told him facts, didn't I, Father?"

"Well, perhaps not the kind he wanted. You gave him something better—the truth. Facts come from the head; truth comes from the heart. The Census man was a recording man; but there's a recording angel, so I'm told, and he's always taking down the truth; so you've put us in the angel's book, and that's what I care about."

Mother, who had heard it all, said. "Come over here, Jamie darling; and I'll explain to you about the recording angel."

So John James Marchbanks scrambled on to Mother's lap, which, although nine, he liked to do when nobody but Father was looking.

And you who read this story can ask your mother to explain to you.—**Reprinted by special permission of the author and the Christian Leader (Unitarian).**

STATEMENT BY ROGER W. BABSON

You may wonder why I have today accepted the leadership of the NEW Prohibition Party. But here are the reasons:

(1) The followers of this party always have been and now are a consecrated group of people aiming to put RIGHT before EXPEDIENCY. They may have made mistakes; but if so, these have been honest mistakes and the group has learned from such. Furthermore, by reading the annexed Platform, you will see that the NEW PARTY cannot be presented by its enemies as a "one track party." Surely it has a sane platform which should serve to unite those voters who really stand for the fundamentals of life.

(2) The party is composed of those who realize that our difficulties cannot be cured merely by legislation; that all problems—whether concerning liquor or unemployment—will be solved only through a spiritual awakening of all the interests concerned. The members are now convinced that reform must start at the bottom and work up because the so-called political "leaders" are not leaders but only followers. The experience with Prohibition has taught our group that legislation—whether Old Deal or New Deal—is useless except as accompanied by integrity, industry, self-control and a willingness **by the people** to make personal sacrifices.

(3) Our nation must soon choose between a policy of protecting and training youth against certain evils, or of permitting the weak and unfit to be eliminated. The present system of undermining the fit and supporting the unfit is both biologically and historically unsound and will end in disaster.

While being the "John-the-Baptist" of this cause, I may end up with my head on a platter! I, however, do ask that you treat me with an open mind and read the enclosed Platform—especially Paragraph 3, which refers to our public schools.

ROGER BABSON.

Wellesley Hills, Mass.
May 10, 1940.

If anyone asserts that it is just to render to every man his due, and if he understands by this that what is due on the part of the just man is injury to his enemies, and assistance to his friends, the assertion is that of an unwise man. For the doctrine is untrue; because we have discovered that in no instance is it just to injure anybody.

—Plato.

To stand the stress of modern living we need to have our lives deeply rooted in prayer. The tree that stands erect after the storm is the one whose roots were deep enough to anchor it.—Fred B. Wyand.

SUMMER SESSION

Millsaps College

First Semester Begins May 31

(Second Semester Starts July 8)

Courses offered in 12 departments that will be of interest to teachers, college students, and high school graduates planning to enter college.

REGISTER NOW

Dr. M. L. Smith, President
Dr. Ray Musgrave, Summer School Director

L. J. LYONS MAKES FACTUAL STATEMENT

(Continued from page 5)

without any thought of the enormity of their offense—arose when the audience was applauding some statement that Mr. Dies made, and gave the Nazi salute, and hissed Mr. Dies for his statement. The policeman who was in there quickly quelled that incipient disturbance, and so far as I know that was the only restraint that was put upon any youth in this hall during that day.

Another thing: It came to my attention that late in the afternoon a representative of the youth program of that night approached Mr. Perinchief, one of the leading members of the Local Committee, and actively in charge of the details for the Local Committee, with the request that that flag of ours be taken from that place because he had prepared a beautiful program of worship for the evening program, but it could not be given in the presence of the American flag.

I submit that that was enough to give me caution as to what might take place.

The next matter is the matter of the distribution in the gallery and in the halls of this letter at the night meeting. At about seven o'clock that evening our good friend, Harold Paul Sloan, not at all in sympathy with what they were undertaking to do, came into my office there across the hall, with four adult youth, ranging in age from forty to sixty, I would say, accompanied by four youth, as I recall the number. That was the first time that I had seen the letter or had been contacted for permission to distribute it.

Had to Avoid Danger of Libel

I looked the letter over, and saw at once that there was grave doubt as to whether or not it was libelous, and might make this Conference liable, and certainly might make the Local Committee liable, and I therefore asked them to go with me—Dr. Sloan did—to the Dennis Hotel, where the other members of my Commission were stopping, and we there had a conference. Mr. Poffenberger brought in a lawyer, a distinguished member of this Conference, and he was given opportunity to examine the letter, and thought that it was very questionable as to whether or not it was not libelous, and cerainly it ought not to be distributed without the consent, either tacitly or indirectly, of the Commission on Entertainment. We finally agreed upon this method of handling it, desiring to be as fair and liberal as it was possible. Under the circumstances, I told them to advise the youth that they might, without us interfering in any way, put the letter upon the tables in this room, but they must not distribute them in the halls, or in the galleries, and upon the further condition that they refrain from presenting the letter for action before the group that night.

They were notified of that fact, but the letter was liberally distributed here at the night meeting.

Now, my brethren, that is the story of the plain simple facts so far as the Commission on Entertainment and the Local Committee are concerned. There was no restraint of any kind or sort on the part of the youth, except the incident in the balcony, if that may be considered a restraint or silencing of the youth. I submit the plain facts to you for your action and for your consideration.

BISHOP RICHARDSON: The statement has been made by Judge Lyons, not for your action. By your action, it was simply for your information. The matter is now concluded.

WISE AND OTHERWISE

By Rev. James H. Felts

No kind of "front" will ever be a good substitute for an abiding sense of truth within.

After we had worshipped in a Florida Methodist church some years since, Rev. E. S. Lewis said, "I feel like I had been to God's house, and He was at home." That was and is real worship.

A preacher I knew well was watching his library go up in flames. He smiled and said, "My sermons are ascending nearer heaven than ever before." He was a Christian philosopher.

The limit of a man's information may often be determined by the amount of noise he makes about it.

Friendship is not and cannot be determined by the number of acquaintances you like and appreciate. Friendships come from life's intimacies and experiences. That is why old age often seems so lonely—so few of one's friends are left.

When a human being sports a vulture beak, every vulnerable spot found, except in himself, is considered meat. Charlie McCarthy called Mrs. Post "a vulture for culture."

Keeping the Sabbath day in the Lord's way would reduce the number of wrecks materially, greatly increase church attendance, send a larger number of workers to Monday's task really fit, and lessen premature death by heart failure.

If there is anything more impressive than the sustained dignity of a big-hearted, big-brained man I have not met it. And if there is anything more ridiculous than the antics of a hog-bladder man trying to pose as a big balloon neither have I met IT.

If and when the church is considered an end rather than a means to an end there is hope for neither church nor membership.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

"The annual revival which grew out of the evangelism inaugurated by Mr. Wesley . . . has lost its preeminence as a means for reviving the church in the land where the Wesleyan revival began, as well as in America. Of course there are still instances of such revivals . . . . but the evangelistic method of the church of today is largely educational."

The above paragraph is a quotation from an editorial in the New Orleans Christian Advocate of recent date, and if it be an accurate summation or even an approximation of the existing conditions, the present situation, in my judgment, is certainly deplorable. Education is all right in its place, but citizenship in the kingdom is not attainable through educational processes. Jesus said, "Ye must be born again." Regeneration can only be accomplished by the divine operation of the Holy Spirit, and the only methods toward the achievement of that desirable end are personal appeal and persuasion and, above all, mass evange There is a great cry going up all over land today for a sweeping revival in church, but that revival will never c till we adopt the methods employed by fathers in the early history of Metho in this country. Educate men into the dom? **Never!**

* * *

Prof. Bertrand Russell, the British losopher, has been barred from teachi the City College of New York, through influence of a fine mother, by the deci of the Justice of the Supreme Court after reading Dr. Russell's books, rev the appointment because of his "imm and salacious attitude toward sex." Hi fenders have come to his support, con ing that a man of his intellectual a should not be barred because of his opi on sex. To do so, they argue, is to deny academic freedom. The trouble with called "academic freedom" is that faculty members of some church col make use of it to teach things which subversive of the doctrines of the ch which supports them.

* * *

Rubenstein, the famous pianist, once "Take me to hear a preacher who tempt me to do the impossible." "I d care to listen to a preacher under years of age," exclaimed Madame Sch Heink to a friend. That was her eu way of saying that she preferred to man who had tested out in his own e ence the truth which he proclaimed the pulpit.

* * *

The recent state legislature passed that would have authorized the city of ciusko to issue bonds amounting to thousand dollars for the erection of a gymnasium and other equipment, bu bill was vetoed by Gov. Paul Johnson said: "I have reached the conclusion due deliberation, and after having con with leading educators, that we have wild over athletics." Gov. Johnson said a truer thing. Athletics affords widely spread means of gambling tha thing else in the land today—especi this true of football.

* * *

Henry Ford is reported to have s cently that men over forty years of indispensable in industry. "Men," s "do not come to full usefulness unti are forty years old." He further ad doubt if there are enough brains fifty to secure the management nee industry." It is to be hoped that chur thorities will soon awaken to a real of the fact that this appraisement is ly, if not altogether true, of the m Such a realization, I am sure, would them to cease to retire ministers so on the ground of age.

* * *

In these "Pointed Paragraphs," I h something to say more than once c ing the radicalism of certain youth ments and groups, and now comes port of the incivility of the repres of Methodist youth which was exhi the recent General Conference. No in perfect sympathy with youth, b again sounding a warning note of dangers lying ahead if these youth ments do not have laid upon them straining influence of that wisdom perience which comes only thro years of facing life.

* * *

Liberalization of the laws of th

Episcopal Church to permit divorced ons to re-marry and at the same time ive the "blessing of the Church," was mmended in a report prepared by a mittee of women of that church. I won- if it would be pertinent to ask if this rch is trying to keep step with the hodist Church? So goes the trend in modern church. **No wonder the cry for vival is going up all over the land, and onder the revival does not come! How , O Lord, how long?**

DEATH OF MRS. JANE LEA PHILLIPS

s. Jane Lea Phillips, wife of W. P. ips, of Tangipahoa, La., passed out of life to rest in the arms of Jesus, April 940. Mrs. Phillips was 75 years of age. and Mr. Phillips recently celebrated Golden Wedding Anniversary.

sides her husband, she leaves 8 chil- 37 grandchildren, and 10 great- children. She was a lifelong member e Methodist Church and reared her family in the Methodist Church. Many r ministers will recall visiting in the table home of Mrs. Phillips, for many located at the little Piney Ridge

ESTHER LEA GRAVES.

ESOLUTIONS OF RESPECT

ereas, the Woman's Missionary So- of State Line, Miss., Zone 5, has re- suffered the loss of one of our most members, Mrs. R. J. Briggs; and ereas, we, though we shall miss her , know our loss is her gain. It there- ecomes us to bow in humble sub- n to the will of Him who doeth all well; therefore be it

olved, that in the passing of Mrs. , Zone 5 has lost a loyal and much member. We cherish her friendship elight to honor her memory. We ex- ur sympathy to the bereaved family, ng them that we share in their sor- be it further

olved, that a copy of these resolu- be spread upon our minutes, a copy nt to the New Orleans Christian Ad- for publication, and a copy sent to ily.

Miss Mary McPherson, Mrs. H. H. Russell, Mrs. F. L. Westover, committee.

ANTHONY FLY

ony Fly, son of James Mitchell and lizabeth (Anthony) Fly, and grand- Rev. A. T. M. Fly, was born June 24, ear Helena, Gonzales county, Texas., his family had gone following the War. They returned to Natchez, Miss., , and here Anthony Fly grew to man-

oined the Methodist Church in his under the ministry of Rev. W. C.

Fly entered the drug business in. ville, Miss., later moving to McComb, rleans, La., and Summit. He passed ebruary 4.

was married to Miss Mary Anna f Wilkinson county, Feb. 2, 1891. At e of his death they had just passed th anniversary.

Fly was one of the organizers of issippi Pharmaceutical Association, as its president, and represented dy in the meeting of the National Association. He was also president of the State Board of Pharmaceutical Examiners for four years.

Three children, Mrs. Roy R. Cox, Montgomery; Lieutenant Commander W. A. Fly, U. S. Navy; and Mrs. L. M. Harrison, Baton Rouge, La.; and six grandchildren survive.

He was a most loyal man to his duty, his family and his God. For many years he traveled, a representative of Eli Lilly & Co., a large manufacturing concern, until he reached the age limit, and was retired with appreciation. Since that time he continued in the wholesale drug business at Summit, Miss.

On Sunday his Sunday school and church came first. As teacher or listener he enjoyed the good fellowship; he was untiring by nature. He loved to sing and sang well. Two voices never blended more perfectly than his and his wife's.

He slipped away to the home of the soul, and all who knew him will "rise up and call him blessed."

His friend,
W. T. GRIFFIN.

CHARLES ALLEN LAMB

Whereas, God, in His infinite wisdom, has seen fit to call from our midst our beloved member and co-worker, Charles Allen Lamb, on October 20, 1939; and

Whereas, we feel a great loss from our church and Sunday school; and

Whereas, we feel truly if there was ever a character that stood for the highest and noblest in life, that character was Brother C. A. Lamb; and

Whereas, for many years he was a faithful member of Eupora M. E. Church, and was indeed a devout Christian, and exemplified it in his daily living; therefore be it

Resolved, by the second quarterly conference of the Eupora charge;

First, that the influence of his true Christian character may be an inspiration to all of us in years to come;

Second, that we extend our sympathy to his family;

Third, that these resolutions be recorded in the minutes of this quarterly conference, a copy be sent to the family, and a copy to the New Orleans Christian Advocate for publication.

G. E. CHILDS,
Acting by appointment for the quarterly conference, Eupora charge.

MISS FLOICE NAPPER

Floice Napper, daughter of Mr. and Mrs. W. H. Napper, of Hico, La., was born March 22, 1907, and died April 24, 1940.

When about twelve years old she joined the Harmony Chapel Church. Floice completed her high school education at the Hico High School. After attending Loulsiana State Normal for two years, she taught school at Beech Grove, Mount Olive, Rocky Branch and then at Hico, where her health failed.

She was a member of a family of thirteen children, six of whom had preceded her in death. She is survived by her father and mother, four sisters, two brothers, three nieces and seven nephews. The sisters are Mrs. S. F. Fowler, Mrs. J. I. Gray and Mrs. W. M. Farley, of Hico, and Miss Ada Napper, of Winnfield. Her brothers are Rev. L. M. Napper, of the Texas Conference, and Inoyce Napper, of Hico.

Miss Ada Napper and Mr. and Mrs. W. W. Gray were in New Orleans with Floice in her last hours.

Her funeral was conducted by Rev. George, her pastor, and Rev. Hollinsworth, of the Dubach charge. Since her happy disposition had won Floice a host of friends, a great congregation attended the service. Floice will always be remembered as the girl whose smile lingered until death.

REV. J. E. NAPPER.

J. R. TAYLOR—AN APPRECIATION

Quiet, unassuming, diligent in business, faithful to his church and Lord, serving as Church School superintendent, steward and trustee for many years, he was easily among the best citizens of Potts Camp and Marshall county. He was a member of the state legislative body at the time of his passing, April 21, 1940. I knew him well and favorably. His more than thirty years as faithful official in his church, his love and loyalty to his home and the larger interests of life, his personal cleanness and devotion to accepted honors in church and state, and his friendships, constituted the activities of this really lovable man. If steady dependability and abiding interest in church and state count large in character study, J. R. Taylor belonged to the elect. May the things he loved and gave himself to with jealous care and unfaltering interest live in the heart and life of those he loved, and peace abide in their hearts and homes.

JAMES H. FELTS.

Fulton, Kentucky.

BARBARA ANN HALE

In the hospital in Quitman, Miss., April 26, 1940, little Barbara Ann Hale, age 3 years and 6 months, the daughter of Mr. and Mrs. Tom J. Hale, of the Harmony community, Clark county, fell asleep to rest until Jesus shall awaken her. Her funeral was conducted from her mother's church (Harmony Baptist), with the Baptist pastor in charge, with the writer, who is pastor of her father's church, McGowan's Chapel Methodist Church, assisting. Her little body was laid to rest to await the call of Jesus, in Salem cemetery.

Her little voice, sweet smile and beautiful face are missed by those who knew her, both white and black.

What a wonderful thing to know that there is no sin in these little ones, and Jesus said: "Suffer the little ones to come unto Me." "He gathers the precious buds on earth to complete the bouquet of Heaven."

Her friend and pastor,
ROBT. E. ALSWORTH.

W. H. GIBSON

On Monday, April 15, Nebo church lost one of its most faithful members, Mr. W. H. Gibson, who served as general superintendent of the Church School for the most part of his adult years.

He also served as steward, church trustee, charge lay leader, teacher of the Young People's Class and of the Adult Class. He gave his best in such services faithfully, willingly and cheerfully.

He was interested in and cooperated with the Woman's Missionary Society.

He was greatly loved and respected by a large circle of friends and acquaintances, especially the members of his church and Church School, from the babies to the adults.

Mr. Gibson was a man of rare and won-

derful character, a devout Christian, and always ready to strengthen the ties. He spent an active and useful life in his community, his counsel and influence will be greatly missed among us, but his good life will continue to live.

Like a ship that has left its moorings,
And sails bravely out to sea,
So, some one dear has sailed away in calm serenity.
But there is promise of a greater joy
Than on earth could have in store,
For God has promised a richer life
Beyond the unseen shore.

Whereas, Nebo church has sustained a severe loss; therefore be it

Resolved, first, that we shall miss his fellowship, guidance and help in the furtherance of God's Kingdom;

Second, that this membership of Nebo church endorse the life as exemplified by Mr. Gibson;

Third, that we extend our love and deepest sympathy to his wife, Mrs. Lola, and other relatives, and commend them to the comfort and care of our Father in heaven.

Be it further resolved, that these resolutions be sent to his wife and to the New Orleans Christian Advocate for publication.

Committee of Nebo Church,
(By) Miss Frances Youngblood.

AN APPRECIATION

Mattie May Gerganus, wife of Dr. E. L. Walker, was born at Florence, Miss., May 31, 1882, and on April 7, 1940, after four months of suffering, she heard the Master say, "It is enough, come up higher."

Someone has said, "the measure of a man is the size of his soul." Mrs. Walker was a great soul, for at its center was her Lord, and all her beautiful life seemed to radiate from its center. The Master's way was ever her way, and so close was her daily walk with Him, that she heard His voice say, "This is the way, walk ye in it," and her obedience to the divine voice was a joyous service.

A devoted wife and mother—we cannot lift the veil or enter into that sacred holy of holies. She was a faithful member of the Magee Methodist Church, and the last surviving charter member of the Woman's Missionary Society. Her first love and allegiance was to her beloved church. Indeed she was jealous of its every interest. Her pastor found in her a loyal friend and a sympathetic co-worker.

Mrs. Walker served at various times as president of the Missionary Society, vice-president, corresponding secretary and treasurer, and was teacher of the Young Women's Sunday School Class. As teacher of Bible Study, and also missions, she made diligent preparation, and the lessons were a delight and inspiration to the class. How joyfully did she give herself, her talents, her time and her substance to "serve the present age," her calling to fulfill.

We love to think of her as a friend—your friend and my friend—a friend of everybody in all kinds of weather. The verse, "Inasmuch as ye have done it unto the least of these ye have done it unto Me," seemed to us who knew her best to be an obsession—a creed. She literally lived for others. Her sincerity drew the poor, the underprivileged, the fallen, both black and white sought her counsel, and found strength to meet their problem with more courage and more faith. Mrs. Walker found time to study the best literature of the day and many beautiful poems came from her pen.

With lofty ideals for all that pertained to enriching Christian living, child life, civic club and school life, and with courage and willingness to cooperate in promoting these objectives and ideals of the State Parent-Teachers' Association, she served as the chairman of the first Illiteracy program, and that program today embodies the foundation she laid. "Her good works do follow her."

We would speak of another outstanding virtue possessed by our beloved friend and one we loved best, for in this virtue we see embodied every Christian grace. She was our neighbor. She shared all that was beautiful, all that was good, all that was lovely, and all that was true with us. Perhaps a lovely rose, a poem from the treasury of her heart, a letter from her dear son across the seas—ah, so many precious things. She, like a neighbor of old, often shared our sorrows and our bereavements, pouring into our broken hearts the oil and wine of the consolation of God's holy words. Fond memories of our association with this, our co-worker, our friend, our neighbor, will ever inspire us to strive as she did to give our best to the Master.

To her devoted husband, Dr. E. L. Walker, and her four dear sons, Mr. R. T. Walker, of Honolulu, Hawaii; Mr. Durwood Walker, of Jackson; Mr. A. W. Walker, of Nashville, Tenn.; and Binford Walker, Millsaps College, the Woman's Missionary Society, of Magee Methodist Church, affectionately submits this memoir.

Mrs. T. J. Burnham, Mrs. C. L. Horn, Mrs. J. H. Lampton, Mrs W. M. Williams.

METHODIST WOMEN

(Continued from page 11)

The meeting was then adjourned, and a tempting salad course was served by the hostess auxiliary.

* * *

The friends of Miss Carrie Brown, Route 1, Isola, will regret to learn that she has been called home because of her father's death. Her address at present is Bristol, Virginia.

A hundred men may make an encampment, but it takes a woman to make a home.
—Chinese Proverb.

How essential it is that those who tomorrow are to lead the Christian forces pay vigilant heed that the discipline of their lives, the culture of their souls, and the thoroughness of their processes of spiritual discovery and appropriation, be such as will enable them to meet the challenge of their day.—Dr. John R. Mott.

TAKING ONESELF TOO OUSLY

(Continued from page

Just how, in a distraught and world we are to keep the sense of tion and so of humor, is a real q fessional funny men and public not give it to us, though a good "The Autocrat of the Breakfast "Mr. Dooley," or even of "Mickey might serve as a valuable tonic. can do, watch ourselves. When the lectual and spiritual muscles beco tight, we can take thought to our co

No doubt most religious and re formers at least take themselves ously because they do not take others ously enough and especially becaus do not take God seriously. The des straining of feverish and trembling h hands to steady the ark of God is a a faltering faith.

Over-seriousness is a serious sy and one which cannot be laughed of it matters not what justification the seem to be in the stress and strain It roots deep in lack of faith in

These lines are the conclusion cient prayer:

"Give me a mind that is not t does not whimper, whine an
"Don't let me worry overmuch fussy thing called I.
Give me a sense of humor, Lord the grace to see a joke.
To get some happiness out of l pass it on to other folk."
—The Presbyterian Tri

MISSISSIPPI CONFERENCE

Brookhaven District—Third Rou

Brookhaven, June 2, 11 a.m.; Q. C. Aug. 13, Georgetown, at Byhalia, June 2, 3 p.m., fol Q. C.
Adams, at Pisgah, June 9, 11 a.m., 1 p.m.
Harrisville, at Poplar Springs, June 14, 10 a.m lowed by Q. C.
Bethesda, Centennial Celebration, June 14, 1 1:30 p.m.
Crystal Springs, June 16, 7:45 p.m.; Q. C. 7:45 p.m.
Nebo, at Oak Grove, June 23, 11 a.m., 1:30 Meadville and Bude, at Mount Olive, Jun p.m., followed by Q. C.
McComb, LaBranch Street, June 23, 7:45 C. July 8, 7:45 p.m.
Hazlehurst, June 30, 11 a.m.; Q. C. July 8, Bogue Chitto, at Norfield, June 30, 3 p.m., by Q. C.
Wesson, at Beauregard, June 30, 7:45 p.m. July 11, 7:45 p.m.
Gallman, at Tabernacle, July 7, 11 a.m., fol Q. C.
Prentiss, at Mount Zion, July 7, 3 p.m., by Q. C.
McComb, Centenary, July 14, 11 a.m., Q. C. 7:45 p.m.
Scotland, at Sweet Water, July 14, 3 p.m. by Q. C.
Monticello, at Sartinsville, July 21, 11 a.m. Silver Creek, at Oak Vale, July 21, 3 p.m., by Q. C.
Magnolia, July 28, 11 a.m., followed by Q. Osyka and Fernwood, at Holmesville, July 28, followed by Q. C.
McComb, Pearl River Avenue, July 28, Q. C. Aug. 20, 7:45 p.m.
Summit and Topisaw, at Summit, Aug. 4, 1:30 p.m.
Foxworth, at Sandy Hook, Aug. 11, 11 a.m., by Q. C.
Tylertown, at Knoxo, Aug. 11, 3 p.m., fol Q. C.
Wesson Circuit, at North Union, Aug. 11, followed by Q. C.
Barlow, at Pleasant Valley, Aug. 13, 10 a.m lowed by Q. C.
Utica, at Cayuga, Aug. 18, 11 a.m., 2 p.m.

Pastors will please have nominations for Superintendents of the Church School and bers of the Boards of Education in dupli election of a delegate to the Annual C will also be held.
R. H. CLEGG

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CHRISTIAN ADVOCATE

Sunday, June 2---Deed of Love

By Bishop Herbert Welch

"Who so hath this world's goods, and seeth his brother have need, and shutteth his heart against him, how dwelleth the love of God in him?"

This seems like a challenge flung into the face of eight million Methodists. As we read, day by day, the tragic story of the growing horrors in stricken lands, everyone who has been touched by the spirit of Christ wants to "do something about it." Almost the only way we can do anything about it at the moment is to come to the help of hungry, homeless, bewildered multitudes beyond the seas—our "neighbors"—members of our very family.

Our love for God is now put to a test. Like Abou Ben Adhem, we shall find our place on the list according to our love for men. To love "man" may be easy; to love men so as to pray and then put our prayers into action to meet their needs—this is not easy, but this alone is reality.

In this time of testing the genuineness of our Christian faith, Sunday, June 2, offers us our opportunity for a united deed of love. Whatever secular agencies may do, Mother Church must stretch out hands of healing and help to God's smitten children.

How little the General Conference asked! Some prayer for peace, some prayer for the afflicted in warring lands, and a glad gift of at least the price of a single meal to back this prayer! These funds from all over America will be sent to the Board of Foreign Missions (150 Fifth Avenue, New York, N. Y.) and allocated by the Methodist Commission on Overseas Relief to the needy in China, Czecho-Slovakia, Poland, Finland, and Norway.

A gift here means across the ocean the difference between despair and courage—perhaps the difference between death and life!

"Give, and it shall be given unto you." "With what measure ye mete, it shall be measured to you again."

"Do good, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest!"

—Zions Herald.

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no opportunity of declar- men that the Methodists people in all the world, it is their full determina- to continue."—John Wes- to Ezekiel Cooper, Feb.

LIVING CHURCH

is one of those guests for be made; whose presence to the whole house; and the spare room. We give the our own risk, not knowing old easy-going ways will be with this Presence; which as well as giver of life, and setting going activi- take precedence of every-

—Evelyn Underhill.

AYER-ROOM TODAY

my Father, for this strange so often holds me back and for my coldness of heart of prayer. And forgive when I have prayed with my prayers have often and so self-centered. For- I have sought to press my Teach me a nobler way me the prayer in which be offered up to Thee, that fashion it after the likeness Teach me the prayer in canst think Thy thoughts so that I claim in simple Thou dost desire for me. more fully the deep joy mind in communion with

—Methodist Recorder.

No. 22.

ORLEANS, LA.

DAY, MAY 30, 1940

WALLET OF THE WEEK

RUSSIAN REFUGEES to the number of more than three hundred thousand are said to have fled the country in order to secure religious freedom. These expatriates are scattered throughout Germany, France, Finland, Esthonia, Belgium, Bulgaria, Austria, Greece, Rumania and Bohemia. Practically two-thirds of the number are in France. Wherever they may be, their problems are far from being settled, no matter what their racial extraction, or their religious affiliation.

* * *

A HIGH SCHOOL PRINCIPAL in Fort Worth, Texas, is reported to have been ousted by the school board not long ago. The reason given for the ouster was that the principal told classroom jokes about sex in German. This charge was denied by a group of students who charged that the move was entirely political. The students walked out of classes and barricaded the entrance to the building with barbed wire according to the report. "Youth is on the march," and the question is who is leading and where are they going?

* * *

STRIKE STATISTICS, according to the Bureau of Labor, show that during 1939 one million one hundred and seventy thousand nine hundred and sixty-two workers were involved with approximately eighteen million man-days of idleness. This was a large increase over the figures for 1938, but did not reach by a large margin the figures for 1937. New York holds the lead in the states with a strike record of seven hundred and twenty-six separate strikes and lockouts. In addition to the loss in days for those actively participating is the very large contingent not participating but affected.

* * *

BRAZILIAN MISSIONS, according to the statement of a Presbyterian pastor in that country, offers a great challenge to Protestants. He offers as a reason for the statement the fact that Brazil is Catholic only in spots, and that there is but one priest for every twenty thousand persons. In the opinion of the minister, if Protestantism fails to accept the challenge that land of forty-eight million people is liable to turn away from both Catholicism and Protestantism and take refuge in Theosophy and Spiritualism—cults which offer no adequate or even consistent basis for great living.

* * *

BENJAMIN FRANKLIN, who died one hundred and fifty years ago, was one of the most widely known and one of the most unique characters of the eighteenth century. He was self-made and self-educated, but one of the most influential characters in the founding of the United States. As journalist, philosopher, statesman and scientist, he left his stamp upon his age. He has been called "Broadly Christian," but that seems to be more an apology for a great man than otherwise. One of the rules of his life was to "imitate Jesus and Socrates." He was not an Atheist, but he should probably be classed as a "free thinker."

REV. EUSTACHIO PAOLICELLI, a street cleaner the city of New York, is reported to have been crated as a bishop of the Church of God recently. Paolicelli is thirty-eight years old, is Italian born, will have episcopal supervision of four hundred congre tions along the eastern seaboard. It is said that he continue to work as a street cleaner because his epi pal office has no salary attached. The Church of Go that section is composed largely of Italians who sp the language of their mother country.

* * *

A HIGHWAY CHAPEL has been proposed as a fea of the super-highway between Pittsburgh and Ha burg. This one hundred and sixty mile road is to seventy million dollars and is, as we understand it be a toll road. It is proposed to locate the chapel at Baltimore, Pennsylvania, the halfway point, where m ists may stop for rest and worship. Such a chapel probably prove to be more a matter of curious int than a promoter of worship—a formality more th inspiration and help for the hungry soul.

* * *

THE PIONEER MISSIONARY AGENCY is cr with the statement that Mexican Indians in large bers are turning to Christ. One group, living twenty miles back in the mountains from Tomazunchale, their own chapel despite the fact that they work daily wage of thirty-five cents and the chapel cos hundred and fifty dollars. They packed the she corrugated iron for the roof on their backs a dista twenty-five miles. Surely theirs is a type of faith means business.

* * *

BEVERAGE ALCOHOL was described by Dr. V. Seliger, instructor in psychiatry at Johns Ho University Medical School, as "the most dangerous widely included in the human diet, affecting nearly tissue of the body, but having a particularly toxic upon the tissues of the central nervous system." reported to have said that it acts on the human like "a narcotic, paralyzing control and restraint, that .50 milligrams of alcohol to a cubic centime blood will cause the drinker to take "personal and liberties of all sorts as impulse directs."

* * *

THE NEED FOR REVITALIZING STAND which contributed so largely to the greatness of o tion, has resulted in the formation of an organi of Los Angeles business men who meet on Mond nings for religious services conduted by a minister membership will be confined to business and profe men, and the organization will be known as "The ness Men's Church." It is not the aim that the new ment shall subtract from any other religious loyal it will certainly subtract from the established l of its members should it gain any considerable su and the loyalties of others will be influenced by cess.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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...L. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

MODERN HERESY

In modern times heresy is looked upon with a degree ...f tolerance if not of actual indifference, which was not ...ue of the time when the Christians were seeking to ...tablish their faith in the thought of the world. Ridicule ...s played its part in the change. Who has not heard ...e jibe: "Orthodoxy is my doxy, heterodoxy is your ...xy?" Heresy has become less important also by the ...tual truce established between the theological and the ...actical aspects of religion. In the early days of the ...ristian movement, heresy was an open and active re...ance of accepted religious principles. The accepted ...ews might undergo sudden and drastic revision through ...litary or religious conquest, but a standard of doctrine ...s a religious positive as long as it was embodied in ...e convictions of the people, and heresy was correspond...ly an outlaw.

...Heresy today is, however, something of far less defi...e implications and is of less heinous religious import. ...s seldom an active and outspoken denial of evangelical ...iefs, and it is oftener a mere matter of loose talk and ...ck of a clear understanding of religious values as ex...ssed in theological formulas. To illustrate what we ...an, we once heard a Methodist pastor offer a prayer ...ich to our thinking had not a single sound evangelical ...tement or petition in it. The prayer was devotional ...form and was unctuous in tone, but it was superficial ...temporal in its interests and its recognition of God ...as an interested bystander beholding the lordly ac...plishments of human culture and reveling in the all ...human ethic of the transaction.

...n the illustration which we use we do not mean to ...demn the individual or his intention. Neither would ...be willing to sit in judgment upon his experience. ...talk is the indicator of thought and life is a reaction ...ur thinking. For others, we are not sure, but that ..., more than thought, influences their action. We ...ize that it is sheer folly to imagine that the time will ...come when thinking on any subject will be stream...d, but we do covet earnestly the grace to escape the ...y which discovers itself in loose talk. It seems that ...have come to a time when a dyspeptic church rejects ...holesome diet in favor of culture and social vitamins ...tellectual obsessions of an age which has lost its ... upon eternal realities.

THE STAND OF THE CHURCH ON WAR

...is easy enough to bring railing accusation against ...church as having exhibited an inconsistent attitude ...he subject of war and peace. It is likewise easy to ...cate reversals of its position which seem to justify ...charge of insincerity. But those who would besmirch the church seem quite willing to overlook the political duress under which the church seemed to recant its faith. It should be remembered that the real attitude of the church on the subject of war is reflected in its peace-time opposition to the practice of wholesale destruction of life and property such as war involves. There might have been times when the methods of its opposition to and condemnation of war might be open to question, especially extreme pacifism, but no one can make a serious study of the pronouncements of the church on the subject of war and peace without feeling that, despite its action in times of peril, it is sound at heart and sincere in its resistance. It is a fact that at this moment in the concentration camps of all the warring nations of Europe may be found those who by their incarceration are bearing testimony not more to their own personal fidelity than to the fidelity of the church, to the ministry, and teaching of Jesus Christ, the Prince of Peace. Opposition to war involves principalities and powers, the princes of this world, and in the maintenance of the ideal of peace and a warless world, the human element cannot be ignored.

CENTENARY COLLEGE COMMENCEMENT

On Wednesday of last week, Centenary College closed its one hundred and fifteenth year of educational service. One hundred and one degrees were conferred—seventy-two in the May convocation and twenty-nine more to be conferred at the end of the summer school. This was the largest class ever graduated from the institution. Hon. Galloway Calhoun, of Texas, was the baccalaureate speaker. The session ended without any debt, more than seven hundred students were enrolled in the regular session, and the enrollment of the summer school and the night school brought the total attendance to more than fourteen hundred. To make this excellent record more impressive, the outlook for the enrollment at the next session promises to better those figures.

Certain other facts, however, are less heartening. First is the resignation of Dr. T. L. James from the chairmanship of the Board of Trustees—a step made necessary by the serious impairment of his health. No Chairman of the Board ever rendered a greater service to the College and to the Conference than did he, and his resignation was accepted with sincere regret. The work accomplished by Mr. James in relieving the debt of the Conference freed a considerable part of the invested funds of the College for administrative uses and removed a handicap which had long hampered both the College and the Conference.

Another serious problem which confronts the institution came when the old main building was condemned

and ordered to be demolished at once. The scientific department, including the laboratories, was housed in this structure, and other quarters must be provided at once or the school will sustain a blow from which it may not recover. There are no buildings which might be pressed into temporary service, and the costly plumbing and equipment required for science laboratories make the erection of a temporary building out of the question.

We are confronted, therefore, with the task of finding a new leader for the Board of Trustees—a man with the vision, the personality and the experience demanded by the situation now existing. His very first responsibility will be to help solve the financing and the erection of a science building to cost approximately one hundred and twenty-five thousand dollars. In this time of disturbed international and trade conditions, such a task will test the genius and the consecration of any man who may be called to the chairmanship of the Board. The emergency is upon us, we cannot afford to be driven from the field by threatening shadows, and the Methodist people are not quitters. Through the very difficulties which are now upon us, we will find resources of leadership and material supply as yet undiscovered.

DR. FIFER TO RETIRE FROM EDITORIAL DUTY

Dr. Orien W. Fifer, editor of **the Christian Advocate**, Western Edition, has asked to be released from duty as soon as such action may be consistent with the decision of the General Conference, and has announced that he would not permit his name to be considered as an editor of the new organ of Methodism as provided for by the recent General Conference. His decision was based upon attitudes which he had taken about other church officials. While Dr. Fifer did not go into particulars one can imagine that his age was what he had in mind. We know that some men are more vigorous at seventy-two than many others are at a much earlier age, but we believe that it is far better for men of that age to be retired than to establish exceptions which might become embarrassing and hurtful to the enterprises of the Church. We feel exactly that way and we have said more than once that we expect to do what Dr. Fifer is doing.

That man is a rare exception to the rule who does not begin to fall behind in his thinking and in his attitudes after seventy, and he is usually the last person to discover the retarding of his mental processes. In this high-geared and nervous age, the Church needs leadership at its best. It cannot afford to commit the Methodist ark to the care and keeping of those whose energies have not been tested and proven in the school of experience. Neither can it afford to retain a leadership whose eyes are fixed upon the radiance of the past rather than upon the bristling horizon ahead. There never was a day when the church press needed more a vigorous, a courageous and an evangelically sound leadership than now. As we see it, the editorial task is the most challenging opportunity for service in the new Church. The Board of Publication should choose a leader at the very peak of his power, a man clear of head and sound of heart—a representative of Methodism at its best.

Editorial Miscellany

By Dr. H. T. Carley

"WE'LL MISS HIM!"

He was nearly eighty years old. He lived in a lit house by himself. His wants were simple and few, these he met from an extremely modest income.

He was a familiar figure on our streets. He wal with a stick. Early every morning he slowly wended way to a near-by hydrant, where he filled a small buc with his morning's supply of water. After he had pared and eaten his breakfast, he went down-town, wh he was a welcome visitor to any store, though the d store porch was his headquarters. Most frequently could be seen sitting on a bench on the porch, which the town's general gathering place. There is a knot-h in the floor near the end of the bench; and "Uncle Ji my" often stuck his walking-stick in this hole and l it there such time as he did not care to continue his jo ney down the street.

He had lived a strenuous life, mostly as a woods in timber operations. In his body he bore the mark hard work. Not a man of the schools, he had acquir vast knowledge of life through the hard knocks of perience. Human nature was the main book he studied—and few of its pages he had left unturned was not a talkative man, but he could say an appropr word when it was his turn to speak.

As old as he was, nobody in the village took gre interest in the doings of the school children or atte more regularly the programs at the schoolhouse. than anything else, perhaps, he enjoyed the baske baseball and football games at the school. He sel missed a game. He liked to see our teams win—he pu hard for victory; but he was a good loser, too. He learned, along with Grantland Rice, that the size of score is not the main thing, but "how you played game."

There was not much that he could do at his ag active service to the community or to his fellow-trave along life's way; but the little he could do, he did in measure. Not long ago he made a special trip to gate to tell me about one of our yearlings that he thou was ailing.

He went to church. He had high ideals of hon truthfulness and sincerity. What faults he had did affect the fiber of his moral character.

He did not go down-town one day last week; but n ing especially was thought of it, for sometimes he away with a friend to spend the day. Late in the a noon somebody passed his house and saw his wal stick hanging on a nail just outside the door, whe always left it when he went home at night. There a strange stillness about the house. A friendly inves tion found him in his bed as asleep—but the breath gone from his body. Quietly he had slipped away to eternity with a Friend.

Everybody in town said, "We'll miss him!"

That is a good epitaph for "Uncle Jimmy" Woods

It is a good epitaph for anybody.

HOW PRAYER CHANGES THINGS

By Nels F. S. Ferre

"More things are wrought by prayer than this world dreams of"; yet less than ever, seemingly, do we believe it. Our prayer meetings are mostly a thing of the past, chiefly because we are no longer convinced that prayer actually changes things. We often hear prayer called inspiring and health-giving, but no mention is made of its power to make a real difference in the actual world. Psychology has led many to believe that prayer, good medicine for confused souls, is, nevertheless, unable to affect the world of fact. As for God's answering prayer, moreover, this is frequently interpreted as merely a beneficial mental exercise. After all, is it not superstition to believe that our private mutterings have some magic effect on God's relation with the world? Why expect the miraculous to be a part of faith? This lack of faith in the power of prayer is a serious matter, not only because it deprives us of our sharpest spiritual weapon, but also because it involves our entire idea of God and of the world in which we live. One of our vital needs today is surely a return to the simplicity of faith whereby God confounds the wisdom of the wise. It is a necessity of Christian faith to believe that prayer changes not only us, but also the course of history and the function of nature.

Prayer Changes Us

Through prayer God actually works a change in us. The deepest part of us is the image of God, our real will which can find no rest except in harmony with God's will. This part of us, moreover, tends to be darkened by our anxiety over things of this world. Since our personal identity equals the continuity of our dominant purpose, the quickening of our will as God's will actually amounts to a conversion. Spiritual power after such a conversion depends on the continual strengthening of our will in line with the urgings of the image of God in us. The most direct, the most personally effective means of remaking our natures into that which God means us to be is prayer. Before quickening and strengthening our will, furthermore, prayer redirects our desires. Every strengthening of the will provides new balance in our affections. If when we are tempted we pray that God may completely possess our lives, we often find that the very content of our imagination is altered. From dreaming about personal desire we may turn to searching for ways in which we may become ambassadors of Christ to our children. Prayer also gives us new and better light. Insight is not so much a matter of knowing all the facts as of feeling their inner meaning and importance. To pile up learning without understanding is useless. The illumination gained on our knees in patience and humility is the final mark of wisdom. But more than the quickening of will, the redirection of desire, and the illumination of mind, the habit of prayer has added to his life a new quality which permeates his entire being: the sense of the divine. A minister who was visiting in a country parish across the sea noticed across a young peasant girl in a potato field wearing gloves while she picked. When he chided her for this shocking sign of vanity, she raised her eyes to his and said gently, "The pastor does not know that tomorrow I am to stand bride." So, too, the Christian man of prayer feels that he must have clean hands and a pure heart, for he stands always in the presence of God. To live prayerfully is to become transformed by the Spirit, not only by the quickening of the will, the redirection of the desires, and the illumination of the mind, but also by the experience of a new divine quality in the whole of life.

Prayer Changes Others

Prayer has also the power to change others. One of life's strongest incentives comes from the assurance of intercessory prayer. Somehow life takes on a new dimension with the assurance that Christian hearts carry each other day by day to the throne of grace. Loneliness gives way to confidence; fear, to courage; sensitiveness, to concern for others. Through such a fellowship of prayer a new peace comes over our lives. On the other hand, intercessory prayer is the most persistent hound of heaven. Even though we cannot change the whole world, we can be lamps that transmit God's light in the full radius of our activities. Throughout the whole area of our influence others can be changed because we pray. According to our feelings and actions others are inevitably affected. Some people cause tension, grudges, jealousies wherever they go, while others spread thoughtfulness, peace and good will. For difficulties in personal relations our own attitude is more to blame than we like to think. But not only can we change people's spirits by prayer; we can also help to heal their bodies. Even yet Jesus can say, "Which is easier to say: 'Thy sins are forgiven thee,' or 'Take up thy bed and walk'?" One of the deepest causes of physical illness is fear. Modern medicine is discovering how the sins of the soul are related to the ills of the body. When we bring to another the assurance of God's forgiveness, we more than restore his soul; we also help to heal his body. Although, naturally, the power of prayer is limited to God's will in the matter, and although many sick suffer pain and many damaged bodies die without our being able to prevent it, nevertheless there is a large area of human suffering that can be eased. This is especially true since the state of the spirit is most important in the way we feel pain as well as bear it. Those who are hopeless feel pain very differently from those who have God's courage in their souls. Those who are bitter multiply the evil of their situation, while those who are upheld by God's grace can sing even in the night. According to the measure of our faith and simple trust, therefore, our prayers to God can surely help to change the lives of others. The true man of prayer becomes a savior to others, and a praying fellowship is the surest means of permanently bettering a community.

Up to this point the power of prayer to change things has been described in purely personal terms. What has been said may possibly be explained apart from the power of God. Christian faith, however, affirms much more than this. It affirms that God can actually change things in the world of history and of nature. It is human to place something between God and ourselves. Some place moral laws; others, intellectual considerations; still others, what is supposed to be a scientific view of nature. Christian faith affirms, however, that God is more than all of these. After we have explained these things, He remains, to a great extent, inexplicable, for God Himself is the ultimate principle of explanation. Faith in God as creator means that the laws of nature are subject to His will. Faith in freedom means that God has given man the power to change the world of fact. Adequate faith in God must mean that He can influence history by working both in the world of nature, directly and indirectly, and in us. A little girl went home from church intent on praying for every good cause because her pastor had explained to her that her simple little prayer might turn the balance for good or ill in the world. And this was right, for although the laws of nature are subservient to God's will, He operates them in accordance with each historic situation. How different this world would be, then, if all those who call themselves Christian would, in simple faith, throw all their prayers and efforts into the making of a new world of peace, righteousness, and good will! Real prayer would then create such a spiritual condition in the universe that God could do what we cannot. God never said that we could build the Kingdom, but that He wants freely to give it to us. We receive it through prayer. How can these things be? Nature consists of those chains of causation which are the effects of purposes: first of all, God's long-range purpose in the creation; secondly, His immediate participation in history; and thirdly, the secondary purposings of human wills. The long-range regularities of nature are continuously colored by human wills. As we are faithful, God can redeem history by working both directly in it and also in us to will and to do. The prayers of the faithful have far-reaching effects.

Many solutions are suggested to our present problems. One method, in the end, cannot fail: believing prayer. When the children of God learn that prayer can change things, there will rise resplendent a new, well-founded hope for the world. Prayer changes us so-called Christians, requickening our will for the good, redirecting our desires to the ideal, illuminating our minds and hearts by a new sense of the meaning of life. We begin to consider the things which are of God. We dream of a new world and make it real. Then our families are changed as they become fellowships of prayer, and our churches are transformed as they are strengthened by faith in a God who is near and who hears prayer. Finally, our communities, our nation, and the world become different when, because we have been faithful, God's power becomes opera-

(Continued on page 12)

REPORT OF SUBSCRIPTIONS BY DISTRICTS

Louisiana

Alexandria District	56
Baton Rouge District	213½
Lake Charles District	44
Monroe District	96
New Orleans District	46½
Ruston District	96
Shreveport District	65

Mississippi

Brookhaven District	65½
Hattiesburg District	48
Jackson District	125
Meridian District	74
Seashore District	46
Vicksburg District	71

North Mississippi

Aberdeen District	148
Columbus District	87
Corinth District	123
Greenville District	106
Greenwood District	83
Sardis-Grenada District	74

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

ADDRESS BY BISHOP HOYT M. DOBBS

"Ye Are the Light of the World"—Matt. V. 14

These words which you readily recognize as coming from the Sermon on the Mount, are like electric switches: they light lamps, they ring bells and they turn wheels.

Jesus was not only a man of thought, a man of action, He was also a man possessing a wonderful imagination.

Horace Bushnell called the Gospel, "God's gift to the imagination." It was William James, I thing, who said, "Always and everywhere he who has ordered his life with reference to the most distant ends, has been considered the wisest of men." Perhaps one of the defects of our modern institutions is that they do not speak to the imagination. Not until an idea has captured the imagination may it be said to have gained very much ground.

The Master's Foresight

It is a far call from that day on the slopes of the mountain to this morning in Atlantic City by the sea. Yet it appears that the Master's mind overleaped the intervening centuries with calmness and with clearness. Within the circle of His vision was the incredible future of the Church. This vast assembly, so vibrant and radiant with light and power, could not have surprised Him then, nor does it surprise Him now. He knew what was in humanity and unfailingly believed in the perfectibility of human nature under the creative energies and influences of the gospel. His thought, His emotion and His purpose were all ethical and redemptive; not especially aesthetic. In these memorable words He was not merely paying a compliment to His followers. He was defining one of the functions of the church.

It may be said that He founded the Church in that it "arose out of the work which He did, the message which He delivered, the energies which He released when He was stretched upon the tree, and the convictions which He created in the minds of men."

Men of the world have a way of saying that what is spoken may be of importance, but that a matter of greater importance is to know who and what are back of him who speaks. This observation may be accepted in its total significance with reference to the words of Jesus. The eternal God Himself, the momentum of millenniums and the undying hopes of the human heart were and still are banked behind the great Galilean in the announcement of the fact that His Church was to be the light of the world.

"Our Faith Is True"

The delegates who attended the Oxford and the Edinburgh Conferences came to unanimity in their first official declaration, namely, that our faith is true; it is true; it is true. Our ecumenical morale was stimulated and strengthened by the statement of that conviction, and once more men and women of discernment saw that faith and knowledge at their highest levels must move in the same direction. Life still has unity, meaning and value, and perhaps one of the greatest services the Church can render to a troubled world today is just this, of putting foundations under men's feet and a sky of high visibility above their heads.

Again, the conditions which we face call for a larger and a better understanding of the nature and the function of the Church. The divisive forces which are at work in the world will find it very difficult to perpetuate themselves when the various Christian groups can reach agreement as to the true character and purpose of the Church itself. It may not be possible to arrive at doctrinal unity, but surely it should not be beyond the range of our powers to find at least the foundations for ethical unity and to come to some universal judgment as to what is right and what is wrong.

The Purpose of the Church

The Church may be said to exist for two major purposes: First, the regeneration of the individual, and second, the gradual formation of a perfected society. A gospel which cannot regenerate the individual will be powerless to reshape the thought patterns and institutional forms of national and international life. The basic process of making a better world is that of producing better men and women in larger and larger numbers under outward conditions which will afford, for virtue, some chance of survival. The mystic's hunger for God and the moralist's passion for men must complete the whole, of which each is but the half.

Membership in this great body of believers must be re-examined and reappraised with the view toward a more thorough understanding and appreciation of its obligations, of its privileges and of its responsibilities. Love for it and dedication to it will cross new frontiers of danger and sacrifice in the endeavor to extend the boundaries of this creative brotherhood.

Motivation, techniques and objective, will also be subjected to new tests, and we shall doubtless return to our respect for trusted experience.

The Church of tomorrow will be true to the form of the New Testament. It will also continue to be intellectually respectable. Its nature will be highly sensitized to the longings and the needs of the people. In the realms of character, conduct and relationships, it must prove its traditional power to remake men and women.

The Firm Foundation of Our Faith

Dr. Borden P. Bowne once closed the hour with one of his classes using the words with which I shall conclude this meditation this morning: "I cannot compel any one else to accept these views. Men who are not convinced are not convinced. ... tween us in these high matters the ... must decide. But upon this conception ... God and his relation to men through ... Christ our Lord, I rest my soul, and ... the future unafraid. If at the last I ... cheated in this faith the universe itself ... no longer be a fit place for honest men ... live in." And we know we shall not ... cheated.

You recall that compliment which ... paid to her husband after the years of ... derstanding and unbroken communion, ... face of all the world is changed, I ... since first I heard the footsteps of ... soul." If one could say that of another ... this earthly life, how much more tre... dously expressive it is when applied to ... who hath changed the face of all the ... for you and for me.

"Ye are the light of the world."

CHURCH-WIDE PASTORS' CONFERENCE PROGRAM

Lake Junaluska, N. C., August 6-11, ...

TUESDAY, AUGUST 6

Evening

Eight to Eight-Thirty—Evening Wor... Eight-Thirty—Dr. Edgar S. Brightman, ... fessor of Philosophy, Boston Univ... Boston, Mass., "An Airplane View of R... ophy of Religion."

WEDNESDAY, AUGUST 7

Morning

Nine to Nine-Thirty—Morning Wo... Nine-Thirty to Ten-Thirty—Dr. Arth... Hewitt, Highland Manse, Riverton, ... mont, "God's Back Pasture" (Open Fo... Eleven to Twelve—Dr. Edgar S. Brig... "Religion and Totalitarianism" (O... Forum).

Evening

Seven-Thirty to Eight—Evening ... ship; Eight—Dr. Burris Jenkins, The ... munity Church, Kansas City, Mo., "... of the New Testament."

THURSDAY, AUGUST 8

Morning

Nine to Nine-Thirty—Morning Wo... Nine-Thirty to Ten-Thirty—Dr. Burris ... kins, "Let's Build a New World" ... Forum); Eleven to Twelve—Dr. Arth... Hewitt, "What Is Wrong With The ... Church?" (Open Forum).

Evening

Seven-Thirty to Eight—Evening ... ship; Eight—Dr. Edgar S. Brightman, ... ligion and Individualism."

FRIDAY, AUGUST 9

Morning

Nine to Ten—Dr. Arthur W. Hewitt, ... Heart's In The Highlands"; Ten to ... —Dr. Edgar S. Brightman, "Religio... the Kingdom of God"; Eleven to Tw... Dr. Burris Jenkins, "The Community ... Idea" (Open Forum).

Evening

Seven-Thirty to Eight—Evening ... ship; Eight—Bishop W. W. Peele, ... mond Area, Richmond, Va., "Major ... tives of Methodism"; Dr. Arthur W. ... "The Steeple and the Stars."

SUNDAY, AUGUST 11

Morning

Eleven — Morning Worship; Co... Sermon, Dr. Burris Jenkins, ... Events Cast Shadows."

Evening

Eight—Evening Worship; Closing ... sage, Bishop W. W. Peele.

Prof. Walter Vassar, Director of ...

CONFERENCE NEWS AND PERSONALS

ev. Maurice D. Fulkerson is giving a d account of himself at Clinton, La. We reciate very sincerely his words of com- dation concerning the Advocate.

rs. Lucy Jones, of Hickory Flat, Miss., es us in her debt both for material rs and because of her appreciation of Advocate.

rs. E. Lou Whyte, of Bond, Miss., adds business letter her word of approval commendation of the Advocate—a cir- stance which we sincerely appreciate.

s Doctor Taylor now, since Centenary ge, at its commencement on last Wed- ay evening conferred upon him the de- of Doctor of Divinity. Bro. Taylor is or of First Church, Alexandria, La.

the death of Rev. B. D. Fullilove, at i, Miss., on May 20, the North Missis- Conference loses one of its veteran sters and a worthy representative of hurch of Christ.

. J. F. Bondurant, formerly of New Or- , La., requests us to change the ad- of his paper to 744 Poplar Blvd., on, Miss., where he will continue to Advocate reader.

. H. W. Rickey, Covington, La., re- satisfactory progress in the work of hurch at that place. Bro. and Sister y are not only faithful to the pro- of the church, wherever they go, but e friends of the Advocate also.

are sorry to learn that Dr. Briscoe r, of Leesville, La., has been on the ist. He was unable to attend the meet- f the Board of Trustees of Centenary ge last week, but we hope that he may be in top form again.

on Rouge District is the only Louisi- istrict which has raised its quota for arker Recognition Fund in full. Rev. Royal, who is the chairman of the , is to be congratulated upon his d achievement.

R. V. Fulton reports hearty and gen- cooperation upon the part of the dists of Greensburg, La., where he is the first year in that pastorate, and pires for spiritual growth commen- with their material interests.

Irma Chambers, of Jackson, Miss., lected the youth representative of the of Education for the Southeastern ction last week. Miss Chambers is ineteen years of age and the honor tly appreciated by her many friends.

and Mrs. L. W. Cain, Denham s, La., were honored by a public re- on Saturday evening, May 11, the on of their fiftieth wedding anniver- We congratulate these worthy pil- upon the attainment of the fiftieth ne in their wedding journey.

and Mrs. George Meade Long, of , Miss., announce the approaching ge of their daughter, Julia Bernice, to v. Charles Segrest Schultz, of Sharon, dding to take place on the evening of . Mr. Schultz is the son of the Rev. rs. C. A. Schultz, of Tylertown, Miss.

J. B. Grambling, despite his illness n attack of influenza, is doing a good Elizabeth Sullivan Memorial Church, sa, La. He has turned in his full in the Advocate campaign, which in- cludes all but three of his stewards, and he hopes to get those three soon.

The many friends of Bishop Hoyt M. Dobbs will rejoice that he has been assigned the two Mississippi Conferences for the quadrennium now beginning. It is also a very great joy to know that Bishop Dobbs is able to resume his work and with the prospect of rendering effective service for many years to come.

Rev. D. T. Williams writes: "Wrecking crews are busy demolishing the once prosperous lumbertown of Natalbany. It now seems that this half-time church will soon belong to the past, and that we may report only three instead of four churches from this charge at next Conference."

The Advocate acknowledges receipt of an invitation to attend the graduating exercise of Abbeville High School, sent by Miss Sarah McCormack, daughter of Rev. and Mrs. J. A. McCormack. We congratulate Miss Sarah upon the completion of her high school course and wish for her further successes in an educational way.

The editor regrets to have missed the visit of Dr. Smart, of Emory University, and Dr. H. L. Johns, of First Church, Lake Charles, on last Friday. We should have enjoyed the fellowship with our good friends, and touching the matter which brought them to the city, we have only to say that their wishes are our commands.

Dr. Vernon L. Wharton, on leave from Millsaps College and doing graduate work at the University of North Carolina, was elected to membership in Phi Beta Kappa honorary fraternity by that institution recently. Dr. Wharton is the son of Mr. and Mrs. G. V. Wharton, of Slidell, La. Dr. Wharton is to deliver an address before the American Historical Association in New York next December.

Baton Rouge District Conference was held at Istrouma church on last Friday. Rev. J. H. Bowdon, district superintendent, had his Conference well planned and every detail of the work well in hand. Rev. W. H. Royal and his people did everything possible to make it a memorable occasion. In all that came up while we were there, we caught the notes of uniform and sustained progress. Bro. Bowdon's district promises to bring to the next Annual Conference one of the best, if not the very best report the district has ever made.

DEDICATION, SHILOH CHURCH

On June 9, at 11 a. m., the Shiloh church, on the Nettleton charge, will be dedicated, with the district superintendent, N. J. Golding, delivering the dedicatoral message. We extend a cordial invitation to all former pastors to be present.

W. C. McCAY,
Pastor.

GOLDEN CROSS, NORTH MISSISSIPPI

Rev. J. W. York, pastor of the Sunflower charge, has reported $39 for the Golden Cross, and says that their goal for the year is a $50 total. They will make it too. The report should [illegible] all be more [illegible]

If your charge has a better report, actually or relatively, brother pastor, please send it to me so I can have it published in the Advocate as additional inspiration.

Sincerely,
TINSLEY B. THROWER,
Conference Director.

REV. B. P. FULLILOVE GONE HOME

Dear Advocate: Yesterday we buried Bro. B. P. Fullilove, who was one of our oldest preachers. He was born in Dalton county, Ga., April 4, 1856, and died May 20, 1940, making him a little more than 84 years of age. He was converted at 10 years of age, and joined the Methodist Church, South.

He was licensed to preach at 14 years of age, preached for a while as a local preacher, and joined the Conference in 1886. From that time until his superannuation in 1922, he served charges in the North Mississippi Conference.

Bro. Fullilove was truly a great preacher and pastor. He received more than 1,000 members into the church, besides hundreds of others where he helped his brethren in revivals.

He was thrice married. He was a good husband and father. He leaves four children, an adopted son, his wife, nine grandchildren, and two great-grandchildren.

We thank God for this good man, that He spared him so long to be with us.

He had not been well since Christmas, gradually the old heart weakened until it ceased to beat, and he was gone to his heavenly reward. Of course he died in triumphant faith.

The service was led by his pastor, Rev. W. R. Goudelock, assisted by Bro. Cruse, Baptist pastor here, Bro. T. J. Hopper, Bro. E. M. Sharp, Bro. Jim Gullitt and Bro. C. A. Parks. A large number of his brethren in the ministry were present.

A good man has gone from us, but we know where to find him.

W. R. GOUDELOCK,
Pastor.

OXFORD-HOLLY SPRINGS UNION

The Oxford-Holly Springs Young People's Union met May 16, at State Park, for their regular monthly meeting. The churches represented were Oxford, Abbeville, Waterford and Holly Springs. There were about sixty young people present. The program opened with the hymn, "What a Friend." The theme of the program was "A Living God." Miss Maridean Sigman, of Holly Springs, was leader. Others taking part on the program were Misses Nell Hammond and Frances Moore, and Mr. Keener Ragsdale, of Holly Springs. Bro. Torrence Maxey, of Waterford, led in prayer. The hymn, "Blest Be The Tie," was sung. Bro. Torrence Maxey, president of the union, held a short business session at which time Miss Nell Hammond, of Holly Springs, was elected as delegate to represent this union at the assembly at Woods Junior College next month. We were delighted to have as visitors Bro. Luther Nabors, of Paris, and Bro. William Waugh, of Toccapola. The next meeting will be June 13, at State Park, with [illegible] Valley and Red Banks unions as [illegible]

SIGMAN,
Reporter.

CORINTH DISTRICT CONFERENCE

The annual session of the Corinth District Conference met at Baldwyn, Miss., April 25, 1940, Rev. W. R. Lott, district superintendent, presiding.

After organization of the conference, a suggested program was made the order of procedure, various committees were appointed, and the chairman called for "Tidings From The Field." These short, concise reports of the pastors were enjoyed, and showed a splendid state throughout the district.

At the eleven o'clock hour, Rev. J. E. Stephens, of Clarksdale, preached an inspiring and helpful sermon in his easy way, his subject being "Mending Your Religion."

Working on a one-day schedule, the business of the conference was attended in a to-the-point manner, yet without a sense of hurry.

The various interests of the church-at-large were given recognition. Educational Interests: Rev. G. A. Parks represented Millsaps College; Rev. R. A. Grisham represented training-school work; and missions were represented by Rev. T. B. Thrower. Dr. J. G. Snelling spoke concerning the Memorial Mercy Home; Publishing Interests were ably represented by Dr. W. L. Duren, of the New Orleans Christian Advocate; Lay Activities were jointly represented by Messrs. W. R. McCormack and Hugh N. Clayton; Woman's Work was represented in a fine way by Mrs. W. R. McCormack.

Certain routine or minute work was done orderly and the reports of the committees were well prepared and also well received by the conference. The conference as a whole surely did enjoy the splendid lunch at noon in the basement of the church, and the gracious hospitality of the good people of Baldwyn.

After having worked patiently for some hours and having duly finished the business of the conference, the various delegates made ready to depart their several ways, feeling that this had been a profitable day, and expressing to our district superintendent a willingness and desire to have such an arrangement of the program of the conference a year hence at Holly Springs.

A. M. WEST, Secretary.

REV. ROY GRISHAM APPRECIATED

Dear Dr. Duren: Just this word of appreciation of Rev. Roy A. Grisham, as our efficient Executive-Extension Secretary, North Mississippi Conference.

Bro. Grisham taught a short course in our church, May 12-15, on WORSHIP. The class had an enrollment of 29 with 24 receiving credit. The class was unanimous in the request for Bro. Grisham to teach another course for us.

E. L. JERNIGAN, Pastor.

FIRST METHODIST CHURCH, PONCHATOULA, LA.

The first Methodist church building was dedicated on December 3, 1893, by Dr. Beard, of New Orleans. Rev. W. T. Currie was the pastor. A parsonage was built also during the pastorate of Bro. Currie, and most of the work was done by him.

There were only nine members when Rev. W. T. Currie came to be pastor of this mission charge, and the membership has grown to 418.

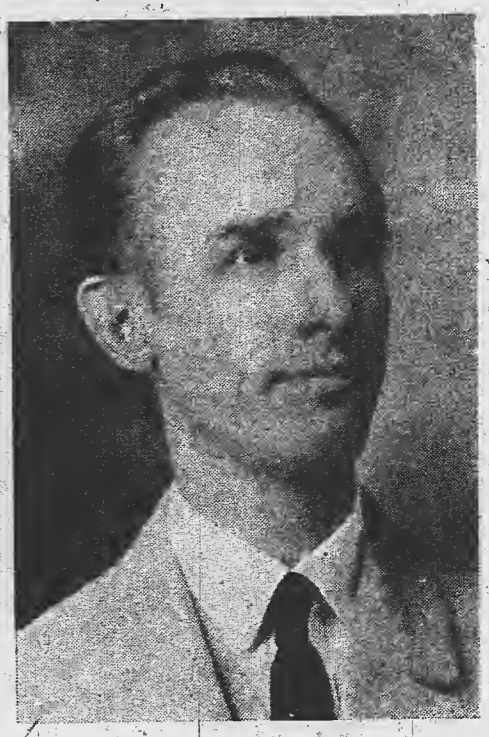
Rev. W. T. Currie was a man of deep consecration and of great faith. The services of Rev. J. L. Morrell, evangelist, and Mr. Gilreath as singer, were procured, and about sixty members were added to the church. Also a Sunday School was organized at this time. Thus the church was well launched.

The second church building of brick was built in 1907. The cornerstone was laid June 23, 1907, and the church was dedicated August 11, 1910, by Bishop Murrah. Rev. F. N. Sweeney was pastor.

Brother J. R. Abels was chairman of the board of stewards for about forty years, and was chairman of the building committee for the present church building, and the church school annex, which was built in 1925. Bro. Abels was also chairman of the board of trustees for a great number of years, as well as district steward.

Rev. J. W. Booth was pastor when the present church school annex was built. The church was made a station in 1926.

The present parsonage was built when Rev. F. B. Hill was pastor.



REV. ASHLEY T. LAW

The following named ministers have served this church as pastors: Rev. W. T. Currie, before and through 1893; Rev. W. Woodword, 1894; Rev. G. T. White, 1895; Rev. J. J. Kelly, 1896; Rev. M. C. Lyons, 1897; Rev. J. H. Montgomery, 1898-1899; Rev. J. L. McManus, 1900; Rev. W. J. Porter, 1901-1903; Rev. F. N. Sweeney, 1904-1907; Rev. William Schule, 1908; Rev. R. W. Tucker, 1908; Rev. C. C. Miller, 1909; Rev. J. P. Haney, 1910; Rev. C. C. Miller, 1910; Rev. J. A. McCormack, 1911-1913; Rev. J. B. Williams, 1914-1917; Rev. A. A. Barnard, 1918; Rev. T. D. Lipscomb, 1919; Rev. A. J. Coburn, 1920-1921; Rev. F. B. Hill, 1922; Rev. J. M. Boykin, 1923; Rev. J. W. Booth, 1924-1927; Rev. Briscoe Carter, 192[illegible]; Rev. J. Henry Bowdon, 1930-1932; Re[illegible] H. Andrews, 1933; Rev. H. N. Brown, [illegible] 1935; Rev. R. F. Harrell, 1936; Rev. [illegible] Law, 1937-1940.

The present official roll of the ch[illegible] Rev. A. T. Law, Mrs. J. R. Abels, [illegible] Vinyard, J. E. Perrin, W. H. Richa[illegible] H. J. Lavigne, E. P. Kinchen, A. L. C[illegible] M. M. Vinyard, J. H. Drott, F. O. [illegible] B. Boburn, Miss Minnie Varnado, Cla[illegible] Stanga, Prof. Richard Clanton, J. W. [illegible] per, Mrs. A. J. Coburn, Mrs. Sam [illegible] Junior Board of Stewards: Walter [illegible] rich, Orien Perrin, Bowman Kinche[illegible] Agnes Ballard, C. J. Brescher, Miss [illegible] Perrin, Mrs. J. Fussell, Miss Edith An[illegible] Miss J. Anthony, A. W. Lucas, Mrs. R[illegible] Clanton, Miss Sammy Hagg.

Ofney Ellis was licensed to pre[illegible] 1939. He is at present in college, a[illegible] take his theological training at S[illegible]

Our church school is one of the [illegible]

Do not forget the Advertisers li[illegible] the next page. They made this hi[illegible] sketch possible.

be found anywhere. Mrs. W. M. [illegible] has taught a wonderful class of you[illegible] ple for many years. Our Missionary [illegible] of Christian Service has always [illegible] good work.

During the four-year pastorate o[illegible] Ashley T. Law, the church property, [illegible] church and parsonage, has been re[illegible] and a fine pipe organ with chimes ha[illegible] bought and paid for.

Rev. A. T. Law is the first pa[illegible] serve the church four years since th[illegible] chatoula Methodist Church was [illegible] station in 1926.

Most of the material for this hi[illegible] the church was furnished by Mrs. [illegible] and by Bro. E. W. Vinyard, who h[illegible] a member of the church for 46 ye[illegible] since the death of Bro. Jacob R. Ab[illegible] been the president of the board of s[illegible]

Mrs. A. J. Coburn and Mrs. Verna [illegible] both widows of Methodist ministers, [illegible] been for some years in the past, a[illegible] now, contributing much to the spiri[illegible] and progress of this truly mis[illegible] minded church.

Many other very worthy names c[illegible] mentioned, but space forbids, and th[illegible] and complete record is being kept [illegible] angels.

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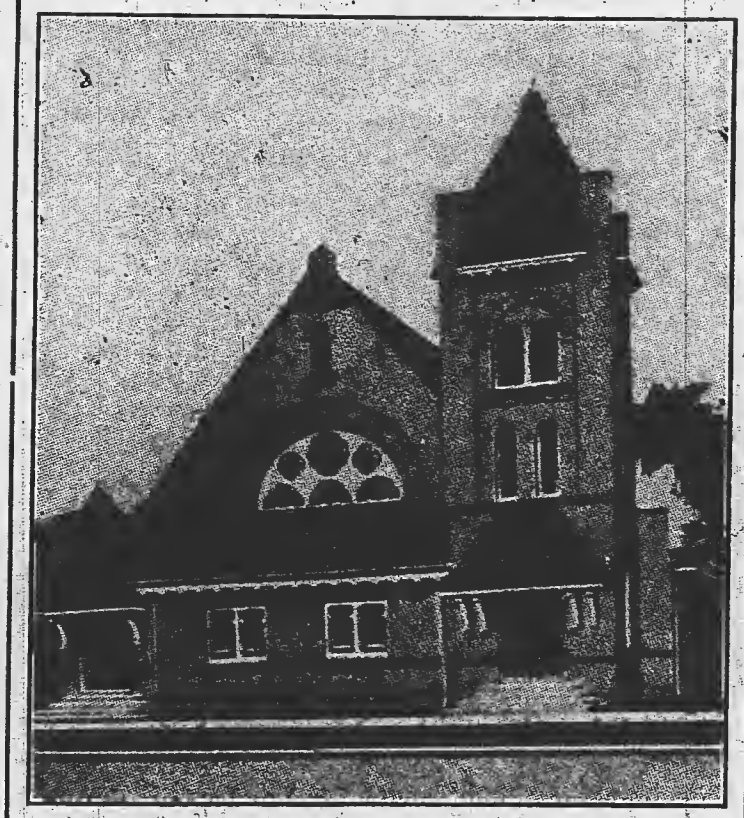
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BOHNING & COMPANY

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THE CHURCH PEW

TRAINING LAYMEN

By William Hinckley Mitchell

Methodism is advancing; but what of the rank and file men and women constituting the membership? Are they equipped mentally and spiritually to do their part in carrying forward the advance the bishops have begun?

My answer to this question is: Yes, so far as native ability and Christian character are the matters concerned. But it is regrettable that so many of them are unable to give expression to their helpful and inspirational messages in public.

You may accept this as a reliable statement, for I was one of the founders of the Nutley (N. J.) Speakers' Club, which for twenty years now has been functioning every winter. Every church in Methodism should organize and maintain such a group. Big business long ago recognized its value, and such training classes are conducted regularly, with highly profitable results. And big business is not prone to "waste its shots."

I am not at all claiming that I originated this Speakers' Club. I but shared it. We took a page from the industrial notebook, and made use of it for Christian organization. Some of the material was very crude when we began to work with it; but by experience, in the course of the years, it was developed until today there are scores of laymen in the Nutley church who can speak effectively. Multiply such a program widely over Methodism, and the results would necessarily be immense.

Because of the natural limitations of our evening hours, we have confined our membership to twenty, whom we know to be congenial and willing to cooperate. Each member must come to the weekly meetings prepared to speak for five minutes on either an assigned or a self-chosen topic; and the hours so spent are highly stimulating. Not all of the members are active in our social church, but the latent talent is there, to be drawn upon as needed.

This article will not be lacking in value, if it arouses general interest in this important matter, and I shall be glad to have you publish it if you thing it advisable, for I am sure that you agree with me that in this great forward movement, now under way, there must be no "deadwood," and no unused talent in that church which Bishop W. F. McDowell described as "such a church as Christ can use."

My congratulations to all fellow Methodists in these tremendous days, when a great institution is organizing for its mighty forward march.

Note—Mr. Mitchell is a lay member of New York City.

—Christian Advocate (N. Y.).

LAYMEN'S CONFERENCE AND SCHOOL, CHRISTIAN STEWARDSHIP CENTRAL THEME

Christian Stewardship has been selected as the central theme of the Conference and School for Laymen to be held at Mount Sequoyah, Fayetteville, Arkansas, July 8-12. This theme will have special significance this year since it marks the beginning of Methodist cooperation in "Stewardship Year," which has been inaugurated by the United Stewardship Council of North America.

The Stewardship movement was strongly approved and endorsed by the recent General Conference of the Methodist Church, and plans projected for making "Stewardship Year" effective.

Fortunate will be those who have the privilege of attending the Laymen's Conference and School, for Bishop Ralph S. Cushman is to be one of the speakers.

Bishop Cushman was ordained a minister in the Methodist Church in 1902. He successfully held two pastorates until 1915, when he was elected Stewardship Secretary for the Department of Stewardship of the Methodist Episcopal Church, and later Secretary of the same Department of the Inter-Church World Movement. He was elected Bishop in 1932. From the beginning of his ministry Christian Stewardship has been a passion with Bishop Cushman. Some of the finest contributions to Stewardship literature have come from his pen: Studies in Stewardship, The Message of Stewardship, Dealing Squarely With God, The Sharing Life, I Have A Stewardship, etc.

Bishop Cushman is a forceful speaker, a genial personality and a brother beloved. It will be a real privilege and opportunity for the laymen of the South Central Jurisdiction to hear this gifted speaker and leader of the Methodist Church, in the Laymen's Conference at Mount Sequoyah, July 8-12.

REMARKS DELIVERED ON THE OCCASION OF THE ANNUAL DINNER OF FIRST METHODIST CHURCH, BATON ROUGE, TUESDAY, 7:30 P. M., APRIL 30, 1940

By Irby C. Nichols

Distinguished Guests, Friends and Fellow Methodists:

The immediate occasion of our presence here in this splendid church-wide church-overflowing annual dinner, is to honor our new members, to foster throughout the church a spirit of fellowship.

But fellowship does not express the whole of our present need—fellowship is but incidental to a bigger and more fundamental thing:

Because even that one of us who is the least concerned over our social philosophy is fully aware that that thing by virtue of which we are here at all—that thing which spells freedom of the individual—that thing is now being challenged in its fundamental concepts. Indeed, the world is being told very pointedly that democracy can not satisfy the basic needs of human society—that under it, the normal aspirations and true happiness of a people can not be attained.

Whence the modern doctrine of totalitarianism with its tremendous and terrifying effects.

The conflict is on, and on with the full energy of a death fight—on in Europe and in the Far East—on also in America and in Louisiana and in Baton Rouge.

Therefore it is necessary that people examine carefully their social and economic foundations, and look well into the character and strength of their leadership. In doing, the Church—the Christian Church, your Church, and my Church—our Church is inevitably thrust into the picture; and undoubtedly the Church furnishes the greatest single force offering any real hope toward an ultimate solution of this problem. Social status, political creed, theological dogma, wealth, nationality—these things have only a doubtful value—they belong to "gone with the wind." Faith, resting upon the solid rock of personal integrity, and the basic principle of "love thy neighbor as thyself," present the chief hope.

With such a perspective, the leaders of this Church has long since realized that facing such a social conflict as this, people must be taught, they must have knowledge lest their acts be ineffective and their vision must be clear and the horizon of their thinking must be wide and long lest they escape not the dangerous issues today.

To this purpose, this Church has been bringing, is now bringing, and will continue to bring to its pulpit and its platform the very best talent accessible—Bishops, recognized educators, able teachers, prominent laymen and last, but not least, each Sunday splendid sermons from the regular pastor himself.

The program now about to be rendered is another clear-cut example of this policy. No better exponent of the gospel of Christ, integrity of purpose and of honest living can be found among the laymen of Louisiana than the principal speaker of this evening. "Moses led his people up out of the land of Egypt," but, better still, Moses then gathered them about him at the foot of Sinai and taught them—taught them—taught them so well that Moses is called, not God, not Moses, not General Moses, not King Moses, not even Moses the Great, but "Moses the Meek Servant of God," "Moses the God Giver." He enunciated 10 laws of conduct which were so good that, even to this day, only one other law has been added to the list. This Church entertains the hope that here this evening another Moses may be found to lead this people back to a more democratic order of life, to a better respect of God, and thence to a happier living.

And now, Ladies and Gentlemen, before these remarks, it is in order to introduce that person who conceived, and then largely planned, this evening's program. Ladies and Gentlemen, it gives your toastmaster much real joy to present your pastor, leader and beloved pastor, Dr. J. R. Spann.

TWO NOTABLE ACHIEVEMENTS

By Wm. F. Quillian

On May 14th, Wesleyan, the pioneer College for Women located at Macon, Georgia, announced to the world that the long campaign to pay off its debt and cancel outstanding obligations had reached successful culmination. On the same day, in the city of Atlanta, it was announced that the local campaign to secure $1,300,000 for Emory University had been successful and that the entire amount, approximately $1,000,000, for the University Center in Atlanta, had been pledged.

These institutions were chartered within ten days of each other in December. It is, therefore, a cause for genuine congratulation and thanksgiving that the institutions of the Methodist Church can move out into a larger and better field of service than has been possible.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

he women of Louisiana are appreciaof the fact and deeply grateful to Rev. . Taylor, dean of the Pastors' School School for Christian Workers, for obing two outstanding women of the ch as instructors in courses particularaluable to women. They are Dr. Grace n Overton, of Ann Arbor, Michigan, will teach the course "The Enrichment ome Life," and Miss Ruby Van Hooser, shville, who will give instructions for fall mission study course "The Church ing Shifting Populations."

course each auxiliary will want to send ission study leader, and surely there e many others who will avail them- of this rare opportunity.

doubt the following questions are beked: The time?—June 10th-14th; The —Centenary College, Shreveport; The —$6.00, which includes board and region. Make reservations now!!

Guy Hicks, of Ruston, the newly Superintendent of Spiritual Life for the Conference, has this to say her new job:

w would you feel if a lovable tenold child were given to you? Well— how I feel, for I've 'fallen heir to' piritual Life child of ours in Louisi-

a R. E. Smith took him when he was infant, brought him through his prebaby days and got him through his years of school!

w he's mine (and yours) and you must help me raise him."

also sends the following message to workers:

ention—Spiritual Life Leaders of Louisiana

women of Louisiana were asked by ll to observe a period of prayer on t May 15, asking God's guidance and upon the great Methodist Advance ent, upon the Jurisdictional Conferupon the work of the women as they o a new form of organization.

e organizations have reported helpvices. Mrs. Sudie Lingle, key woman iritual Life for the Shreveport Diswrote me of the fine services held in Methodist Church, Shreveport. Special s of prayer were observed in the circre in Ruston.

your group made this special observ- If not, I urge you to do so. The Jurisal Conference for our church begins gan) May 28. Your earnest prayers ail much. Do not neglect this spiritportunity.

you planning to attend the Pastors' ristian Workers School at Centenary e, June 10-14? Think about this seriand try to avail yourselves of this s opportunity for vacation, inspiranformation, etc. There will be a each afternoon in which the leaders iritual Life in auxiliaries, zones and ts will get together for informal disn of any and everything pertaining great work. You will benefit by the ences of others; you will help others h telling of your work. This will be an "extra" provided especially for you. You can scarcely afford to miss this many-sided opportunity for Christian development. Come!

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

More Honors for the Mississippi Conference

A message from Asheville brings the following news: "Mrs. Paul Arrington elected member National Board Missions and Church Extension." We all know that this is an outstanding recognition of Mrs. Arrington's ability, and we are sure she will be an honor, not only to our Conference, but to the board.

Miss Marjo Mahaffey, of Mendenhall, daughter of our vice-president, Mrs. W. F. Mahaffey, has been selected as one of the "ten choice young women" to receive one of the special summer scholarships for a six-weeks course at Scarritt College.

When out of the entire membership of the former Southern Methodist Church our Conference has Mrs. L. O. Todd selected for one of the ten scholarships for women, under the Bureau of Christian Social Relations; Miss Mahaffey, as one of the young women, for the summer scholarship, under the direction of the candidate committee; and Mrs. Arrington elected to the national board, we feel we are justly proud.

* * *

We are reminded that it is less than a month until the opening of the Pastors' School at Biloxi. We are anxious to have a large number of our women in the classes offered.

Mrs. W. B. Landrum, of Tyler, Texas, will teach a course in methods for mission study classes, using the fall study, "Uprooted Americans," as a demonstration. Mrs. Landrum has been at work for months on this course, and it is interesting to know that she visited the migrant camps in Arizona and will have "first hand" information to give the class.

Dr. H. M. Bullock, of Millsaps College, Jackson, will teach a Bible class, using "The Message of Jesus," by Branscomb, as the text, and "Jesus and Social Redemption," by Shackford, as a supplementary study. You will remember that "Jesus and Social Redemption" is both the new approved Bible study and a text for Christian Social Relations. Your editor has had the course under Dr. Bullock and can recommend it highly.

Miss Mary Skinner, of Nashville, will direct a course for workers with children. We are most fortunate in having Miss Skinner from the Nashville office, and workers in our Conference should take advantage of this unusual opportunity.

The dates? June 17-22, 1940.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mission and Bible Study Leaders

See that your auxiliary is represented in both the class for Mission Study Leaders and the class for Bible Study Leaders. Bro. Stephen's course will help you teach the Bible Study for next year. Mrs. Landrum's course will help you teach the Fall Mission Study. You cannot afford to miss this week of special training. Attend one class yourself and see that your best helper in the study classes is in the other class.

Maybe your helper is a church school teacher. The course on "The Teachings of Jesus" will help her be a better church school teacher and also give her plans, helps and inspiration for the Bible class in the W. M. S.

If your auxiliary cannot pay the expenses of two, divide the money between two workers—each helping to pay a part of her own expenses.

Start now collecting material on the migrant population in the U. S., and especially Mississippi. Have a wealth of material when you come to Mathiston, June 3-8.

MRS. E. M. SHARP,
Mission and Bible Study Leader.

* * *

Keep the Ball Rolling

Methodist Home,
Jackson, Miss.

Dear Friends: It is easier to keep the ball rolling than to get it started. Surely the COUPON BALL has been making good progress in recent months. Will you not put your shoulder to the task and keep the coupons coming along to us? They are more than ever valuable now, for we are offered double rate ($8 per thousand) for the coupons from Octagon Granulated Soap, Octagon Toilet Soap, Rumford Baking Powder and Ballard's Obelisk Flour, only through June 30th.

Give extra thought to the coupons from these products, but please do not fail to send any and all coupons from the Octagon Soap Products and from Luzianne Coffee and Tea as well.

Many extra dollars were added to our income for the benefit of our work last year, through the Coupon Plan. We want to roll up a big increase this year. Will you not help us by keeping the details of this excellent PLAN before your group?

Cordially yours,
FRED J. McDONNELL,
Superintendent.

* * *

Mrs. Ratliff, Mrs. Neblett and Mrs. Hall are attending the Jurisdictional Conference and the Woman's Provisional Jurisdictional Conference at Asheville this week.

Miss Mavis Shinn is assisting in a Daily Church School at Crawford this week.

Tuesday, May 14, four counties were represented in an Anti-Lynching, Interracial meeting held in Indianola. Representatives from the Christian, Presyterian, Episcopal and Methodist churches were there. The program of the morning was given to a discussion of the history of lynching as shown by charts, the plan of the Educational Program of the Southern Association of Women, the distribution of literature, the making of plans for carrying this educational program to every woman in the auxiliaries committed to this program.

In the afternoon the Interracial section of the program was directed by Mrs. C. C. Alford, of Jackson. Problems of education, health and the history and purpose of Interracial work were ably discussed by chosen speakers. Then followed round table discussions of our mutual problems. Music by the Negro group was very much enjoyed.

"No nation has ever had an army large enough to guarantee it against attack in time of peace, or to insure its victory in time of war."—Calvin Coolidge.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 2, 1940

By Rev. W. C. Newman

TESTING CHARACTER BY ITS USEFULNESS

Lesson Text: Ezekiel 15:1-6; Matthew 5:13-16; 7:16-20; 1 Corinthians 10:6-7

Golden Text: By their fruits ye shall know them.—Matt. 7:16.

One of the most fascinating places in the world is the Bureau of Standards in Washington, D. C. In this remarkable institution are kept the exact standards of weights and measurements used in the business, industry and commerce of the United States.

Here is to be found the standard pound. Not the butcher's pound, which may include the butcher's thumb, but an exact pound by which all scales must be proved. Here is to be found the standard bushel. Not the Scriptural bushel, heaped up, pressed down, running over, but just one bushel.

Here also is to be found a bar of metal from which all instruments of lineal measure must get their standard lengths. The bar is made of platinum-iridium, a metal which shows the least response to heat and cold. It is suspended in a certain specified manner at the unvarying temperature of melting ice, and under the steady pressure of 760 millimeters of mercury.

The purpose of keeping these exact standards of weight and measurement is not difficult to understand. Were it not for them any man could fix his own standards and there would be as many different pounds and bushels as there are people who weigh and measure.

Equally important, I believe, is the necessity for having standards of conduct by which a man may measure his own character. And these standards must not be hit-or-miss affairs. They must be exact, precise, true.

Ordinary Conduct Standards

Of course it is more difficult to enforce standards of conduct than to enforce standards of weight and measurement. Therefore we have widely varying ideas of what is right and wrong. The divergence of opinion on these matters is due in part to differences of environment, training, religion, etc. But they are mostly due to the fact that a great many people have adopted inadequate levels of living.

For some people **expediency** is the measure of their ideals. They do what seems to them to be likely to bring the greatest profit. For others the gauge is **social approval.** Whatever is allowed by their own group, they think, is the thing to do. For some **desire** is the only thing that determines conduct. **Nonresistance** is the standard for others. They simply take the easy way in any situation.

Obviously none of these is adequate to Christian living. We must have more than ordinary standards if we are to maintain our own self-respect.

The Aristocracy of Worth

During the last session of Congress a bill was introduced which would have shortened the inch by **two one-millionths.** One of the most precise industrial measurements in the world, it is said, is the diameter of the wrist-pin which connects the piston rod to the piston in an automobile. If they maintain this measurement within one ten-thousandth of an inch, they think it to be very accurate. Yet here is a man who wishes to change the standard inch by two one-millionths. Our minds cannot easily take in such precision.

But our scripture suggests a standard of conduct that is equally as dependable as any to be found in the Bureau of Standards. What is the right way to act? Act so that your life will be useful.

Not many people in the average Methodist congregation are living vicious lives. Too many are living useless lives. Someone else does the difficult work for them. Someone else puzzles over the world's problems. Someone else shoulders all responsibility. They merely live.

A character in a modern novel is made to say: "Some people make the world. Others just come along and live in it."

Recent news articles reveal the fact that the mother of last year's glamour-girl applied to the surrogate court of New York for the year's expenses for her daughter. She was awarded a sum of $52,000! Another subdebutante who had reached the ripe old age of 16 was awarded $27,750 for the same purpose.

And if you are shocked at the thought of young ladies spending so staggering a sum on clothes and vacations and wine and dances, don't be too self-righteous about it. For the fact is many of us would do the same if we had the money.

We have thought in such shallow terms that we imagine the most desirable life in the world is the idle, useless life.

Uselessness Destroys Itself

But it isn't! The experience of the race does not justify that conclusion. The fact is that the only things that have survival value are the things that prove themselves useful. And that goes for the individual and for the institution. In the end that person or that institution which is useless ends in oblivion.

The Law of the Vineyard

When Jesus said that the branch which does not bear fruit would be cut off and cast into the fire, He was not just threatening recalcitrant members of His disciple group. He was stating one of the fundamental principles of the universe. If one would survive he must achieve usefulness. To bear no fruit is as destructive in the end as to bear bad fruit.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

The press reports that the recent General Conference of the Methodist Church, by a large majority voted to retain the new law on divorce and re-marriage enacted by the Uniting Conference, thus putting the sanction of the church upon both divorce and re-marriage practically regardless of the cause for divorce. No longer will divorcees have to call on magistrates to tie the [illegible] because the new law makes it possible any Methodist preacher to perform ceremony for any divorcee, and no many of them will salve their conscience with this conscience-easing new law proceed to do so—for the fee. Every helps out, you know, and no marriage from a dollar up, is to be sniffed at divorcees! come one, come all! you find some Methodist preacher holding hand out for the fee however small!

Those who are responsible for [illegible] divorce should remember that Jesus "What therefore God hath joined together let not man put asunder." Let any pastor who would take advantage of the provision of the new law to perform a marriage ceremony for a divorcee remember Jesus said: "Whosoever shall put away wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." these words of Jesus before me, what the church law may allow, judgment any preacher who marries a vorcee will put himself in a position accused of approving divorce and of and abetting adultery.

HOW PRAYER CHANGES T[illegible]

(Continued from page 5)

tive in a new way in nature and in Today there rises a cry for religion alone for man's thought; not alone philosopher's wisdom; not alone prophet's preaching; but a cry for faith in the God of the early disciples saints who once began mightily to the world because they believed in er of prayer to change things.

How can we fail to believe that God is open to this cry, and that a new faith must surely come with divine in its wings.—Advance.

THE BEAUTY OF GOD FLOWERS

By Mrs. Irvin Rowland

(Read Matt. 6:28-33)

I walked through God's flower
Watered by rain, warmed by the
And saw the tiny daisies there—
Four leaves of white with beauty
Lovely, with grass as its backg
Yet many never see its renown.

Many of the best things in life
Are overlooked in the world's
They are little joys God has
In the living that's sin-ridden.
They are found in the quietness
In the garden our Master trod.

"Father help us to seek Thy
righteousness first, so that we
all the joys of Christian living

The soldiers fight. And the called heroes.—The Talmud.

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

KEEP CALM

ititudes of our countrymen find their s ajangle these days, what with the atization of war news over the air; care headlines in the papers; and wild talk in the land. The onal appeal is so that many find it lt to sleep or to do ay's work.



Mr. Jones

mbarding human and sensibilities barrage of vivid on- ot war news may be deleterious than we A reader suggests hose in charge of asting might rea- require commentators to give the ry facts calmly and without attempt- dramatize them. It is possible to quite unintentionally, a war hysteria of the radio.

g the truth about a war 3,000 miles while it is being waged, is not easy. ell that we have the facts as they available, but there may be such a drenching a peaceful people with s to the point of peril. There is a fascination about war bulletins. ionally at any rate, some great and al voice should reach us by radio, a word of calmness and serenity, us to seek strength in sober re- and re-commitment to the homely essary tasks of everyday life. No, t mean a sermon, but constructive f wisdom such as to quiet fears, by any national leader in which we nfidence.

the news of President Lincoln's ation reached New York, an excited illed about the hotel where James ld was stopping. As the excitement d, Garfield appeared on a balcony d, quoting from the 97th Psalm: and darkness are round about hteousness and justice are the n of His throne.' God reigns and rnment at Washington still lives." he crowd dispersed.

al Father, strong to save," strength- the spirit of sanity and calmness, we may think aright and act hu- "Thou wilt keep him in perfect hose mind is stayed on Thee, be- trusteth in Thee." Amen.

1940 by Religious News Service.

MINE

Rev. Vivian T. Pomeroy, D. D.

a story for very little children. oy. He is five years old. His name Chip has no brothers or sisters; but he has lots of toys and often has to play with them alone.

One day Chip said to his mother: "Mother, I want to play with Jim and Bill and Johnnie and Mary and Ella and Jane in my yard."

"That will be fun," said Mother; so she went to the houses of Jim and Bill and Mary and Johnnie and Ella and Jane, and asked them to come and play in Chip's yard. Chip and his mother carried his toys to the sand-pile—the tricycle, the trucks, Teddy bear, the drum, the spade and the blocks.

Then all the children came, and Mother left them to play.

Soon there was a splendid great noise, and Mother was very pleased because seven children could make all that noise in one yard.

After a while there was no more noise. All was quiet. Soon the door of the kitchen was pushed open, and in came Chip. All alone. In his arms he had his Teddy; then he fetched his tricycle, his truck, his drum, his spade and blocks.

"Why, Chip!" said Mother. "Where are the others—Jim and Bill and Johnnie and Mary and Ella and Jane?"

"Gone home," said Chip.

"But why?" said Mother.

"Because," said Chip very slowly, "I socked them."

"Oh, Chip!" cried Mother. "How awful!"

"They took my toys," Chip said.

"They were only playing with them," said Mother, "and that was very bad of you."

"But," said Chip, "they were my toys."

"Well," said Mother, "now you must play alone, and I don't care to think my son socks his friends. Either you share your toys and keep your friends, or grab your toys and lose your friends. Which do you want to do?"

"Grab my toys," said Chip.

"Very well," said Mother.

When Chip was having his supper he said: "Perhaps tomorrow I might not want to be the same Chip as today. I might want to be another Chip."

"So you might," said Mother. "And we might ask Jim and Bill and Johnnie and Mary and Ella and Jane to forget yesterday's Chip and come and have ice cream with today's Chip."

"Oh!" said Chip. "I wish it was tomorrow now."—**Reprinted by special permission of the author and the Christian Leader. (Unitarian).**

WISE OR OTHERWISE

By Rev. James H. Felts

To call a man a "big tub of goose grease" is not so bad. Goose grease is useful.

"He never did anything selfish or egotistic," was said of Henry Ward Beecher.

I once observed the spending of three dollars and fifty cents by a family "on relief." One half of it was spent for coca cola, chewing gum, candy, popcorn and the movies. And still we wonder about things.

The city girl who thought honey was "milked from a bee" should have been invited to do the milking.

"Strip tease" is reported to have spread to England. It seems to me there was [illegible] ing left to spread in this coun[illegible] land is sufficiently spread.

Most happenings, cut to their proper size, are soon forgotten. Even untoward things need not rob us of our happiness.

One look at an old widower trailing his wings, making funny noises, and "sashaying" around the opposite sex, and you will no longer criticise young swains.

With more than one billion people accusing and killing each other is it any wonder that we pass up our car killings so easily?

You can't stand in the other fellow's shoes. If you could there is no assurance that you would walk more orderly than he does.

The blind man hunting a black cat in a dark room where there was no cat is a double first cousin of the man who sees law observance in the open saloon.

Self-respect is contagious. Most men command the same respect from others they really have for themselves.

True or false? The easy way is the best way?

"WHAT'S IN A NAME?"

"Canada"

An old Spanish legend tells of certain sailors who, accompanying Columbus on his voyage of discovery, landed on the coast of what is now called Canada. Expecting great things, they were disillusioned when, on looking round, they could see nothing but a bleak and barren wilderness. In disgust they retreated. **"Aqui Nada! Aqui Nada!"** they cried as they sailed away. The phrase, being translated, means: "Here there is nothing!"

Such, we are told, is the derivation of the name of the Dominion, Canada.

Of course we know now how sadly mistaken they were. When one considers the wealth untold of that vast land, one wonders how anybody could be so foolish as to suppose that "Here there is nothing." Think of the tremendous forests, the superb waterways, the hidden resources of Canada's mineral riches. And yet, once upon a time men were so blind that they turned away in disgust from it all saying, **"Aqui Nada! Aqui Nada!"**

—Methodist Recorder.

LONG ARTICLES

Recently we received an article from a leading man in the South. It was long, would have taken two pages, and it was declined. Prominent men and all others had just as well realize that people these days do not read long articles in newspapers. The editors of our great dailies write short editorials. Not one reader in a hundred will read an article two columns long. Make every sentence powerful and do not use too many of them.—Baptist Standard.

KILL ALL FLIES



Placed anywhere, Daisy Fly Killer attracts and kills flies. Guaranteed effective. Neat, convenient—Cannot spill—Will not soil or injure anything. Lasts all season. 20c at all dealers. Harold Somers, Inc., 150 De Kalb Ave., Brooklyn, N. Y.

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U·S TENNESSEE BASIC SLAG

COMMISSION ON RECORDS, FORMS AND STATISTICAL BLANKS

A Commission on Records, Forms and Statistical Blanks was ordered by the recent General Conference. Any person having suggestions for this important work, please send the same to Dr. John W. Langdale, Book Editor, 150 Fifth Avenue, New York, N. Y., or to Dr. Alfred F. Smith, Book Editor, 810 Broadway, Nashville, Tenn. It is probable that all this work cannot be completed till the Fall. In the meantime, it is desired that certain of the forms be prepared as early as possible.

WALTER H. JONES

In the home-going of Walter H. Jones, March 24, 1940, Methodism lost a loyal member, Homewood charge lost a great leader, and High Hill church lost a faithful official. The writer has known few men who equaled and none who excelled Bro. Walter in his love for, and in his appreciation of his church. It was first always with him, and because he put first things first, work in the church was not a duty to be performed but a privilege to be enjoyed. Support of the church was not a sacrifice to be made, but an opportunity to share. It was the delight of his life to be first at the church on Sunday morning to greet the folks as they arrived for Sunday School, and to extend the pastor a warm welcome on preaching day.

W. H. Jones was born in Scott county, May 25, 1873, and spent his entire life in this county. As a citizen he was very active in trying to make his county a better place in which to live. He was much interested in our public school system. At the time of his death he was a member of the County School Board, and a member of the Board of Trustees of East Central Junior College, Decatur. However, his greatest work was in the church. To it he gave almost a hundred years of official service. He served High Hill church as General Church School Superintendent 42 years, and as a member of the Board of Stewards 40 years. He served the Homewood charge as Charge Lay Leader and Charge Chairman 16 years.

In 1897 Brother Jones was married to Miss Zenie Corinne Williamson. To this happy union there were born two sons, Walter Norris and Claborne Powell, and one daughter, Mrs. Woodrow Wilkerson. His wife, his children and his four grandchildren remain to mourn his going, to cherish his memory, and to perpetuate his influence.

Appropriate funeral services were held in High Hill Methodist Church, March 26, at 10 a. m. His pastor, L. T. Nelson, was assisted by W. C. M. Baggett, Roy Wolfe, L. D. Haughton, L. L. Matheny and O. C. Hull. After the service his body was laid to rest in the city of the dead, near the church. A mound of beautiful flowers marked the final resting place of this great soldier of the Cross, as the loved ones and the large group of friends turned their faces homeward. His voice is silent yet he lives, and will continue to live in our midst, for he will live in his children, and in the host of friends, both young and old, he has helped and encouraged along their Christian way.

L. T. NELSON.

MISSISSIPPI CONFERENCE

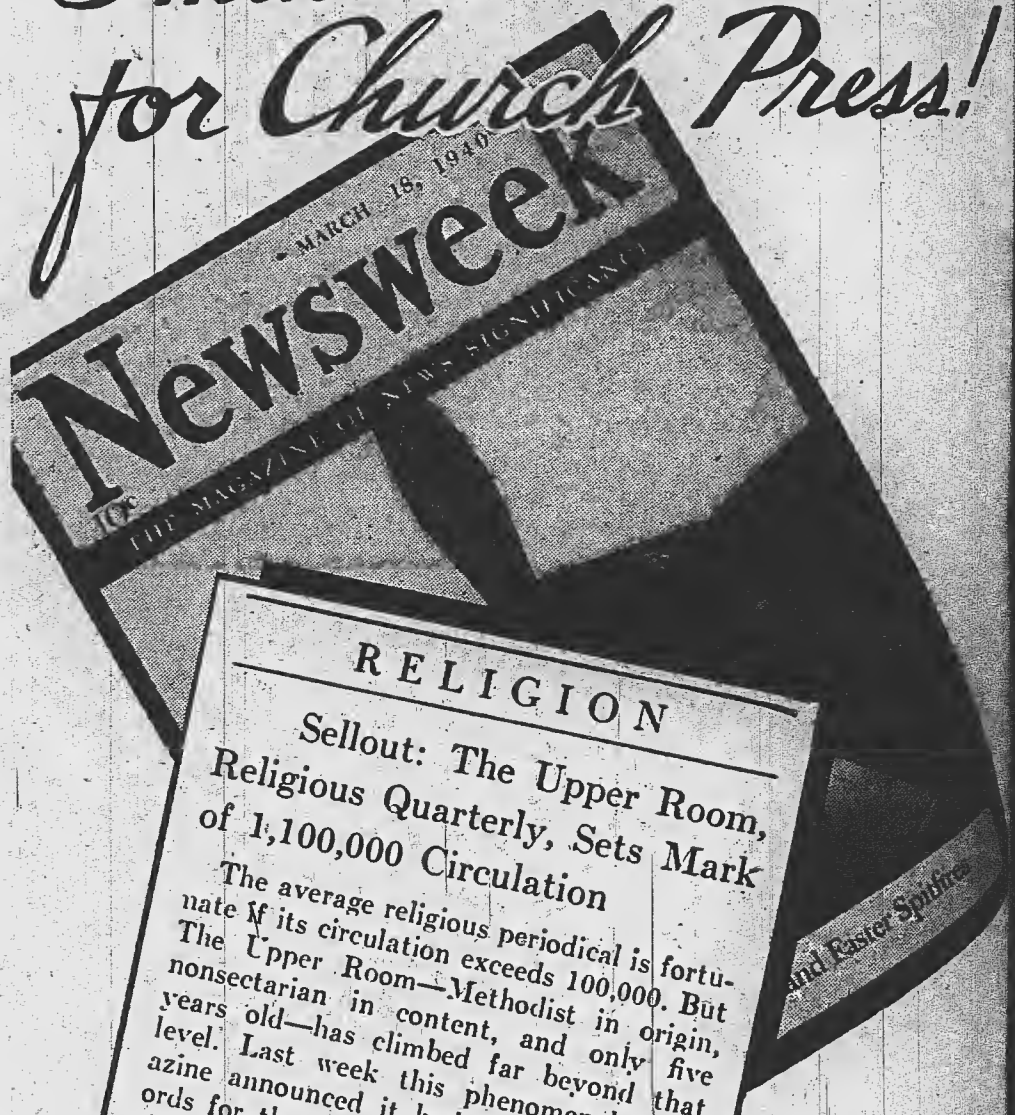
Vicksburg District—Third Round

Yazoo City, June 2, 11 a.m. and 2:30 p.m.
Gloster, at Union, June 9, 11 a.m. and 1:30 p.m.
Woodville, June 9, 4:30 p.m. and 7:45 p.m.
Eden, at Fletcher's Chapel, June 16, 11 a.m. and 1 p.m.
Lorman, at Mizpah, June 23, 11 a.m. and 1 p.m.
Rolling Fork and Cary, at Rolling Fork, June 30, 3 p.m.
Anguilla, at Rolling Fork, June 30, 3 p.m.
Mayersville, at Rolling Fork, June 30, 3 p.m.
Centerville, at Liberty, July 7, 11 a.m. and 2 p.m.
Roxie, at Greendale, July 14, 11 a.m. and 1 p.m.
Fayette, July 14, 4 p.m.
Hermanville, at Pattison, July 21, 11 a.m. and 2 p.m.
Port Gibson, July 21, 4:30 p.m.
Edwards, at Learned, July 28, 11 a.m.
Oak Ridge, at Poter's Chapel, July 28, 1:30 p.
Vicksburg, Crawford Street, July 31, 7:45 p.
Louise and Holly Bluff, at Holly Bluff, Aug. a.m. and 2 p.m.
Silver City, at Carter, Aug. 4, 4 p.m.
Natchez, Aug. 6, 7:30 p.m.
Vicksburg, Gibson Memorial, Aug. 7, 7:
Satartia, at Wesley Chapel, Aug. 8, 9 a.
Washington, at Washington, Aug. 11, 11 2:30 p.m.

H. A. GATLIN, P.

The Upper Room

Smashes all Records for Church Press!



As reported in Newsweek, circulation of THE UPPER ROOM has climbed in five years from an initial 100,000 to 1,100,000 per quarter — smashing all records and setting a new high mark for the church press.

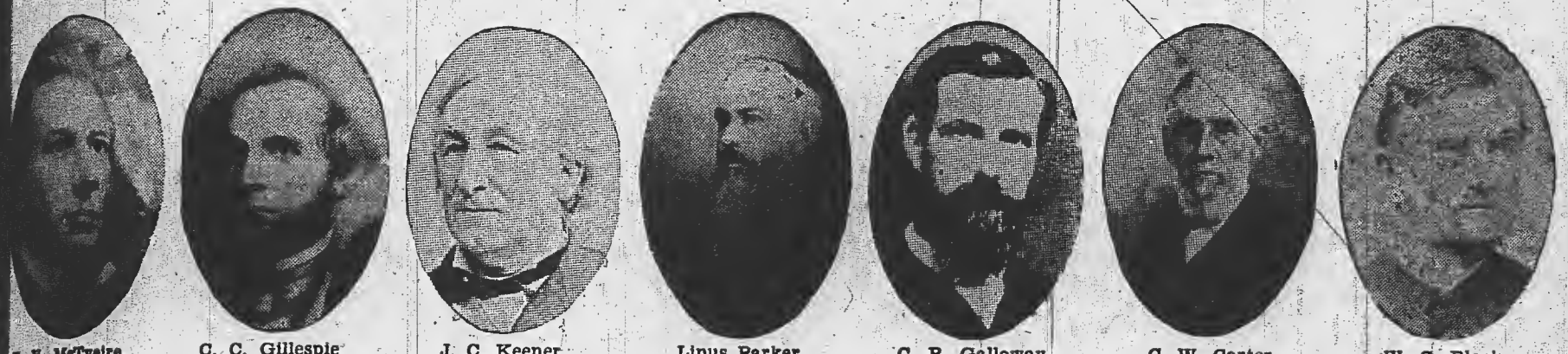
Contributors of its daily devotions "write for the average man and woman," notes Newsweek, and "it is evident that the publication meets a very definite spiritual need."

The quarterly issue for July, August and September is now ready for distribution —in English, Spanish, Portuguese, Korean, Hindustani and Braille editions. [illegible] and Spanish editions, 5 cents per copy, postpaid, in lots of 10 or more to one address. Single copies, by mail, 10 cents. Individual yearly subscription rate, 40 cents, postpaid; foreign, 40 cents. Braille editions, 50 cents per copy, [illegible] year.

Send all orders to

The Upper Room

Doctors' Building **Nashville, Tenn.**



H. N. McTyeire | C. C. Gillespie | J. C. Keener | Linus Parker | C. B. Galloway | C. W. Carter | W. C. Black

The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five eks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the sub-ber is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
rdis—W. J. Cunningham	14	21
natobia—J. W. Robertson	12	16
chatoula—A. T. Law	17	18
dianola—W. C. Newman	21	23
eydan—J. P. Bonnecarrere	9	13
pley—W. N. Dodds	13	29
a—W. H. Mounger	12	12
ughton—J. J. Davis	13	13
wton—Geo. H. Jones	16	16
verness—R. T. Hollingsworth	18	20
enia—J. R. Murff	12	12
bson, Grace—E. L. Ledbetter	32	41
lbert, La.—Ira W. Flowers	16	16
ker, La.—J. L. Beasley	24	24
olona, Miss.—A. Y. Brown	13	15
blin, Miss.—C. A. Northington	5	25
anger, La.—Ruth Nuttall	3	3
nton, La.—M. D. Fulkerson	14	15
galusa, La.—J. B. Grambling	21	22

After Ninety Years

HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham,	Pastor
Zachary, La.	J. E. Hearn,	"
Merryville, La.	H. W. Ledbetter,	"
Tallulah, La.	D. W. Poole,	"
Grand Cane, La.	W. C. Barham,	"
Tupelo, Miss.	W. A. Tyson,	"
Indianola, Miss.	W. C. Newman,	"
Ripley, Miss.	W. N. Dodds,	"
Gueydan, La.	J. P. Bonnecarrere	"
Blackwater Church, La.	W. A. Cross	"
Wisner, La.	C. F. Sheppard	"
Baker, La.	J. L. Beasley	"
Jackson, Miss.	E. L. Ledbetter	"
Dublin, Miss.	C. A. Northington	"
Mangham, La.	S. J. McLean	"
Clinton, La.	M. D. Fulkerson	"

"I want to say that I think the Christian Advocate is at its best that I have ever seen. On this point my -year steward and seventy-two-year old man, our District Steward, agrees with me."

"I was sorry I did not get to see you last Tuesday. You made a good speech, and you are doing a 'jam-up' job as editor of our Advocate."—(From two private letters).



W. Bowell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Decell | D. R.

LIQUOR BILLS IN HOUSE

Dear Dr. Duren: It is my understanding that House Bill No. 75, by Mr. Guy H. Alford, of Columbia, and House Bill No. 99, by Mr. Hillyer S. Parker, of Monroe, are being sponsored by the wholesale liquor dealers for the purpose of destroying the effectiveness of our local option law, without actually repealing it. These bills are now before the House of Representatives, and all our Christian friends throughout the State should write or telegraph their Representatives, asking them to vote against these two bills—House Bill No. 75, by Mr. Alford, and House Bill No. 99, by Mr. Parker. This should be done without delay.

If you will publish this information I will appreciate it.

Sincerely,

LEON W. SLOAN.

CHRISTIAN LIFE ENCAMPMENT

Recreation facilities for the Shreveport District Senior Youth Christian Life Encampment, June 17-22, at the Caney Lake Camp Play Ground, near Minden, will be adequate according to a statement made last week by Miss Dorothy Franks, director.

Among the features for the delegates are: two swimming periods a day, supervised boating daily, fishing groups, and varied recreation programs which will follow the evening programs. Dean Henry A. Rickey, in announcing completion of the camp staff, adds to the list the name of Mrs. Paul Stephens, of Coushatta, who will serve as pianist and direct a music interest group as well. An interest group, with the Rev. Alfred Brown and George Pearce in charge, will make a study of various types of fishing each afternoon. Pastors and workers of the youth departments of the Shreveport District are urged to be making plans for representation at the camp. For further information write Mrs. J. C. Parsley, 2939 Jackson Street, Shreveport, or James Stovall, 5912 Southern Street, Shreveport.

DIRECTOR OF PUBLICITY.

SOUTHEASTERN JURISDICTIONAL CONFERENCE

The first session of the Southeastern Jurisdictional Conference met in the Municipal Auditorium of Asheville, N. C., on Wednesday morning, May 22. Rev. Lud H. Estes, of the Memphis Conference, was chosen secretary. The organization completed, Bishop U. V. W. Darlington read the Episcopal Address, in which he set forth the objectives of Methodism. He declared that it is the purpose of the Methodist Church to fight whatever hurts anyone, to support whatever helps, and to avoid partisan alignments. He emphasized the obligation of the Jurisdiction to the Colored Methodist Episcopal Church—an historic obligation coming over with the Methodist Episcopal Church, South, which was its organizer and friend in all its struggles. Bishop Darlington referred also to the five-fold purpose of the Woman's Missionary Society as offering an unlimited field for Christian service.

The report of the Committee on Episcopal assignments and the schedule of Conferences were adopted as follows:

Bishop U. V. W. Darlington, residence Louisville, Ky.—Kentucky Conference, Wilmore, Ky., September 4; Louisville Conference, Madisonville, Ky., September 25.

Bishop Hoyt M. Dobbs, residence Jackson, Miss.—North Mississippi Conference, Columbus, Miss., October 31; Mississippi Conference, Meridian, November 14.

Bishop Arthur J. Moore, residence Atlanta, Ga.—Florida Conference, Sanford, June 12; Latin Mission Conference, place and date to be determined; South Georgia Conference, Savannah, June 28; North Georgia Conference, Atlanta, November 21.

Bishop Paul B. Kern, residence Nashville, Tenn.—Holston Conference, Knoxville, October 3; Tennessee Conference, Nashville, October 17; Cuba Conference, place to be determined, January, 1941.

Bishop W. W. Peele, residence Richmond, Va.—Virginia Conference, Roanoke, October 16; South Central Europe Conference, dates and places to be announced.

Bishop Clare Purcell, residence Charlotte, N. C.—Western North Carolina Conference, High Point, October 22; North Carolina Conference, place to be announced, November 7.

Bishop J. Lloyd Decell, residence Birmingham, Ala.—North Alabama Conference, Tuscumbia, November 7; Memphis Conference, Jackson, November 14.

Bishop W. T. Watkins, residence Columbia, S. C.—Alabama Conference, Mobile, November 21; Upper South Carolina Conference, Anderson, November 7.

The session of Friday was occupied with routine business. A resolution to assist actively in discovering persons guilty of acts of disloyalty to the Government was not adopted. Dr. A. T. McIlwain, of the North Mississippi Conference, was elected to membership on the General Board of Pensions and Relief, and a resolution was adopted to the effect that a minimum annuity claim of $10 per service year be the standard for all the Conferences of the Jurisdiction.

PARKER RECOGNITION FUND

Percentage of Quotas In the Conference

Conference	Per Cent	Quota
Alabama	32	$ 5,000
Florida	62	8,500
Holston	25	10,000
Kentucky	104	3,500
Louisville	48	3,500
Memphis	36	5,000
Mississippi	39	5,000
North Alabama	40	10,000
North Georgia	57	18,000
North Mississippi	78	3,000
South Carolina	43	3,000
South Georgia	46	15,000
Tennessee	82	5,000
Upper South Carolina	93	4,000
Virginia	36	10,000
Western North Carolina	90	5,000
Louisiana	30	10,000

63% of the total goal of $100,000.

CONFERENCE ON EVANGELISM

Beginning on Monday, June 24th, there will be held at Lake Junaluska, North Carolina, a Conference on Evangelism for all preachers and interested laymen and laywomen of the Methodist Church. There will be 100 free scholarships for preachers under 35 years of age who are members of the Annual Conference. This scholarship provides all fees at Junaluska, including room and board at the Mission Inn. Those who are interested in a scholarship should write, immediately, to the Annual Conference Director of Evangelism, or to the Department of Evangelism, 626 Doctors' Building, Nashville, Tenn., or see your superintendent.

This Conference on Evangelism ported by the Department of Evang the Board of Missions and the Assembly. The speakers will be V. W. Darlington, of Huntington, W ginia, and Bishop Chas. C. Selec Oklahoma City, who is the Genera man for the Commission on Evange the Methodist Church.

There will be two forums each pastors. One forum will be led by Cresswell, Knoxville, Tenn., and Harry man, Nashville, Tenn. The subject cussion is, "The Preparation, and Conservation of the Revival." forum hour will be in charge of D. Shelton, district superintendent, Bir ham, Ala., and the subject for discussi "Preparing and Preaching Evangelistic mons."

Then one of the most important p of this Conference on Evangelism wil the Field Work in "Personal Evangelism "House to House Visitation Evangelism "Street Preaching"—"Preaching in I tions." There will be thirty simul revivals in the churches of the and Waynesville districts. Not only be talking about revivals but we working in revivals.

All who accept scholarships wi pected to do field work.

For any further information ple to the Department of Evangelism, tors' Building, Nashville, Tenn.

MILLSAPS COLLEGE

Honorary degrees will be confer two Millsaps graduates, and a re member of the institution's teaching will receive an honorary degree at the saps College commencement exer Tuesday, May 28.

They are Prof. J. Reese Lin, head Millsaps history and philosophy d ments, and a member of the faculty 1912; Henry B. Collins, Millsaps gr who has won international fame for archaeological discoveries and w while a member of the staff of the S sonian Institution at Washington, D. C. the Rev. Bruner M. Hunt, pastor Capitol Street Methodist Church in son, also a Millsaps graduate.

Selection of these men was made Millsaps Board of Trustees at a meeting, according to President Smith.

The board also elected J. T. Ca of Jackson, secretary of the trustee fill the vacancy caused by the de the late J. B. Streater, of Black Hawk served in this capacity for 48 years his death a few weeks ago. Mr. Calh member of the 1896 Millsaps grad class, has been a member of the boa 15 years, and served as president trustees for about 4 years, resigning position so that Bishop J. Lloyd who could not be a member of the but could serve as president, might co to assist in managing the college.

The trustees approved plans for four faculty residences and a mi students' apartment building on the at a cost of approximately $20,000 plan was submitted by a board committee, headed by R. L. Ezelle Jackson. Also approved was a proj rebuilding the administrative offices school and adding another section stacks to the library equipment, which care for another 21,000 volumes.

New Orleans
CHRISTIAN ADVOCATE

Mother's Flower Garden

By Frances Minor Crymes

The years have been many since she trod the curving paths of her lovely formal garden; we who love her wonder if her sweet spirit visits that piece of ground, which for a few years was solicitously tended, its paths lying in symmetrical pattern, its quaintly shaped beds outlined afresh every spring with spears of shining green thrust through the frosty earth.

She drew the plan for that garden, and happily watched its making, choosing root, seed and bulb to be set in the hungry soil, her sweet will being law there, nature yielding service to her beauty-loving soul.

This plot that she loved is now carpeted with grass, and not unlovely; but wheels roll over it, careless feet tread it, steel-shod and cloven hoofs set their marks upon it: this square of hallowed ground that once blossomed in beauty is debased to common use, as if a queen's robe had become a peasant's smock.

This lovely garden lives in memory, peopled with shadows; but no unhappy ghosts wring pale hands in anguish here, for a fondly remembered man and woman tread its paths hand in hand, merry children racing ahead of them, intercepting each other where these paths meet, the rule that holds the blooming beds inviolate never broken, no matter how hot the chase. Ghosts of perished joys they are, that will haunt this spot as long as one heart holds in memory the happiness of those brief years, as long as brave yellow daffodils, all that remain of the old-time rich planting, still send up pointed leaves at the awakening of spring to testify mutely to the mighty truth of the Resurrection.

Sometimes mother walked those paths alone, with reverent mien, her lovely grey eyes perceiving the beauty, richness and grace of every growing thing. She bent above each precious plant, touching one now and then as if caressing it. As Eve was wont to commune with her Lord in the garden she loved, so did mother walk with Him here.

As we last looked upon her, asleep, her hands clasping a spray of fragrant flowers, we could but believe that when her eyes were again opened it would be to gaze upon the sweet fields of Eden, on the other side of Jordan, where flowers bloom in unfading beauty.

...opportunity of declar-
...men that the Methodists
...people in all the world,
...it in their full determina-
...continue."—John Wes-
...to Ezekiel Cooper, Feb.

...LIVING CHURCH

...Testament Church was in a
...it was in a church. It must,
...revitalized in houses, before
...revitalized in churches—or,
...and church must revitalize
...When the church is once
...public worship will have
...reaching a new grip on all
...school will have its re-
...bloodshot world a Christian

...ATER-ROOM TODAY

...trust in Thee, to look for
...ing that happens to me, to
...experience in thankful re-
...eager hope. Teach me to
...child in my Father's house,
...Thou hast so wonderfully
...in Jesus Christ our Lord.

No. 23.

...ORLEANS, LA.
...DAY, JUNE 6, 1940.

WALLET OF THE WEEK

DREW UNIVERSITY, located at Madison, New Jersey, will ultimately receive the sum of two hundred and fifty thousand dollars, according to Zions Herald. The money was left by the will of Mr. Ambrose E. Vanderpoel, of Chatham, New Jersey, who died on April 4. The estate is set up in a trust fund, the income of which is to go to the testator's housekeeper during her lifetime. At the death of the housekeeper, the principal will go to the University, presumably without restrictions as to its use as general endowment.

* * *

FRANCE CONSCRIPTS THE CLERGY just as other classes of citizens are conscripted. As a result, all varieties of clergy, including Trappist monks, are serving in the French army at the front. Germany has always exempted both the Protestant and Catholic clergy. Recently, however, a change of policy was indicated by an announcement calling "all male German citizens born in the years 1904 and 1905," including as well "the ecclesiastics." This does not mean that they will be called for service, but it does indicate that they may be called if the need for more men requires it.

* * *

BUDDING AND GRAFTING of fruit trees has come to be one of the fine arts of fruit growing. One American orchard owner is said to have produced three hundred varieties of apples on a single tree. It is also possible to have a succession of fruits from the earliest to the latest variety on the same tree. One thing that is absolutely necessary is that the "stock" and the graft must harmonize—a peach branch may not be grafted upon a fig or an apple, but the quince may be used as a stock for other than the quince. The seed of a grafted fruit may grow but it reverts to the original stock.

* * *

THE MODERN WHALING INDUSTRY, which for three hundred years was a perilous romance of the northern seas, has been transferred to the waters of the Antarctic, which seems to have become a refuge for the whale. It is estimated that a million whales were taken between 1620 and 1920, and during the next twenty years five hundred thousand were captured and destroyed. In order to protect the whale and to prevent waste, international conservation regulations are now enforced. No suckling calves may be killed, none may be taken except within prescribed size limits and all parts of the carcass must be utilized.

* * *

TYPHOID CARRIERS among cooks are said to be a serious problem in typhoid control. The state of New York is said to have four hundred known carriers. A few of the carriers have been known to carry typhoid germs through the handling of food to as many as fifty persons, and over a period of fifty years after having recovered from an attack of the fever. Under the sanitary code of New York, a known carrier who handles food and causes infection is subject to fine, and for persisting in breaking regulations may be imprisoned for life. Such persons are kept under the supervision of departmental physicians and are inspected every three months.

THE DEVIL DANCERS OF CEYLON are spect and picturesque performers at the harvest festiva by the tribesmen of South Ceylon. The drummer those who flourish palm branches fringed with c threads, leap high in the air while the chiefs lo admiringly as do the fathers of gridiron stars in Am The difference is that football is not so effective in ing off the devil as the dervish-like performances island dancers is supposed to be.

* * *

THE GRENFELL MISSION in Labrador is being ously embarrassed and even threatened by the w Europe and by the tarriff barriers between Cana the United States. This humanitarian mission, whi been carried on among the fisher folk of Labrad the last fifty years, is one of the best known a enterprises in the world. The war has taken aw men and made it difficult to get food for the w The duties and the exchange rate greatly reduce th chasing power of the goods manufactured in the n industries.

* * *

DUKE UNIVERSITY, according to a writer in a issue of **The Christian Leader**, Boston, is Exhibi among institutions coming to the rescue of tel clairvoyance and pre-cognition. The correspondent that the recognition given Dr. J. B. Rhine as a Psy gist investigating such phenomena, is equivalent t ferring the degree of Intellectual Respectability pioneers in that realm—Myers, Gurney, Flammari others. We do not feel that we are entitled to expr opinion upon the particular subject involved, but w sure that "intellectual respectability" deserves re tion if and when it is discovered.

* * *

A GOLD WATCH, worn by Dr. James Craik, tending physician of George Washington during h illness, was presented to the Mount Vernon Ladies ciation of the Union recently. The watch was m William Dixon, a watchmaker of London, in about and it still keeps perfect time. The donor of the was James Shrewsbury Craik, great-great-great-gr of Dr. Craik. In addition to being the attending ph of the First President, Dr. Craik was Surgeon-G of the Continental Army, was for two years Phy General of the United States, and was one of the fo of the Society of Cincinnati.

* * *

THE ANTARCTIC CONTINENT, which has brought to the attention of the world through t plorations of Admiral Richard E. Byrd, was dis by Lieutenant Charles Wilkes, of the United States one hundred years ago. In 1838, Lieutenant mapped sixteen hundred miles of the Antarctic co and he also mapped two hundred islands in the and eight hundred miles of streams and coasts then Oregon territory. Little was done toward ploration of the ice-locked lands of the far sou Admiral Byrd became interested in exploration a arctic study.

New Orleans
CHRISTIAN ADVOCATE

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...L. DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

METHODIST DECADENCE IN A PERIOD OF WORLD DISTRESS

Two expressions of opinion in the religious press of ...reat Britain last month were so discouraging in their ...alysis and so gloomy in their outlook as to leave us ...most breathless with surprise. Both statements ap...ared in issues of May 9, and seemingly had no con...ction, denominational or otherwise. In the first para...ph of the leading article in the **Christian World**, we ...d this: "As an institution the Church is in a poor ...y: it is more or less breaking up before our eyes. It ...s crashed in one country, it is besieged in another and ...is neglected everywhere." These words formed part of ...rief survey upon which the writer based his opinion ...to trends in the future.

...he second statement dealt with the disclosure of an...er serious loss of membership for British Methodism. ...e editor of **The Methodist Recorder** observed: "This ...d news will not come as a complete surprise to those ...o have an inside knowledge of Methodism. Doubtless ...e war, with its attendant circumstances, is responsible ...a great deal. But that is not the whole story. It is ...new phenomenon which confronts us. Since the be...ning of the century, not Methodism only, but all the ...urches, have been suffering from declining member...ps and steadily diminishing congregations. The most ...ious factor in the situation is that the Churches are ...a large extent failing to hold even those whom they ...e received in baptism, and that many of these are ...ns and not even sojourners in the courts of the Tem... There can be no doubt that for many years the ...urch has been losing its hold on all classes of the peo...."

These words need no interpretation. It means nothing ...ay, as the first article does, that this is but another ...the recurrent cycles of church history. It is not more ...the point to say, as the other does, that "the masses ...alienated from the Church rather than from Chris...nity." Regardless of all revolutionary periods in the ...tory of the church, these very confessions point to ...ominous situation—conditions which no explanation ...relieve of threatening import. Our own impression ...hat British Methodism, no matter what may be true ...other groups, is handicapped by ritual and a meticulous ...ard for ceremonies to such an extent as to temper ...white heat of that fervent and passion-filled evan...sm which two centuries ago rent the veil of English ...esiasticism and made way for the spiritual liberation ...neglected multitudes who followed an army of lay ...erants in the formation of a new Communion. It is ...y to lay blame for failure at the door of those who ...ld emasculate and destroy organized Christi...

the fact remains that all efforts at repression failed as long as Jesus Christ and redemption were precious realities of which the church was the recognized repository. The influence of worldly and selfish people within the church, who are strangers to the sacrificial spirit and who understand not the language of Zion, is the real problem of the church today—not a mere handful of insane militarists.

In what we are saying we are not thinking primarily of Christianity overseas. We believe that a like situation may threaten the progress of the Christian Church in America. If such be true, we had as well face the facts at once. In recent years, the Methodist Church has been catapulted into ritualism, that inerrant marker on the road to spiritual decay. We are assuming to deliver pronouncements on a great variety of subjects, social, economic, political and international, and all the while our evangelism, the evangelism that startled the natives in our great unbroken wilderness a century ago, has been softened into a pink tea affair—a calibrated and professionalized regimentation of Methodist census-takers who count noses but record no triumphs of spiritual conquest. It is scarcely less than suicidal to substitute "adaptability and flexibility" in creed and worship and organization for the time-honored emphasis of the Methodist Church upon the radical nature of the experience of salvation in Christ Jesus. Well has one of our Bishops said: "The great words of the gospel are Sin and Salvation—Sinner and Saviour." We say frankly that we were disappointed in the section devoted to evangelism in the Episcopal Address at Atlantic City. It seemed to us that multitudinous options reduced it to such mildness as to make it an elegant apology for Asbury, Jesse Lee, McKendree and the others who made the wilderness tremble with their fire and fervor. All brands of evangelistic cosmetics seem to us to smack of spiritual uncertainty and defeat.

Humanism is too much the dominant note of American thinking and from its baleful influence neither churches nor churchmen are free. There are people who from selfish interest insist that church people, particularly ministers, refrain from active participation in politics. Our concern is that Methodist people may come into a great experience of salvation—that Methodists may get into the business of being fervently Christian and not that they may be negative and unoffending puppets in political life. Unless our Church shall rise above a dependence upon numbers and its evangelistic legacy, its influence must wane. Unless it shall do the works of John Wesley, the prince of modern evangelists, its days of empire are numbered. It will soon find itself to be in the straits which occasioned the disconsolate wail ...quoted at ... this editorial. Meth... repent ... and do works meet

for repentance if it is to retain its crown of evangelistic preeminence and service to spiritually destitute multitudes throughout the world. We make no compromise on that point.

JURISDICTIONAL CONFERENCE COMPLETES WORK

(Editorial Correspondence)

The Conference of the South Central Jurisdiction met in Oklahoma City, Okla., on Tuesday, May 28, 1940. Paul M. Hillman, of Nebraska, was elected secretary. The Episcopal Address was read by Bishop Ivan Lee Holt. The appointment of committees and routine matters occupied the remainder of the morning.

The session on Wednesday attended to some business of minor importance and then adjourned as no committee reports were ready for action. To expedite the business, committees were called to meet immediately.

The Conference met on Thursday morning and nine reports were disposed of. The only report which occasioned debate was Report No. 1, of the Committee on Missions and Church Extension. This report proposed a Jurisdictional Board of approximately 140 members, whose expenses in attending the annual meetings were to be borne out of the funds of the Board of Missions. An amendment to pay the expenses of only one member from each Conference was adopted by a vote of 161 to 120. On the following day a motion to reconsider this action was defeated. Report No. 2, of the Committee on Missions, provided that no paid jurisdictional secretary be employed and was carried without debate.

At the session on Friday the call of the calendar was resumed, and with quickened tempo the body sped toward its goal. In the matter of the church press, the Conference decided to follow the action of the General Conference, which adopted a national organ leaving to the Annual Conferences the establishment or continuance of Conference or regional organs. The assignment of Bishops remains the same as last year except that Bishop W. C. Martin takes over the Conferences in Kansas which were supervised by Bishop Mead who was retired. It was decided to elect no new bishop, and in the future elections to require a two-thirds majority.

Members of the General Boards from Louisiana include: Mrs. Wiltz M. Ledbetter and Bill Fraser (Youth), Board of Missions and Church Extension; Mrs. Geo. Sexton, Board of Education; J. W. Reily, Board of Publication; and Floyd B. James, General Commission on World Peace. Jurisdictional Boards and Committees: W. W. Holmes, Irby C. Nichols and Bill Byrd (Youth), Board of Education; E. C. Willard,, Commission on Evangelism; E. L. Walker, Board of Temperance; and W. W. Holmes, Committee on Appeals.

Some attitudes of the Conference were agreeably surprising. First was the manifest unwillingness to rush into the election of a bishop under circumstances which might later prove to be hurtful to the office and the cause. Second was the disposition to be economical and conservative in spending Methodist money—a disposition probably influenced by the debt of more than a million dollars on the Board of Missions and Church Extension—the combined liabilities of the Boards merged in the new Church. We were no less pleased with the fine spirit exhibited in handling the great interests and pr lems of Methodism.

Some things we did not like: The clashing of bo which are given a limited autonomy by the Plan of U —Annual, Jurisdictional and General Conferences.

(Continued on page 5)

Editorial Miscellany

By Dr. H. T. Carley

ROADSIDE PHILOSOPHY

At various times we have seen references to "H College." We do not know exactly the purpose, organ tion, or curriculum of this institution; but we imag the idea back of it is to furnish a kind of practical phil phy of life that will be helpful to those who pick up t learning, as well as their living, along the highways which they travel with the aid of their thumbs. If t are observant—and bright—they can learn a good

On a trip last week we saw this sign at a filling tion on the side of the road: "If you can't stop, smil you go by." We didn't stop—but we smiled! Except certain dental deficiencies that make such exercise cult if not impossible, we would have whistled, too. sign was like a bit of sunshine and blue sky on a so day. We may have missed its meaning—but it sugge several things to us.

For one thing, the selling of a little gasoline and gr is not all there is to life. It was the owner of that st saying to the passing public: "I'd like to do busines you, but I'd like to see you happy, business or no ness." It takes gasoline and grease to make a car properly; and it takes a smile to smooth out the r places along life's road. "Smile as you go by."

For another thing, a kind word lasts a long time. saw that friendly greeting a week ago—and here we today remembering it and rejoicing in it. If we stopped and made a purchase, what we bought w have been gone and forgotten; but what the ope gave us without our buying anything is still a cher possession. And the next time we pass that station are going to smile and stop.

One night last week we had to take a negro (our tor driver) to Vicksburg for emergency treatment at hospital—he was smitten with sudden and serious ness in the forepart of the night. We left Satartia a after midnight. A new road is being built from V burg to Yazoo City via Satartia, and the old one bad shape—in fact, it is officially closed to through fic. But it is passable at present with help of the that have been posted along the way. We watched the signs: "Slow—road under construction"; "Bridge —detour 400 feet ahead"; "Danger—travel at your risk." We obeyed the signals, and made the trip s Incidentally, we got back home about sunup—the time in quite a spell that we haven't closed our ey night.

But those signs: They gave us warning, we knew to expect, and we took necessary precautions. Resu safe journey.

Be a philosopher—read the signs on the roadsi life and avoid a wreck.

CENTENARY COLLEGE OF LOUISIANA

the Members of the Board of Trustees

Gentlemen: The administration of Centenary College presents the following report the operation and activities of the past ar. The financial picture is covered in e report of the executive vice-president d shows that we have operated within r income.

There has been a healthy growth in enllment, which is divided as follows: Summer School, 285; Night School, 399; gular Day School 728; Total, 1,412.

in the graduating class there are 101 stunts, the largest number in the history of institution. It is notable that 80 soldiers m Barksdale Field are taking courses in Night School. There has been active coeration on the part of the officials at army air post in securing this train. We are told by those who contacted War Department in an effort to secure location of Barksdale Field here that one the first questions asked was "What are educational facilities in Shreveport?" By way of contrast, the session of Centery College of 1920-21 enrolled 35 college dents, and only 27 of them remained at end of the session and 3 graduated.

While the numerical growth has been isfactory, there has been a correspondgrowth in effective scholarship and rale. Our student body has been singulartree from disruptive tendencies. There a growing sense of self-reliance and reonsibility manifested by the students. om our Science Department 4 young men receiving the highest academic degrees such universities as Iowa, Wisconsin and ke. The American Association of Medical leges has rated the medical students m the various institutions of our state l area, and Centenary's students ranked per cent higher than those from any er school in Louisiana.

t is perhaps known by all of you that building in which our science courses e been offered has been condemned and ered demolished. Already our facilities e inadequate for the size of the school. laboratories are an absolute essential the operation of any modern educational titution. Therefore, the elimination of building presents a crisis that can be olved only by the erection of a science lding. Any other alternative would be to e all that has been accumulated in Centey's long and honorable history. It is r that our task is to secure this buildwith the least possible delay. Our nce faculty has informed me that rses in science could be conducted for haps three months, or until Christmas, lecting the laboratory work temporarily h the prospect of redoubling it in the reining portion of the semester.

ne of the most effective selling points Centenary College is her standing in accrediting association. This means that students are able to transfer their credwithout loss and without question to college or university in the United tes. Our weakest points in this associaare first, our inadequate library space second, our too nearly total dependence student fees for operation.

With world conditions in their present settled state, it is not safe to predict the ure, but, other things equal, the prospect continued growth at Centenary College s never better. In 1921, with the college a low ebb, the business leaders of reveport invested some $400,000 in this institution. Though there have been vicissitudes since that time, it seems clear that the investment has been justified.

Within the last two years, the people of Nashville and the friends of Vanderbilt University have built a library at a cost of $1,000,000. The city of Atlanta is at present making splendid progress in a $4,000,000 campaign for a Center of Graduate Study to be connected with Emory University, Georgia School of Technology, and Agnes Scott College.

Of the 1,412 students enrolled at Centenary this year, it is most probable that more than 1,000 would not receive a college education but for the presence of Centenary College. No community the size of Shreveport can afford to be without adequate facilities for higher education. A well balanced community attracts and develops a higher type of citizenship. The opportunity is before us and the responsibility is ours.

PIERCE CLINE, President.

May 24, 1940.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

Louisiana

Rev. Walter Clark, Angie	1
Rev. R. V. Fulton, Greensburg	2
Rev. D. T. Williams, Natalbany	4
Rev. Edward Jordan, Gonzales	2
Rev. T. V. Peters, Bogalusa	2
Rev. M. D. Fulkerson, Clinton	6
Rev. J. B. Grambling, Bogalusa	12
Rev. J. E. Hearn, Zachary	12½
Rev. G. A. Morgan, Winnfield	3
Mrs. W. F. Goss, Farmerville	1
Miss Fannie Reames, Kentwood	3
Miss Helen McCants, Istrouma	1
Rev. B. C. Taylor, Alexandria	1
Mrs. J. L. McMullen, Monroe	1
Mrs. Geo. Stafford, Angie	1
Rev. P. W. Sibley, Walker	1
Rev. J. F. Wilson, Cotton Valley	11
Rev. W. H. Giles, Homer	7

Mississippi

G. H. Threlfall, Amory	9
Rev. S. H. Caffey, Greenwood	2
Mrs. C. M. Martin, Meridian	2
Rev. G. Eliot Jones, Bogue Chitto	2
Rev. J. V. Stewart, Sherman	5
Rev. S. E. Ashmore, Kosciusko	19
Rev. W. J. Dawson, Houston	3

BOOKS

The Faith We Live, The Fondren Lectures for 1940, by Albert Edward Day, Cokesbury Press, Nashville, pp. 256, price $2.

Dr. Day, the author of this volume of lectures, is a great pastor and a widely known lecturer and author in the field of religion. At present he is pastor of the First Methodist Church, Pasadena, California. This series of addresses was delivered on the Fondren Foundation of Southern Methodist University, Dallas, in the early part of this year.

The two divisions of the book are discussed under unique and striking captions and as distinct Christian values, but as being bound together to serve the interests and ends of life at its best. In Part I, Dr. Day discusses "God" in the various aspects of his being and relation to men. In Part II, he studies faith in the same analytical manner and as a process for bringing the resources of God to bear upon the everyday problems of life. [illegible] the author exhibits the happy faculty of being able to discuss great religious values with and for the "average man," but without the slightest condescension in thought or style, or any sacrifice of the high and holy implications of his theme. With crisp, clear and simple language, he speaks out of his own life and soul to those who walk with him in the way.

The Faith by Which the Church Lives, by Georgia Harkness, The Abingdon Press, New York, Cincinnati, Chicago, pp. 161, price $1.50.

The author of this book is referred to as "the first woman to hold a professorship in theology at a seminary." She is the author of eight books in the field of religion, has had a wide ecumenical experience, and she now holds the chair of Applied Theology at Garrett Biblical Institute.

Upon the basis of a "release" highlighting this series of lectures, we expressed the opinion, "Invigorating as a mountain breeze." Now that we have had the privilege of examining the book, we find the judgment fully sustained and our appreciation increased. The subjects of the five lectures are: "A World Church in a World Crisis," "By What Authority?" "Jesus is Lord," "That They May All Be One," and "God of Our Fathers." Naturally the treatment of such great themes within such a limited compass could not be theologically exhaustive. Dr. Harkness seeks to disengage the basic and perennial elements of Christian faith from the overlayings of creedal formularies and ritual practices, whether they be crude, half-pagan customs or the rich ritual and liturgy of historical Christianity, that the full impact of the changeless and the eternal in God's message may be brought to bear upon a world out of joint; that the Church, in the wider scope of its action and problem today, may experience the renewal of its life through a recovery of the vital elements which have persisted throughout all ages of its history. In no sense does Dr. Harkness reject the historical in favor of the experiential values of religion, but she seeks to bind both into a common sheaf that the voice and message of God may be made vivid and real today.

JURISDICTIONAL CONFERENCE COMPLETES WORK

(Continued from page 4)

sensed this very situation some time ago and we are of the opinion that the embarrassment may increase as the years go by. We did not like the suggestion of "pork-barrel" heard in the hotel lobbies, and "costly junkets" featuring the headlines of the daily press. On the whole we are much encouraged, for we feel that the character and the staunchness shown by the South Central Jurisdiction will go far toward discouraging unwise practices on the part of any group. The Church as a whole knows now that our section is in no mood to yield the prophet for a band of promoters.

All religious bodies are feeling as never before the secular pressure of the age. It is greatly to be feared that we are producing Christian activity and organization more than Christian experience, faith and philosophy. As a result there is in the leadership of the missionary and other movements of the churches a poverty of germinating, dynamic ideas, creative [illegible] and prophetic [illegible] Most

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

THE POWER OF THE CHRISTIAN EXPERIENCE

By Rev. J. D. Slay

Phil. 4:13—"I Can Do All Things Through Christ Which Strengtheneth Me."

We are familiar with the term power as it is related to the physical world about us. We walk into a building on a dark night; we press a button and the whole place is flooded with light. By means of radio our voices are strengthened so that they may be heard for thousands of miles. We get into a vehicle, which we call an automobile, and we travel sixty, seventy or eighty miles an hour. Or we climb into the cockpit of an aeroplane and soar above the clouds. All of these are simply indicative of our ability to employ power as it is physically understood.

I should like, however, to speak of another kind of power, a much more significant type. I refer to spiritual power; the power that comes from the possession of the Christian religious experience. Before we can say a great deal about this power, we must know something about the experience from whence it comes. I shall try to answer two questions in order that we may become somewhat familiar with the experience which releases this power within our lives, which can be found nowhere else.

The first question is this: What does it mean to be a Christian? There are two answers which can be given: First of all there is an absolute definition of the term Christian, in which it is stated that one who is a Christian is one who lives like Jesus. But everyone knows that no one can be exactly like Jesus, because we do not know just exactly what Jesus was like. Our source materials are incomplete. Thus we are led to the second answer, and I am quite sure that we can agree that it is an adequate answer, in which it is stated that a Christian is one who does his best to live up to the Christian standard as he sees it; always trying to find out more and more of the deep implications of walking in the steps of the lowly Nazarene; with a view to incorporating into his religious life these new ideals as he lays hold upon them and thereby becomes increasingly more like the the Christ.

I suggested another question a moment ago and I am sure that you will agree that it is a necessary question. A Christian is one who is doing his best to become more and more like Jesus. You and I know, however, that men are not normally moving in this direction. Then, how does one become a Christian? I do not think that there is any new way of becoming a follower of Christ. We must follow the same old route.

There are three schools of thought (perhaps there are more, but at the present I think of three) on this matter of becoming Christian. (1) One group is composed of those who say that we simply grow into mature sons of God. The home, the church, the school and other institutions which constitute a good environment are all important; an experience such as the one that we call conversion is quite unnecessary and beside the point. (2) Another group is of the belief that a sudden experience of change is all that is required. To this group the influences do not weigh very heavily. This sudden, emotional experience is all that matters. (3) Personally, I do not think that the case rests with either of these groups, but with a third which might be thought of as a fusion of the two. A person may have a glorious experience of which to boast, but we can be converted to no greater Christ than the one we know. Teaching, before and after conversion, is of great importance. We cannot become our best without it. On the other hand a person may be a member of a Christian family, attend the church, and be a pupil in a Christian school, but the Lord will not make him a Christian against his will. Each person must decide for himself about becoming a Christian. Therefore, I say that there is a general pattern for us to follow if we are going to become disciples of Christ: (a) There must be created within us a sense of need; (b) we must turn our backs upon the past, making right our wrongs as far as possible; (c) and move forward, having committed our wills to the will of a Christ-like God; (d) we must finally use every agency for good in order that each day will find us more advanced spiritually than the previous day. There is a power in such an experience which can be found in no other. There are at least three reasons for the release of this power in our lives. A result of the Christian experience.

I.

First of all we are given a clear conscience. There are a great many people in our world today who are visiting their physicians when all that they need is to repent and give up their sinful practices. A guilty conscience causes us to worry and fret and to actually become ill.

I read a story a short time ago in which a certain man made a visit to a large city to transact an important piece of business, but he was so worried that he did not feel equal to the task. He went to see a prominent physician. The doctor gave him a thorough examination, but found nothing wrong with him, organically. However, he asked the man if he had committed any sin for which he had not been forgiven. Whereupon the man became very angry and stormed out of the office saying that he had come to consult a physician and not a preacher. The next morning he came back and apologized for his manner on the day before, and he told his story to the doctor and asked for help. He had taken money (from the estate left him and his brother by their father) which belonged to his brother, who was in Europe. His brother had trusted him completely and [illegible] would never find out that he was [illegible] him. But the man's conscience was [illegible] him because he knew he had done [illegible] The doctor advised him to pay his [illegible] that which he had taken wrongfully [illegible] henceforth to live honestly. The man [illegible] to do so, and when he had dropped a [illegible] in the post office box, telling his brother [illegible] his intentions, he turned to the doctor [illegible] said: "I feel like a new man." He [illegible] new man. It is the same kind of feeling [illegible] you had when you walked down the [illegible] that country church and placed your [illegible] in the hand of the preacher, determined [illegible] to turn away from the past and move in [illegible] way of righteousness.

You recall the story of Zacchaeus? [illegible] he came face to face with Jesus he became [illegible] a new man. You remember he said: "[illegible] half of my goods I give to the poor, [illegible] if I have taken anything wrongfully [illegible] any man I will restore it fourfold."

There is power in such an experience [illegible]

II.

There is power in this experience, [illegible] because it gives us a sense of direction. [illegible] Not only are we not bound by a guilty [illegible] science, but we begin to live purposefully. [illegible] Every Christian has a purpose and [illegible] ever he does in life is done in keeping with [illegible] the larger purpose of Christ.

There are so many people who are drifting today. They remind me of a great [illegible] lict upon the bosom of the ocean, [illegible] about by every wind and tossed upon every [illegible] wave. We need to become like the [illegible] liner, with the pilot at the wheel, the [illegible] chartered and the port dead ahead. [illegible] lives should be God-directed.

No one can ever achieve a great [illegible] without some kind of purposefulness [illegible] life. I went away to college when I [illegible] about sixteen years of age. In three [illegible] I had flunked out. The trouble was [illegible] had no purpose. Then one day I met [illegible] face to face; I went back to school; [illegible] not flunk out, but I finished my course. [illegible] difference was that I had made Christ [illegible] purpose my purpose.

One of the most outstanding characters [illegible] in the New Testament is Paul, and one of [illegible] the most interesting scenes in his life [illegible] that one in which his friends try to [illegible] him to stay away from Jerusalem. [illegible] Agabus had prophesied that Paul would be [illegible] bound there. And that purposeful [illegible] Paul, replied to their requests: "I am [illegible] not to be bound only, but also to die [illegible] Jerusalem for the name of the Lord Jesus."

III.

Not only is there power in this [illegible] ence because of release from sin, and [illegible] cause of a sense of direction, but there [illegible] power in the Christian religious experience [illegible] because it calls upon us to commit [illegible] wills to the greatest will in the universe. [illegible] There is no other way to be truly Christian [illegible] than to say to the Father and mean [illegible] "Thy will be done." It is not always easy [illegible] to say "Thy will be done." Sometimes it is [illegible] easier to say almost anything else.

I visit a country T. B. sanitarium [illegible] two weeks and I recall one instance in [illegible] which it was rather difficult for a certain [illegible] person to say "Thy will be done." I called [illegible] on Monday to see her and as I walked into [illegible] her cottage I asked her how she was feeling [illegible] ing and she whispered "fine." She was so [illegible] ill that she could not speak above a [illegible] per. I talked to her for sometime, and she [illegible] told me about the desire of her heart, which [illegible] was to be at home with her children [illegible] to live a normal life as any mother [illegible]

(Continued on page 11)

CONFERENCE NEWS AND PERSONALS

T. R. Holt, pastor of Purvis charge, ively at work and striving for the long all lines.

nds of Mrs. J. S. Calloway will be in- ed to know that she has left Birming- nd is now located at 1409-20th Street, rille, Texas.

T. E. Nicholson writes that he is ng his work on the Utica charge. He king after every phase of the church m.

receive good reports of the work at , where Rev. J. E. Hearn is pastor. d his people are looking forward to summer.

W. H. Giles, pastor at Homer, La., aged in a ten-days meeting with . C. Lawton at Springhill, La., Rev. nks leading the singing.

L. W. Cain, pastor at Lottie, La., a meeting at that place on May 29, h he has the assistance of his two r sons, Rev. Jerome Cain and Rev. Cain.

port of additional contributions to f fund for Mrs. R. A. Bozeman in- the Crowley church, $28.89; H. W. fer, $1.00; which brings the total to

and Mrs. R. P. Neblett, of Water Miss., attended the Jurisdictional ence at Asheville, N. C., last week. eblett was a member of the Confer- nd gave Bro. Neblett "permission to g."

d from Rev. L. B. Wimberly, a sup- te of the North Mississippi Confer- ives a change of address from Ysleta n Blanca, Texas. Bro. Wimberly is ent in charge of a small church nd reports plenty of work, mountain sunshine.

J. E. Wilson, pastor at Cotton Val- , says that he has a fine group of in his church. The Advocate repre- es, Mrs. A. T. Roby, Mrs. A. W. and Mrs. H. G. Hayes, have done work for the paper, getting more eir quota.

E. W. Day, pastor at Morgan City, s just closed a very successful re- eeting at Bayou Blue. Activities on City charge include thirty-nine dol- ed for Golden Cross, the recovering church at Patterson and the parson- Morgan City.

utiful tribute was paid to the mem- he late Rev. W. W. Woollard, of the Mississippi Conference, by the Juris- l Conference which met in Ashe- . C., last week. The conference stood oment in silence and then was led in by Bishop Darlington. A message of nce was sent to the bereaved family.

Conference of the South Central Jur- n held at Oklahoma City, Oklahoma, l its work in record time. The at- ce of visitors was not so great as we pected, and the Conference demon- a conservatism beyond what we had for, but we believe not without its n projecting the new church.

passing of Dr. George C. Douglas, at me in New York City, on May 21, shock to the entire church. Dr. Doug- las was one of the publishing agents of the Methodist Church and he died suddenly following a heart attack. The Advocate joins with others in sincere sympathy for his loved ones and in sorrow for his going.

The work of the church moves forward at Winnfield under the direction of the pastor, Rev. G. A. Morgan. Plans have been made for a vacation church school beginning June 3. The attendance upon the services is fine and new members are added from time to time. Bro. Morgan had the honor of delivering the baccalaureate sermon at the local high school, the second time in the past four years.

CENTRAL CHURCH, MERIDIAN, MISSISSIPPI

As a part of the Methodist Youths' Crusade Movement and of a similar movement among all the denominations in Meridian, Central Methodist Church, Dr. Roy H. Kleiser, pastor, had a very profitable meeting during the week of May 5 to the 12th. Dr. H. M. Bullock, of Millsaps College, did the preaching, assisted by Rev. Frank E. Dement, of Gallman, in charge of the song services.

Beginning with the morning service on May 5, Dr. Bullock preached twice daily, at 10 a. m. and 7:30 p. m., throughout the entire week. He also made talks over the local radio station and visited the schools, speaking over the Public Address System at the Senior-High, Junior College, where his message was broadcast to all the classrooms. In addition to these activities, he held brief "Workshop" meetings following several of the night meetings at which practical, workable plans were made for extending the value of the revival outside the actual meetings.

SUCCESSFUL REVIVAL MEETINGS

Since May 1st, I have been engaged in revival work. The two revivals held in my own charge at Lockport and Bayou Blue, resulted in much good being done. Our church at Lockport was revived under the able and earnest preaching of Rev. C. B. Powell, of Melville.

With excellent evangelistic messages by Rev. E. W. Day, at Bayou Blue, the revival there continued and seventeen were received into the church on profession of faith.

Last week we had a splendid meeting with Bro. Powell at Melville. He has done excellent work there and is beloved by his loyal people.

This week I am with Rev. A. H. Baggett at Converse. Prospects are excellent for a helpful soul-stirring revival. Pray for us. Bro. Baggett is a hard worker and has his work here well in hand. After preaching two or three days on my own charge next week, I am engaged to preach and sing for Rev. L. H. Shumaker, at Pearl River, June 9th to June 18th. I love revival work and would enjoy assisting any of our pastors in revivals in July or August or later.

Write me at once at Lockport, La., Box 101, if you need my services for revival preaching or song leading and singing [illegible].

REV. C. M. MORRIS,
Distri[illegible]
Orlea[illegible]

SHREVEPORT YOUNG PEOPLE'S UNION

Opening with the singing of "A Charge To Keep," the May meeting of the Shreveport City-Wide Senior Young People's Union was conducted May 27, at the First Methodist Church.

Following the hymn, a prayer of consecration for the newly elected officers was made by the Rev. W. D. Kleinschmidt, of the Park Avenue Church, following which a responsive reading that members of the Union might live closer to Christ was made. Presiding over a very inspiring candlelight installation service was the Rev. B. F. Rogers, pastor of the Mangum Memorial Church. A new addition was made to the Union in the way of expansion, with a large delegation from the newly organized Young People's department of Benton. Concluding the meeting was a showing of technicolor movies of scenes of the selected district camp site with explanation being given by James Stovall, district director. The group joined in a tour of inspection of the new educational building which was being formally opened with open house. While visiting the youth section of the building, orangeade and cookies were served as refreshments while a musical program provided entertainment.

JAS. BULLOCK.

WISE OR OTHERWISE

By Rev. James H. Felts

The "king" of the hoboes said, "Hoboes will work, tramps won't work, bums can't work."

If certain magazines are dependable, clothes make the man, lack of clothes makes the woman.

There is no surer way to perpetuate poverty and unemployment than to perpetuate the idea of government support regardless.

Judas and Peter had equal chance for repentance. Judas knew the sorrow of despair and suicide. Peter knew the repentance of faith unto salvation and courage. Why the difference?

The bride of today in certain social circles is more fitted for the hospital than a honeymoon trip after the ceremony is over.

When the practice of economy is more unpopular than bankruptcy it is time to call a real big halt.

There is no more ignominious failure than success that is measured by the dollar mark alone.

"Uncle Bob" Davis said of a preacher he had just heard, "He reminded me of a pig shaking a shuck on a frosty morning. No corn."

The evangelist who offered a five dollar gold ring to the first convert certainly believed in artificial stimulation.

The utter folly of over-emphasis is made plain day by day by [illegible] sinners.

[illegible] or false?

[illegible] than [illegible]

SOUTHEASTERN DAILY CHRISTIAN ADVOCATE AVAILABLE

Complete sets of the Daily Christian Advocate published during the Southeastern Jurisdictional Conference at Asheville, North Carolina, May 22-27, are available. These Advocates contain full proceedings of the Conference, the Jurisdictional Bishops' Address, the Fraternal Address and three outstanding sermons by Bishop Edwin H. Hughes, a great sermon by Bishop Arthur J. Moore and other interesting items. It is a valuable historical document.

Price 75 cents complete, six issues; inserted in cloth loose-leaf binder, $1.25. Order from The Methodist Publishing House, Nashville, Tenn.; Richmond, Va.; Dallas, Teaxs.

GREENVILLE METHODIST CHURCH

Courtesy Miss Susie P. Trigg

The origin of the Greenville Church is similar to the history of Methodism wherever we find it. In the early days a zealous missionary riding through pathless woods would break the "Bread of Life" to all who gathered about him.

The earliest authentic accounts of Methodism began in 1836, when Mrs. Ann Finlay, our venerated mother in Methodism, moved to the settlement known as Bachelor's Bend. In 1837, a Methodist Protestant minister of Philadelphia, moved here with his family. He would preach to the neighbors assembled in the home of Mrs. Blanton, who later as Mrs. Theobald, was well known to Greenville Methodism.

The first Methodist Church was built in 1839, of rough hewn logs. The worshippers sat on rough benches without backs to hear the gospel truths dispensed infrequently by circuit riders. This log church served as a place of worship until the brick courthouse was built. Permission being granted, services were held in this more comfortable place. In 1843 twelve members formally organized the church, and built a neat frame building which was destroyed by fire during the Civil War.

The next building, located on Washington and Walnut Streets, was used as a union church, but owned by the Methodists. Bishop Keener, the first bishop to visit the town, dedicated this church. The trustees of church property were: Major A. J. Paxton, Judge W. R. Trigg and Mr. George Worthington.

The 27th annual session of the North Mississippi Conference convened in Greenville for the first time November 25, 1896, with Bishop Charles B. Galloway presiding. Bishop Galloway assigned Rev. J. E. Thomas to this charge.

Realizing that the frame building was inadequate for a rapidly growing congregation, Bro. Thomas immediately laid plans for the erection of a spacious brick building, which is still in use. On the Building Committee were: Mrs. A. B. Finlay, Mrs. Bessie Taylor, Mrs. Helen Jones, Mrs. Clara Wilzinski, Judge W. R. Trigg, Rev. Samuel Nurse, J. B. Watt, L. Y. Kerr, Dr. D. C. Montgomery, Robert Somerville, J. D. Smith, Dan Head, C. A. Winter, J. B. Scruggs, R. D. Ransom and Rev. J. E. Thomas. Despite the overflow of 1897, the soliciting committee was able to collect $1,566.37 that year.

At the expiration of Mr. Thomas' four-year pastoraate his successors, Rev. S. B. Meyers and Rev. J. E. Cunningham, continued to further the plans until 1902, when the contract for the new church was awarded to H. N. Alexander, his bid being $14,469.80. During the pastorate of Rev. N. G. Augustus, the cornerstone was laid, June 24, 1903.

From 1844, when Bro. Millsaps, the first appointed pastor, came to this charge, until the present, this church has been served by the following able ministers: Revs. Dew, Lusk, Ford, Jones, Montgomery, Harrington, Hines, McClennon, Barton, Andrews, Carr, W. W. Drake, W. T. J. Sullivan, T. A. S. Adams, Howorth, J. S. Oakley, Tillman Page, Futrell, E. H. Moon, J. W. Honnoll, R. M. Standifer, J. A. Bowen, E. L. Spraggins, T. W. Lewis, J. S. Oakley, T. Y. Ramsey, J. E. Thomas, S. B. Meyers, J. E. Cunningham, N. G. Augustus, R. A. Meek, J. R. Countiss, W. S. Lagrone, J. T. Lewis, E. S. Lewis, E. Nash Broyles, C. A. Parks, E. R. Smoot, J. M. Bradley, J. W. Ward and A. T. McIlwain, the present pastor, who came in 1938. The church membership is approximately 1,100.



A. T. McILWAIN, Pastor

To meet the need of the rapidly increasing church school membership a modern educational building was erected in 1931. With its well organized departments and corps of efficient teachers under the supervision of W. P. Kretschmar, general superintendent, the church school is functioning well, the total enrollment being 852 members.

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The Woman's Missionary Society record of which it is justly proud ville was the first society to re legacy for the Woman's Missionary Miss Helen Finlay having bequeath Forty years later, Miss Catherine M who had been treasurer for more tha years, left $200 to the work.

In addition to the usual work i all auxiliaries are engaged, the wom

Do not forget the Advertisers l the next page. They made this hi sketch possible.

instrumental in building and equi modern educational plant, their contribution being $6,000. With a ship of 235, divided into seven cir women raised $1,000 annually.

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THE CHURCH PEW

STEWARDSHIP FOR TODAY

By Archie L. Hirst

Man is born into the world with nothing; he dies and takes nothing with him. While he is here he has the use of things. He does not really own them, he only uses them while he is here. They were here before he came, they will be here after he has gone. How he uses them—that is stewardship. Not what he has, but what he does with what he has—is stewardship.

If you were to plot time, how long a line would you draw? To cover recorded history up to 1940, allowing one foot to represent one year, would require something over a mile. If we go back to the dinosaur, which scientists claim lived 10,000,000 or 20,000,000 years ago, we can only faintly conceive the extent of time. Yet that which is past is only the beginning. The future stretches out in a limitless forever.

Here we are in the midst of all this time—how long a segment on the line represents our allotted seventy years? Out of the 10,000,000 years behind us, the unknown millions ahead, what are seventy years? Insignificant in history—but all important to us, for how we live these seventy years depends how we shall live in the eternity before us.

What division would you make if you received $1,000,000 tomorrow? A million dollars represents a lot of things—things to be used for good or evil. You and I are not likely to receive $1,000,000, but all of us receive something—what we do with the $10 we have in our pockets—that is the point. Our problem is not with the million we do not have, it is with the things we do have.

Now if this be true with the individual—is it not also true with society—are we not accountable collectively for those things which we hold jointly? Is not the body politic responsible for the things which it possesses? Do we have a double standard—one for the individual and one for the group? May mass action be any less Christian than individual?

If you will agree with me that there is but one God and one standard, then I ask you, how can we justify the plowing under of cotton while people are cold, the dumping of oranges and potatoes while people are hungry?

We are a peculiar people. When things are going along well and everybody is prosperous, we are rugged individualists. Business wants no interference. The preacher should stick to the gospel and keep his nose out of economics, and Government should concern itself with no closer relationship than the maintenance of high tariff walls and the breaking up of strikes and picketing. Let the going get tough, and business, big and little, storms the Capital asking for relief.

Do I decry this? No. Am I campaigning for a planned economy? I am not sure. The one certain thing I am positive of is that some sort of a new economy must come if we are ever to overcome these periods of economic maladjustment. The answer is in the hands of the church. My prayer is that it be a really Christian solution.

Note—Mr. Hirst is secretary of an automobile association and a layman of Madison, Wis.—Christian Advocate (N. Y.).

ADDRESS OF SAM H. JONES, GOVERNOR-ELECT, AT FIRST METHODIST CHURCH, BATON ROUGE, APRIL 30

"This administration, if it hopes to perpetuate honesty in government and continue along the paths of rectitude after Sam Jones goes out of office, must keep every promise it made to the people.

"And it is up to you to see that your legislators back the governor in his determination to keep those promises. Neither the state nor its people can dodge the responsibility to aid the underprivileged and the unfortunate, the weak and the ill and the maimed.

"You who teach godliness should see to it that you and your people practice godliness. You should back your governor and all your officials in every attempt they make to better conditions."

Support From All

"You can't dodge behind the cloak of religion to lead a life devoid of activities beneficial to all the people. You have got to uphold the hands of the men who fought your battle for freedom.

"I must have support from all if I am to restore Louisiana government to a level 'where men and women may walk unafraid, content with their lot, proud of their citizenship, loving their state and their homes.'

"Godless doctrines breed discontent, dissension and war.

"It becomes your duty not only to preach the doctrines of God from your pulpits, but to send forth your voices for the preservation of the democratic form of government as we know it. Under the constitution under which we live every man has a right to worship God in the manner in which he chooses. That right will continue just as long as you protect it."

Christians in Politics

"Every one of you men and women is a part of politics. You can't keep out of politics. You can't be a Christian and not be a good citizen.

"If you want me to succeed as your governor it is your duty to lend me every aid to uphold my hands in carrying out what we believe is best for all the people.

"Politics simply means housekeeping . . . The state of Louisiana is the great home of every one of you. If you allow this home to be dirty, immoral, if you allow injustice and graft and corruption within this home, every citizen, every member of this great family, all suffer . . . If you do your duty, if you insist that your duly elected officials keep the great home clean, then we will have nothing to fear.

"I believe it the duty of every Christian in Louisiana hereafter to insist that elections be honest, that elected officials keep their promises and that the state 'enter' into no crooked deals and enrich no parasites."

Halt on Thievery

"Louisiana did more in the recent election than demand a halt of extravagances. It demanded a halt on thievery. It did more than demand efficiency and honesty. It demanded the restoration of the proper moral values in public life.

"To my mind the greatest harm done the years of machine rule and dirty po cal rule was the undermining of the m fiber of our state.

"You can't trade the souls and hearts men and women for dollars. You can't ter decency for joy-rides and high- You can't be content with seeing the become richer while the poor become po er.

"It is up to you to put religion into p tics, so that politics may be pure and cent, so that great good can be done to greatest number, so that the truism, 'I my brother's keeper,' may be put into p tical use."—(Excerpts).

STEWARDSHIP CENTRAL THE

Christian Stewardship will receive sp emphasis in the Conference and School Laymen meeting at Mount Sequoyah, 8-12. This is in line with the recent nouncement on this subject made by General Conference.

Dr. James W. Workman, pastor of Church, Fayetteville, Arkansas, will be of the principal speakers. Dr. Workman ways makes a unique and effective tribution to any program in which he a part. Splendid pastor, preacher, st worker, scholar, Dr. Workman al brings to his task an infectious enthu He is in great demand for varieties of ferences throughout the Church.

Dr. Workman knows how to come close grips with any theme assigned to and make it really live for his hearers laymen and ministers who gather at Sequoyah, who are interested in ste ship and in making it effective in the church, will profit greatly from the m of Dr. Workman on this subject.

MISSISSIPPI CONFERENCE

Meridian District—Third Round

Meridian Circuit, at Bethel, June 2, 11 a.m. a p.m.
Binnsville, at Binnsville, June 15, 11 a.m. and
Scooba and Electric Mills, at Scooba, June a.m. and 1:30 p.m.
Marion, June 16, 3:30 p.m.
DeSoto, at Manassa, June 23, 11 a.m. and 1
Quitman, June 23, 4 and 7:30 p.m.
Enterprise and Stonewall, at Concord, June a.m. and 2:30 p.m.
East End, Meridian, June 30, Aug. 7, 7:30 p.
Central, Meridian, July 7, Sept. 6, 11 a.m.
Wesley, Meridian, July 3, 7, 7:30 p.m.
Chunky, at Collinsville, July 14, 11 a.m. and
Poplar Springs, Meridian, July 14, 17, 7:30 p.
Porterville, at Union, July 21, 11 a.m. and 7
Hawkins Memorial, Meridian, July 21, 24, 7:
Pachuta, at Orange, July 28, 11 a.m. and 3 p.
Fifth Street, Meridian, July 10, 28, 7:30 p.
Philadelphia, First Church, Aug. 2, 4, 7:30 p.
Philadelphia Circuit, at North Bend, Aug. 4, 1
Hope, at Henry's Chapel, Aug. 4, 11 a.m.
Harmanuel, at Harmanuel, Aug. 4, 3:30 p.m.
Lauderdale-Daleville, at Daleville, Aug. 11, 1 and 1 p.m.
DeKalb, at Spring Hill, Aug. 11, 3 p.m.
Twenty-Second Avenue, Meridian, Aug. 1, 1 p.m.
Vimville, at Pleasant Hill, Aug. 18, 11 a.m. p.m.
Decatur and Hickory, at Good Hope, Aug. 1
Newton, Aug. 18, 4:30 and 7:30 p.m.
Collinsville Circuit, at ....., Aug. 2
Shubuta, Aug. 25, 11 a.m.
Matherville, at State Line, Aug. 25, 3:30 p.
Union, at Mt. Zion, Sept. 1, 11 a.m. and 1
Cleveland, at Big Oak, Sept. 1, 3:30 p.m.
Rose Hill, at ....., Sept. 8, 11 a.m.

A delegate from each church to the Annu ference will be elected during this round. graphs 771 and 789 of the present Disci nominations of Trustees who will also be and have nominations in duplicate of all who are to be elected. Let us push the the collections with vigor and without

W. B. JONES,

"Him that overcometh will I m pillar in the temple of my God; shall go no more out." To be as im as a pillar in the house of our God end for which one would gladly e the shakings that may be nece bring us there!—Hannah Whitall S

METHODIST WOMEN

OUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

following is a letter of appreciation women of Louisiana from the vice- ent, Mrs. W. H. Martin.

Plain Dealing, La.,
May 5, 1940.

Friends of the Louisiana Conference:

ds are inadequate to express my ap- tion to you for the gift of the Honor- fe Membership that was given me at hreveport District Conference last y. This expression of your love for your loyalty to the cause of mis- has touched me very deeply, and I ry unworthy of this great honor. It s a complete surprise and has made y happy; you have drawn me very you, to my Lord, and to my church. g the eleven years that I have held ce offices, the enrichments that me to my life have been many; g of my spiritual life, opportunities y and work, and friendships along . The blessings have far outweighed and effort that I have given to the signed me. I owe you a debt of for giving me the privilege of this conference. My prayer is that will seize the opportunities that may them to work in this part of our s Garden.

God bless you and keep you.

(MRS. W. H.) OENA MARTIN.

* * *

poem expresses my sentiments:

dy smiled and nobody cheered and body helped us along,

every minute, looked after himself d good things all went to the strong,

dy cared just a little for you, and body thought about me,

we all stood alone in the battle of , what a dreary world it would be.

sweet just because of the friends have made and the things which in mmon we share;

nt to live on, not because of our- ves, but because of the people who e;

ng and doing for somebody else— that all life's splendor depends,

e joy of this world, when you're med it all up, is found in the mak- of friends."

SSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2 15th Street, Meridian, Miss.

acts of the recent Mississpipi Leg- will be of interest to our women, concern items in which we have interested.

tate has accepted Jackson College, on, Miss., as a training school for achers. Its several buildings and campus are debt free, and the d Fund has offered from $40,000 0, as needed, to recondition the , and will also match "dollar for ny sums up to $30,000 per year, he Legislature appropriates for operating expenses for the coming biennium.

A school for delinquent negro children will be established on the campus of Jackson College. This plan will enable the teachers in training to get part of their "practice teaching" in this school, and will give the children the advantage of the very best instruction.

Plans were approved for juvenile courts in the state. However, we are not yet familiar with the details.

Remember the dates of the Pastors' School—June 17-22, at Biloxi. We expect to meet you there.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Zone Meeting At Iuka

Zone One held its second quarter's meeting at Harmony church, Friday, May 24. The theme was: "Building the New Church."

A most effective devotional on "Living and Working Together," was given by Miss Ollie Mae Gray, of Burnsville.

The following auxiliaries were represented with interesting reports: Belmont, Burnsville, Harmony, Golden, Iuka, Old Bethel, Snowdown and Spring Hill.

The "Interpretation of the Christian Social Relations Legislation" was given by Mrs. J. B. Burns, of Belmont. Mrs. W. O. Shook, of Golden, made an inspiring talk on "Children's Work." A duet by two small girls, Juanita and Bobbie Sue Lomeneck, was enjoyed. Mrs. Lowry Dean extended a welcome and an invitation to lunch. Mrs. J. F. Creel, of Golden, had charge of the afternoon devotional, using as her subject, "The Immortality of Service." The panel discussion on "Our Foreign Work," was given by the Iuka auxiliary, with Mrs. W. H. Mounger in charge. Mrs. Prentiss Oaks, of Iuka, discussed "The New Church and Its Opportunity for Service." Solo: Miss Louise Ford of Burnsville. "Why I Am a Member of the Missionary Society," was discussed by Mrs. Charles Stephens of Iuka.

The benediction was pronounced by Rev. W. H. Mounger, of Iuka.

The next meeting will be held at Belmont.

Mrs. J. R. Winge, Chairman;
Miss Vera Montgomery, Sec.

* * *

Miss Shinn's D. V. B. S.

June 9-15—Sallis.
June 16-22—Senatobia.
June 23-29—Holcomb.
July 1-13—Starkville.
July 14-20—Sledge.
July 21-27—Sunflower.
July 28-August 3—Long Shot.

THE POWER OF THE CHRISTIAN EXPERIENCE

(Continued from page 6)

to do. After we had talked for sometime she asked me to pray for her. I explained to her that a Christian always must be willing to say in his prayers, "Thy will be done." And I asked her if she were willing to say that she would submit to God's will under the existing conditions. (I hope you will understand that I do not mean to imply that God singles out a person and strikes him down with disease, but I do mean to say that if a person is stricken he must face adversity in the Christian way, for only in so doing is he accomplishing the will of God.) She replied that she could say and mean "Thy will be done." I began to pray, "O God, thou knowest the desire of her heart, if it be possible let this cup pass.' Restore her to her family and friends. Nevertheless, I pray and she prays, 'not my will, but thine be done. Amen." Even as I was praying I could hear her whispering her prayer with all her soul: "Thy will be done, Thy will be done." There is power in that kind of commitment, and we can find it in no other way.

The rich young ruler, realizing his need asked, "What lack I yet," and Jesus replied in effect, remove every barrier and commit your will to the will of Almighty God.

There is power in the Christian religious experience because: (a) it frees us from sin; (b) gives us direction; (c) causes us to yield our wills to the greatest will in the universe. I commend unto you this power, and say to you that in no other way can you become your highest and best selves.

A. E. ROGILLIO

West Feliciana Methodism lost one of its oldest and best friends in the passing of Mr. A. E. Rogillio, of Tunica, La., on May 20, 1940. Mr. Rogillio had passed the scriptural "three score and ten years," and had attained the ripe old age of eighty-two. Up until the very end, he was strong in mind, body and spirit.

For more than forty years Mr. Rogillio had been a member of the Tunica Methodist Church, and for the greater part of this time he had been on the Official Board, and was Chairman of the Board of Stewards at the time of his passing. His influence for good will be greatly missed, not only in Tunica, but also in West Feliciana Parish, and the State at large.

The funeral rites for Mr. Rogillio were conducted at his home by the pastor, Rev. H. B. Varner, assisted by the district superintendent, Rev. J. Henry Bowdon. The theme of the pastor's remarks were taken from second Samuel 3:38, "A prince, and a great man hath this day fallen in Israel."

Three sons, Eugene, Carlyle and John Hines; one brother, Mr. S. V. Rogillio; one sister, Mrs. Annie Early; and four grandchildren, besides a host of friends, mourn the passing of Mr. A. E. Rogillio.

REV. H. B. VARNER.

ADULT ELECTIVE COURSE FOR JULY, AUGUST, SEPTEMBER

"Parents Are Teachers" is the title of the elective course for adults which will appear in the **Adult Student** during July, August, September, 1940. The course will endeavor to encourage parents to think of themselves as teachers of the Christian religion in the home and to equip themselves to become more effective teachers of their children. It will be written by Dr. Harry C. Munro, Director of Adult Work and Extension, International Council of Religious Education, and well-known author in the field of Christian education. Helps for teachers will appear in the **Church School Magazine** at the same time. Sample copies of the **Adult Student** can be secured by writing to Dr. C. A. Bowen, 810 Broadway, Nashville, Tenn.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JUNE 9, 1940

By Rev. W. C. Newman

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Lesson Text: Ezekiel 33:7-16

Golden Text: So, then, each one of us shall give account of himself to God.—Romans 14:12.

The influence of Christian thought upon world events is sometimes no greater than the influence of world trends upon Christian thought. Of recent years our highly mechanized life has rapidly de-personalized society to a large extent.

Once illness and death in any home brought the neighbors hurrying with food, flowers and needed supplies. The sick man's crop was worked out by the men and boys of the community. Nursing was performed for however long it was necessary by neighboring women and girls. When death came the preparation of the body for burial was done by no professional mortician, but by friends.

Hospitalization, the increase of professional nursing, organized relief agencies, and other forms of impersonal assistance have replaced that neighborly help, because these means of taking care of the sick and dying are more efficient. We do not wish to return to the old way. But this impersonal assistance has deprived us somewhat of our old sense of personal responsibility toward our fellow men.

True we give far greater sums of money for charity than ever before. True we are, perhaps, more humane in general than we used to be. But instead of giving assistance with our own hands we set up a government agency or hire professional people to do the actual work.

Now this same tendency is definitely noticeable in our religion. We have better churches, more efficiently organized Sunday schools, a more comprehensive program, better trained ministers. But the average church member seems quite willing to leave all responsibility for evangelism and the teaching of religion to hired professionals.

Are we to understand that this fulfills the lay Christian's obligation for the evangelization of the world? Indeed it does not! Only when every Christian is seriously concerned about the saving of others can we have a really powerful Christian church.

Christianity's Competitors

Strangely enough evangelism as a passion and an art seems to have been taken over by the unChristian world. The most zealous evangelism known in our time is being practiced by the followers of Communism, Fascist doctrines, and the Nazi creed. The young men and women of these countries are giving themselves body and soul to those false and unholy causes. Their leaders are passionate and skillful evangelists. Their enthusiasm can be likened to nothing so much as to the enthusiasm of an old time revival meeting. Unbridled emotion and unrestrained zeal mark their gatherings.

What if we Christians sit indifferently by while these zealots proclaim their unChristian gospel with such fervor? Christianity itself is endangered by our insipid faith.

Sin Is Still Sin

There is a great deal of loose thinking and loose living among us. We make a joke of our apostasies. Impurity is no longer considered unforgivable. But do not therefore imagine that men have lost their sense of the value of personal purity.

I do not know any man, personally, who would be willing for his wife to be impure. I do not know any parent who would encourage his daughter to live immorally. I do not know any conscientious person who would not give anything in the world had he never surrendered to impurity.

For sin still sears the human soul, and leaves irreparable damage to the human personality. And no one knows that better than the sinner himself.

Is not this reason enough for us to cry as earnestly as did Ezekiel: "Turn ye, turn ye from your evil ways; for why will ye die?"

"So Great Salvation!"

Our fathers believed that unforgiven and unsaved sinners would go to hell and endure eternal punishment. Therefore they plead with their children and their friends to give their hearts to God.

But they believed something else, also. They believed that real religion was the only safeguard against their children becoming impure. And they were not willing to send their sons and daughters into a world of many temptations without the protection of a vital religion.

A man must be extraordinarily naive to be ignorant of the fact that our world presents strong temptation in the most vivid and irresistible forms that have ever been known. Our children must face things our fathers scarcely knew existed. For more widespread and more seductive in former times.

But genuine Christianity can e men for living where all other effo No parent can go always with his to shield them from evil. No mere alone can secure them against w But Christianity is "so great salva that it provides those interior resou those divine forces which strengthen the great battle and save them struction at the hand of evil.

Who Does Not Need It!

But some of us throw off the responsibility by saying to ourselve my children are above such low We are already safe. Why should ious?"

Such false security is deadly. us is safe except when secure in ligion that is greater than our t And those of us who have felt the evil upon ourselves, or upon those know that its terror cannot be e We can never again be indiffer the "salvation" that is in religion.

In vain we call old notions fudge,
And bend our conscience to our
The ten commandments will not
And stealing still is stealing.

But salvation is still salvation, may dress it in technological ter "adjustment," "integration," and It is still true that "if he (the turn from his sin, and do that right, if he restore the pledge, that he had robbed, walk in the life without committing iniquity, surely live, he shall not die."

We Christians alone have that of salvation. Many a broken s hungrily to hear it. Every Christi er lay or professional, owes him information.

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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

AT HAPPENS WHEN WE PRAY?

t happens when one really prays?
n at Chimney Rock, N. C., there was
tural basin for a lake. Mountains are
about and a lovely
through which ran
all stream. Some
ago a dam many
the width of the
was built across it.
ublic highway was
from the valley and
along the moun-
e. The houses and
were also removed,
en everything was
several mountain
with rushing tor-
were diverted into
er. So the valley became a lake and
oday the charming name of Lake



Mr. Jones

is what prayer means? Is it an in-
rocess of the Divine Spirit?
est Point some years ago the cadets
cannon and wrapped about it ten
copper wire, hitched the wire to a
, and charged it with electricity.
nnon became a mighty magnet. If a
ball was brought anywhere near it,
would leap up and attach itself to
of the cannon. For that coil of wire
gnetized with power.
prayer do something similar to men
men? Does it empower them? Does
etize them spiritually?
r pigeons, about which there has
been a great deal of romance, are
d as bearers of dispatches. It is
impossible to lose a homing pigeon.
e of them five hundred miles from
lease it, and what happens? It rises
s of great circles, gradually nar-
until it has reached a far height,
e it "surveys the landscape o'er."
at far height the pigeon gets it
and seems to know instinctively
rection to take.
yer like this? Does it enable us to
bearings and widen our visions?
yer expand the soul's horizon?
y has exhausted the possibilities of
No one can compute or predict the
nts of the life of prayer. True it

e things are wrought by prayer
n this world dreams of."

1940 by Religious News Service.

LITTLE FOXES

Rev. Vivian T. Pomeroy, D. D.

ny day I was held up by a traffic
great distance from Milton, where
am not one to mind an occasional
am. I don't find it necessary to
king and fill with agony the two
adies sitting in the car just ahead.
I light my pipe, and see the world.
t, idly looking from the window of
Along the sidewalk came two quite
ners—two little girls. They had
en, and I could not have thought that they would harm a fly. Nor would they, if they had stopped one second to mend their ways. This is what happened.

They were passing a fruit store. Overhead was a large striped awning. On a hook there hung the iron crank used to wind the awning up and down. As you may know, there is something about a thing like that, hanging on a wall, which is very tempting. So one little girl reached out and gave it a twirl. It swung and came crashing on to the sidewalk. Bang!

Now there was nothing very wrong about that. You or I might have done it, and it could have been put right in a second by picking it up and putting it back. But the two little girls, no doubt startled by the bang, skipped off as fast as they could and were out of sight before you could say "Jack Robinson!"

Meanwhile, the jam still jammed. A large, rather fierce man came along the sidewalk and tripped over the crank. He did not fall; but he glared and passed on. He was too grand and big to stoop and put the thing right.

In a few seconds there was the sound of the falling of a body which once might have been heavenly. A stout lady with an impressive hat tripped over the crank and sprawled on the sidewalk; and at once there was another sort of jam. For a moment she remained largely horizontal, and then sat up. She was not very hurt, but she was extremely angry. She shouted about having the law on the fruit man. She showed a sadly damaged stocking. A tiresome old man near by said that in his day ladies wore wool and were safe.

The scene was getting very noisy. I did not dare to leave my car. I could only watch. A second lady, also ample, hove in sight. She put her arm round the first lady as far as it would go, and they went off together. The fruit man put his crank back on its hook, saying it must have fallen. The traffic jam untied itself, and I drove on. Not another peep of those two little girls did I have. But I did remember some words from the Bible, which is so full of things to remember. "Catch the little foxes, that spoil the vines."—**Reprinted by special permission of the author and the Christian Leader.**

THE FIRST FRIEND

Soon after the Creation a chasm broke open across the earth. Man was left on one side of it, the animal world on the other. The animals seemed undisturbed by this separation from Man—all except the dog. He whined and ran up and down, seeking a way across. At last Man saw him and noticed the pleading look in his eyes.

"Come!" he cried.

The dog sprang, but the chasm was too wide for him. He reached the opposite side only with his front paws, and hung there struggling vainly to get up.

Then Man put out his hand and pulled the dog up to safety beside him.

"You shall be my comrade for ever and ever," he said.—Old Legend.

The prayer that begins with trustfulness, and passes on into waiting, will always end in thankfulness, triumph and praise.

—A. Maclaren.

Democracies can stand securely only on one foundation, good will to men: good will to all men. Tyrannies may endure for a time on the basis of ill will to men: race against race, language against language, class against class. But no tyranny endures forever.—Alvin Johnson in Good Will to Men.

Abingdon

The Faith by Which The Church Lives

(Mendenhall Lectures for 1940)

GEORGIA HARKNESS

● An impressive book by a gifted teacher of theology. It outlines the basic, and therefore the living, convictions of the Christian Church. Its five main divisions are headed A World Church in a World Crisis; By What Authority?; Jesus Is Lord; That They May All Be One; and God of Our Fathers. The discussion culminates in a lofty setting forth of God as Creator, Judge, and Redeemer, which climaxes in a noble Credo.

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DUMAS MALONE

● The subjects of these biographical sketches by the Director of the Harvard University Press include some of the saints of learning, evangelists of education, crusaders of reform, women prophets, as well as a number of representative clergymen. The book has been described as "a fast-moving panorama of personality pictures by a qualified historian and biographer of marked literary talent."

$2.00

Jesus and the Educational Method

(Sprunt Lectures)

LUTHER ALLAN WEIGLE

● A criticism of the apocalyptic reading of the life of Jesus. It puts new emphasis upon the essentially mutual relationship of Evangelism and Christian education in the light of the teachings of Jesus. The author of this singularly clarifying and convincing book is Dean of Yale Divinity School.

$1.00

THE ABINGDON PRESS

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TRIAL BY FIRE

As this edition of The Presbyterian Tribune is being prepared for the press the "total war" has just broken in Europe in all its frenzy and horror. Nations are being swept away at a rate so rapid that even the daily newspapers cannot keep pace.

On the lips and in the hearts of millions of Americans is the prayer that our own country may be spared actual participation, although many are not at all sure that is possible. There is a sense of bewilderment as to what we can do—or not do—and still believe that we are Christians.

From its very beginning this paper, in its effort to uphold the spirit of the Prince of Peace, has consistently abhorred war and to this day believes that all war is a manifestation of the power of sin in the world. The whole situation in Europe is a ghastly mistake that should have been avoided many years ago. But now we are face to face with the monster which man's greed for power and wealth has created and which has arisen to crush its creator. What shall we do?

Much has been said about the opportunity before the United States to remain out of war and, then, to wield a moral influence in reconstructing civilization out of the shambles of the world when the smoke of battle has cleared away. We believe that the Americas may become the last out-posts for the preservation of democracy, justice and liberty. But there rests upon all of us in this hemisphere the tremendous responsibility of keeping our moral perspective clear. We dare not ignore the suffering of the world if our motive is merely selfishness. The only righteous neutrality is a neutrality that involves a willingness to suffer.

In the weeks ahead it will be very easy for our hatred against certain political philosophies to be fanned to the point that our own thinking will assume totalitarian aspects. There are German refugees among us—Christians and Jews who have been driven out of their homeland. There is grave danger that they may be persecuted here because of the very thing that sent them to our shores for protection and that we may be guilty of the very sin for which they already have suffered.

What shall the American Christian do in this hour of sorrow and dismay?

1. He shall remember that whatever the emergency, war itself accomplishes absolutely nothing that is good.

2. He will sustain the missionary forces at home and abroad, for they represent the very frontier of Christianity in this hour. They are the only agencies now at work in cementing human brotherhood in the spirit of Jesus.

3. He will give aid to the Red Cross in its ministry to sufferers in all the nations at war.

4. He will prevent any spirit of national, racial, or class-hatred from creeping into his own soul or the souls of his neighbors.

5. He will humble himself before God that he may preserve spiritual insight in a day of confusion!—The Presbyterian Tribune.

RELIGION IN EDUCATION

"One hundred years ago Horace Mann called upon the American people to expand our public school system, with the prophecy that nine-tenths of our crime would disappear. The American people have responded nobly, and yet, in spite of our great public school system, our crime has increased during the past hundred years more than five hundred per cent.

"Education, to be effective, must not neglect the most important phase of the child's inheritance, namely, religion. The cultivation of the intellect is not sufficient. Apart from religion, education, in the words of Cardinal Newman in his 'Idea of a U[niver]sity,' gives 'no command over the p[owers] no influential motives, no vivifying c[on]ciples.'"—Gould Wickey, Executive S[ecre]tary, Council of Church Boards of E[duca]tion.

For the Summer Quarter



The Upper Room

For the first and second quarters of 1940, more than a million copies of The Upper Room have gone into as many homes. We are now asking pastors and group leaders who use The Upper Room to aid us in keeping all homes supplied for the third quarter —July, August and September.

THE UPPER ROOM

is intended for daily use as a devotional guide the year round. Any decrease in circulation the next three months means that some who are using it the rest of the year are denied its helpful guidance and inspiration during the summer quarter.

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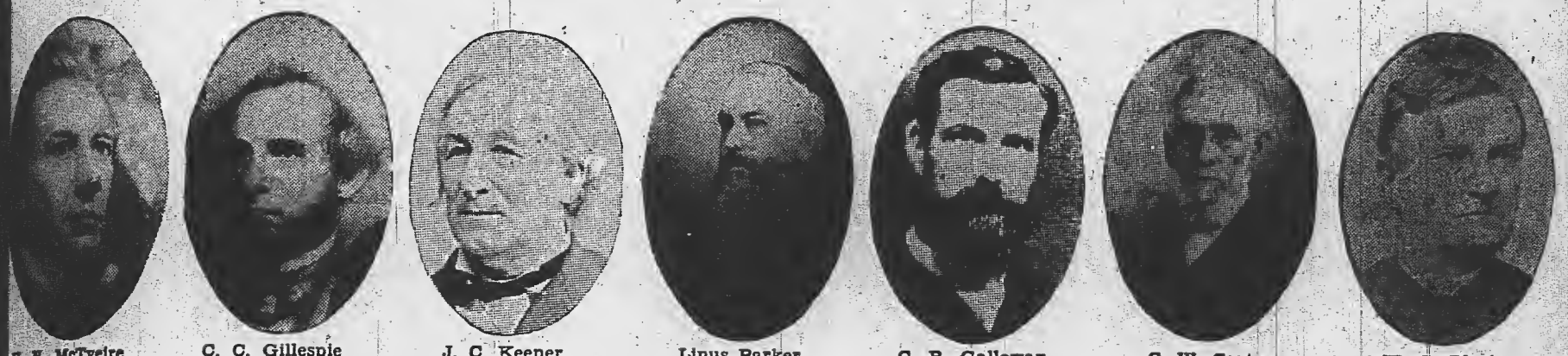
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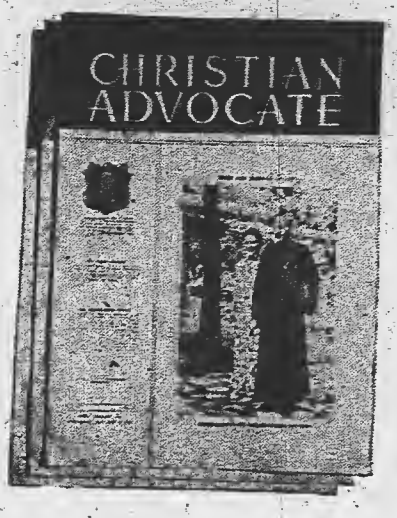
The New Orleans Christian Advocate

In making appeal for every steward to become a reader of the Advocate, we offer to send the paper for five eks to every steward remitting $1.50. At the end of this time the regular subscription will begin, or if the sub-iber is not satisfied the subscription will be cancelled and the $1.50 cheerfully refunded. Isn't that fair?

QUOTA CHURCHES

	Quota	Sub.
rdis—W. J. Cunningham	14	21
natobia—J. W. Robertson	12	16
chatoula—A. T. Law	17	18
dianola—W. C. Newman	21	23
eydan—J. P. Bonnecarrere	9	13
pley—W. N. Dodds	13	29
a—W. H. Mounger	12	12
ughton—J. J. Davis	13	13
ewton—Geo. H. Jones	16	16
verness—R. T. Hollingsworth	18	20
tesia—J. R. Murff	12	12
ckson, Grace—E. L. Ledbetter	32	41
lbert, La.—Ira W. Flowers	16	16
ker, La.—J. L. Beasley	24	24
olona, Miss.—A. Y. Brown	13	15
blin, Miss.—C. A. Northington	5	25
anger, La.—Ruth Nuttall	3	3
nton, La.—M. D. Fulkerson	14	15
galusa, La.—J. B. Grambling	21	22
chary, La.—J. E. Hearn	14	23
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ton Valley, La.—J. F. Wilson	12	14

After Ninety Years



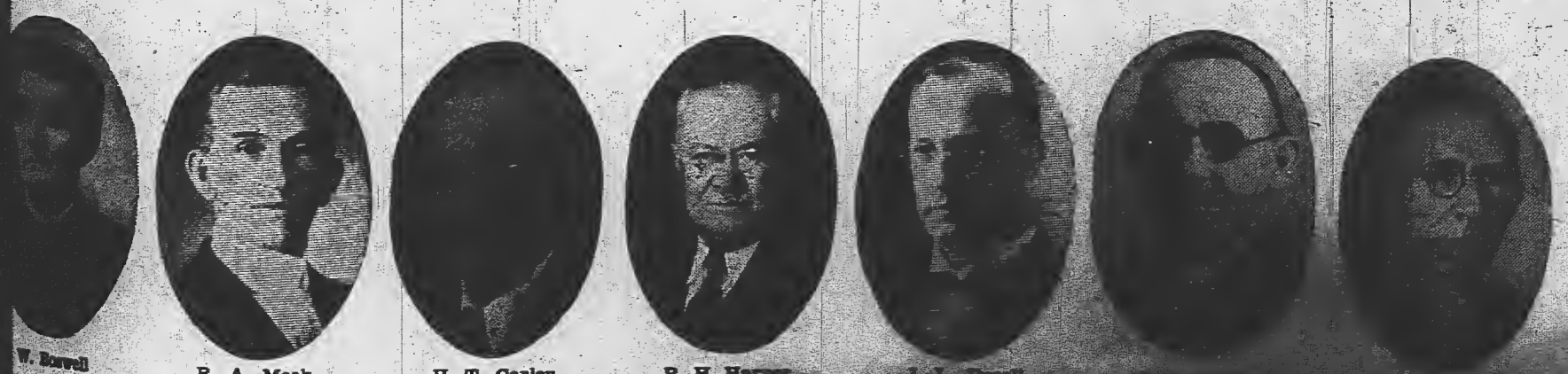
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(Stewards all read Advocate)

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Zachary, La.	J. E. Hearn,	"
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Dublin, Miss.	C. A. Northington	"
Mangham, La.	S. J. McLean	"
Clinton, La.	M. D. Fulkerson	"

"I want to say that I think the Christian Advocate is at its best that I have ever seen. On this point my -year steward and seventy-two-year old man, our District Steward, agrees with me."

"I was sorry I did not get to see you last Tuesday. You made a good speech, and you are doing a 'jam-up' job as editor of our Advocate."—(From two private letters).



W. Bovell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Duvall

DR. VLIET'S DATES CHANGED

Dear Dr. Duren: Please tell the brethren through the Advocate that in order to have Dr. C. K. Vliet as our guest speaker at our group quarterly conference, it is necessary to change the dates of the group meeting.

The Charleston group will meet at Charleston, June 24.

The Batesville group will meet at Batesville, June 25.

The Como group will meet at Como, June 26.

The Hernando group will meet at Hernando, June 27.

The Byhalia group will meet at Byhalia, June 28.

I trust that each pastor will notify the officials of his charge as to the change in these dates. We are sorry to have to make these changes at this late hour, but it becomes necessary. We are very anxious to have full attendance from each charge, and with the help of pastors and laymen, this can be done. Our pastors and laymen have never failed us and they will not fail this time.

Sincerely,
C. T. FLOYD, D. S.

IN MEMORY OF MRS. MARIA L. MOODY

Mrs. Maria L. Moody was born April 4, 1868. She was married to B. H. Moody, who preceded her in death nearly forty years. To this union were born four children, two of whom died a number of years ago, leaving two to mourn her passing. They are, Bob Moody and Mrs. J. E. Brock.

Mrs. Moody joined the Hickory Ridge Methodist Church when she was eleven years of age. She transferred her membership to the Carpenter Methodist Church in June, 1903, where she remained until her death, January 28, 1940.

While it was not my privilege to know Mrs. Moody in her active days, I am by those who knew her that she usually faithful to her church and and a great Christian character. Her ter, Mrs. J. E. Brock, is a faithful in the Utica Methodist Church the natural fruits of a Christian We are thankful to God for the useful life of this good woman, trust that her influence shall live lives of her children, grandchildren friends.

Her pastor,
T. E. NICHOL

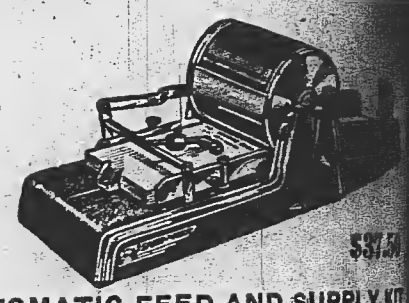
Our deeds still travel with us from and what we have been makes us what are.—George Eliot.

Efficiency, punctuality and the desire achievement and success make Americ so unhappy and nervous.—Lin Yutang

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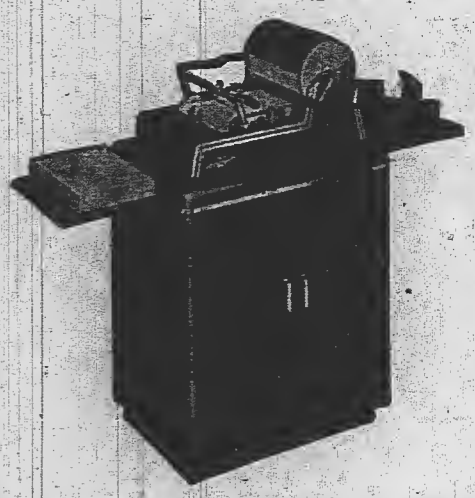
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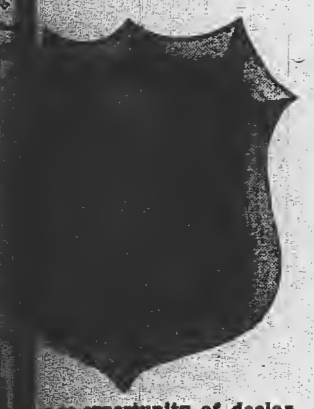
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CHRISTIAN ADVOCATE



...e no opportunity of declar-... all men that the Methodists ... people in all the world, ...t it is their full determina-... to continue."—John Wes-...ter to Ezekiel Cooper, Feb. ...

THE LIVING CHURCH

...th that convicts and converts ... from a flaming heart. Preach-...is to produce evangelical results ...ly dyed with the red arterial ...perience. "One thing I know."
—Robert Menzies.

...PRAYER-ROOM TODAY

...peak to this restless, wavering ... bid it return to its rest in ... the tumult of busy thought ... within my mind, that Thy ... may be heard there. Make me ... Thee that Thy peace shall ...l at the gate of my soul, ... every anxious fear. Let Thy ... my infirmities and teach me ...

No. 24.

...EW ORLEANS, LA.
...RSDAY, JUNE 13, 1940.

HYMN

John Haynes Holmes

Thou God of all, whose spirit moves
From pole to silent pole;
Whose purpose binds the starry spheres
In one stupendous whole;
Whose life, like light, is freely poured
On all men 'neath the sun;
To Thee we lift our hearts, and pray
That Thou wilt make us one.

One in the patient company
Of those who heed Thy will,
And steadfastly pursue the way
Of Thy commandments still;
One in the holy fellowship
Of those who challenge wrong,
And lift the spirit's sword to shield
The weak against the strong.

One in the truth that makes men free
The faith that makes men brave;
One in the love that suffers long
To seek, and serve, and save;
One in the vision of Thy peace,
The Kingdom yet to be—
When Thou shalt be the God of all,
And all be one in Thee.

—The Christian Leader.

WALLET OF THE WEEK

THE CONGREGATIONAL CHURCH, according to the figures of the 1939 Year-Book, registered a gain of six thousand two hundred and ninety-nine members—slightly more than one half of one per cent. There was a net loss of fifty-five churches, and three thousand six hundred and thirty-three church schools. The young people's societies showed a gain of one thousand six hundred and eight members. The Church seems to be holding its own, but one imagines that the showing is unsatisfactory to those directly interested.

* * *

THE JEWS IN PALESTINE, nearly a half million in number, are seeking to preserve peace and to provide a haven for refugees from the war areas of Europe, according to a statement made by Eliezer Kaplan, Treasurer of the Jewish Agency for Palestine; but if the war should spread to the Mediterranean, they are prepared to muster one hundred and forty thousand Jewish soldiers to defend the Jewish National Home. At the present moment the prospect seems good for the early involvement of all the countries of the Mediterranean.

* * *

THE CHINESE GOVERNMENT, despite the devastation of the war now going on, has organized an anti-illiteracy campaign in ten provinces, and the effort has been greatly helped by refugee students and teachers from the Japanese-occupied areas. In Chungking, more than fifteen thousand are said to have passed the literacy tests in November, and ten thousand are now attending classes. In the province of Chungking alone there are said to have been one hundred and fifty thousand illiterates a year ago. Nearly six thousand teachers are working in the campaign.

* * *

SYNTHETIC RUBBER, says Dr. Gustave Egloff, nationally known scientist, can be produced from American oil wells in sufficient quantity for all the needs of the country. The potential supply is placed at two hundred billion pounds—approximately two hundred times more than was used of natural rubber by the United States last year. If this be true, the ownership of tropical forests from which raw rubber has been obtained in the past may not be so vital or even important as has been thought. The claim greatly enlarges the outlook of the petroleum industry of the world.

* * *

CICADAS, THE LOCUST FAMILY, have a curious and somewhat obscure life history. Scientists have numbered thirty broods whose periodic appearance in various parts of the country range from thirteen to eighteen years. The thirteen-year variety is thought to appear in the South, where the period of their underground life may be shortened by climate. The life of the cicada above ground is less than a month and the cycle of its appearance is not exact but slightly variable. Brood 14 is due to appear this month and the scene of its appearance will be principally in Tennessee and the Ohio Valley, but they will probably appear in fewer numbers northward to Illinois and northeast to Cape Cod.

THE JULIUS ROSENWALD FUND awards of s eight fellowships announced recently total one hun thousand dollars. The awards average $1,500, and two eight white Southerners and forty Negroes make up list. The Negroes were chosen from any field and f any part of the nation, but the white persons were stricted to those who must work upon some problem tinctive to the South, and who expect to make careers in that section. There were more than six dred applicants for the fellowships.

* * *

MORRIS GORDIN, a Jew in the inner circle of munism and for a time a Commissar of the Soviets, converted in a Jewish-Christian mission and is no Princeton Seminary. It is said that his approach en him to address thoughtful Jews and radicals in the L Temple, New York, with convincing appeal. He ha dressed audiences in the West, where he has had th of people who would be extremely difficult of appr for others who might lack his understanding of the b ground and workings of Communism.

* * *

BLUE ROCK PIGEONS of Venice, familiar to e tourist who has visited the famous Saint Mark's C dral, are officially fed at two o'clock every after The reason assigned for the peculiar reverence in w the pigeons are held is that, when the Venetian Re conquered Constantinople, a Blue Rock pigeon brou Venice the glad news of the victory. It is difficult to lieve that such a legendary story could be the real fou tion for the consideration shown the thousands of b which almost cover the open court in front of the C dral.

* * *

THE CONSCIENTIOUS OBJECTOR was the occ for the appointment of an interdenominational com tee, approved by the Federal Council of Churches, the study of the problem. The composition of the c mittee includes all "interested" denominations and ference will be had with the federal government and Attorney-General on the status and rights of con tious objectors under our existing laws. Much as we opposed to war, we have never seen the consistency requiring military service of one class of citizens excusing another. It involves for us irreconcilable fa

* * *

THE OFFICIAL CATHOLIC DIRECTORY for according to **The Watchman-Examiner**, places the pr Roman Catholic population of the United States, Al and the Hawaiian Islands at 21,403,136 persons, a ne during the preceding year of 3,371. Converts to the an Catholic faith are given as 73,677, a record fi These figures show, however, that the Roman Cat Church failed by more than seventy-seven thousa maintain itself within its own fold. The birth rate a the Roman Catholic people is the highest of any in the country. The roll-cleansing explanation, as does not explain. The fact remains that the Church in its membership.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
ed every Thursday by the Publishing Committee of The Methodist Church, at 512 Camp Street, New Orleans. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price $1.50 per year.

. DUREN, D.D., Editor-Manager H. T. CARLEY, D.D., Associate Editor C. MILTON CHALMERS, Publisher

EDITORIAL

A DAY OF TROUBLE

or all peoples of the world, belligerents and neutrals this is a time of trouble and deep anxiety. Dr. Al- Einstein, the world-famous refugee-scientist, said ntly: "One may wonder how it is possible to talk ly in these exciting times." As a scientist Dr. Ein- observed that "science has been unable to find any- but chaos in the ultimate organization of the uni-." He then went on to say that he continued to have in the ability of the human intellect eventually to the key to the riddle of the cosmos, but for the pres- the task seemed to be hopeless and all logical ap- ches to the universe to have ended in a blind alley e there is neither logic, sequence of cause and ef- nor possibility of predicting events in space and and the most that he could say was that "all the and violence of today will be forgotten in a few but everything that the human mind can accom- will continue to enrich the earth."

e offer no criticism of Dr. Einstein. He was speak- s a scientist to scientists. It does seem to us, how- that the very gloom which shadowed his heart as he gives little encouragement to believe that the in- tual and the material offer much for the final solu- of the problems of the world. Certainly the wretched to which the attainments of the human mind have put in the last half a century makes the hope of uing enrichment of the earth seem like a cry in wilderness.

has been said somewhat boastfully that scientific tion has done more during the last half century to throw pagan gods than missionary propaganda had mplished in two thousand years. But if the dethrone- of the gods leaves a pagan heart, how much is the profited by the conquest? Let Russia and Germany sh the answer. The end of missionary propaganda t ecclesiastical destruction, but spiritual reconstruc- —not beating pagan gods into the dust, but exalting rue God and His Son Jesus Christ in their stead.

e quite agree with the eminent physicist when he ts that science does not have the answer to the rid- f the cosmos, but we go further and say that we that it never can have the ultimate answer. God terwoven with the best in all of human civilization, t is nothing less than stupid to ignore Him and His Jesus Christ as the integrating factors in the build- f the ultimate civilization—the ultimate answer to iddle of the cosmos. The scientific finalities of to- may be in the joke books of tomorrow, but God and ion persist and will have a distinct and constructive age for every age.

THE ISSUE SETTLED

The Church Press has been greatly handicapped for two years by the feeling of uncertainty which has prevailed as to what the course of united Methodism might be in that important matter. This has been particularly true of the Conference organs. Some of us had no doubt as to their status, but many of our people remained fearful and hesitant as to their future. On another point all of us have recognized that there was a possibility of action which might greatly embarrass if not destroy the Conference or regional press.

At last the whole matter is ended. Both the General and Jurisdictional Conferences have spoken, and their action leaves the Conference organ with a clear field and as the distinctly recognized agent of the Annual Conference as the basic unit of the new Methodism. No restriction whatever was even suggested, either as to the grouping of Conferences for its support or as to its promotional responsibility.

Now that all uncertainty is past, we hope to have the widest cooperation on the part of every charge, pastor and layman in Louisiana and Mississippi for making this Advocate a worthy representative of the Church in these Conferences. Let us spare nothing in order that our people may share the literature and the message of our Church. We have had recently another example of what can be done. Rev. C. A. Northington, of Dublin, Miss., has placed the Advocate in every home in his charge. That achievement may not be possible for every charge, but it is certain that the influence of your Conference paper can be greatly extended by a conscientious effort in its behalf. The paper is anxious to have a worthy part in the new day of Louisiana and Mississippi Methodism.

MUDDLING ALONG IN A DANGER ZONE

The tragic events happening to neutrals in recent months emphasize the shortsightedness of nations in their dealing with one of the most dangerous aspects of warfare, particularly modern warfare. We refer of course to the so-called "fifth columns," whose deadly treachery played such a disastrous part in the invasions which completely wrecked the small nations of Northern Europe. It seems to us that those nations followed a policy of muddling along until it was too late to take effective measures against carefully concealed treacheries.

We are by no means sure that our own country is not pursuing to some extent the same tactics. We do not believe in an attitude of foolish severity toward persons who happen to be alien born, but we believe that most persons who are worthy can establish [illegible]lty. The disclosures made by the Dies Committee [illegible] been

so much under fire in recent months, seem to us to indicate that the time for our muddling in such matters ought to come to an end. Certainly no understanding person should make statements which covertly attack the crusade against enemy aliens. We have in mind this statement, "There are far better ways of discovering the enemies of our democracy than by tabulation of their birthplaces or their citizenship papers." To our mind that is at least a legitimate point of beginning in the present situation and any uncertainty can be removed now with far less chance of wrong and injustice than might be the case after our country should have been drawn into the conflict. It seems to us that our people have a fair measure of hospitality for other than their own, but in all our vast national domain there is no room for a traitor either in war or peace.

THE PARKER RECOGNITION FUND

Elsewhere in this issue we carry the report by districts of the Louisiana Conference for the Parker Recognition Fund collection. As we recall, this is about thirty-five per cent of the amount originally allotted to the home Conference of Dr. Parker. It is, of course, a larger percentage of the adjusted total. We may say that the amount contributed to date represents seventy-three individual subscriptions and all but four of these subscriptions were made by ministers. In Louisiana it has been agreed that laymen may join with the ministers in raising the amount asked, as the amount raised in this Conference is wholly in honor of one of its own members, and the raising of endowment for Emory University is something which is entirely the responsibility of the Southeastern Jurisdiction. We present this as an urgent appeal, not for large gifts, but for such a number of individual subscriptions as will properly express the esteem of the Conference for its own worthy son. The time is passing and this matter must be closed out. See the Director for your district and indicate the share that you wish to have in this tribute to Dr. Parker. This appeal is to Dr. Parker's friends among Louisiana laymen as well as to preachers.

"A CHRISTIAN UNATTACHED"

Under the above caption, the **Christian World**, London, carried in its issue of May 23, a contributed article relating to the death the week before of Mr. Charles Wright. He was eighty-five years old, the senior member and one of the builders of Lloyds, an institution known throughout the world. He was one of the richest and most influential business men of the last half a century—a man whose daily life bore the hallmark of Christian character and genuine religious devotion. As a boy, he was brought up in the Sunday School of Whitefields Tabernacle in Tottenham Court road, and when a young man he made application for membership in the Congregational Church. In the course of the interview with him, he expressed misgivings on a minor doctrinal issue and he was denied membership in the church. Following that experience he broke with organized Christianity and he practically ceased to be a churchgoer—an outcast of the church which had trained him. Throughout his lo he continued his study of the Bible, his private tion created about him an atmosphere of worshi he exhibited anonymously the sympathy and the b lence of a true Christian. As one might surmise, he overcame the doctrinal doubts which caused his tion at the altar of the church, but he had no p with the conceits of men who continued to use the ology of teachings which they had stripped of me He died at the age of eighty-five years—"unatta Loyola, Luther, Wesley, it's the old, old story.

Editorial Miscellany

By Dr. H. T. Carley

HOW TO KEEP WHAT IS GONE

In a field on the road between Satartia and Be stands the dead and charred trunk of an oak tre tree in its prime was regarded by many people most beautiful of its kind in this part of Yazoo c It was near the road; and many a traveler slowed his car to admire its symmetrical shape and its lu foliage. It was a perfect production of Nature's a beauty was a blessing to all who beheld it.

But progress came marching along. The magn tree depended for its support upon the fertility soil; and its shade hindered the growth of the crop in its radius. So it had to go. It was "deadened" farmer's axe. Its leaves became withered. Its br dropped off, and its body died. And then, somehow got to it. There its blackened body stands, a gr minder of departed glory, a silent sentinel over the of beauty.

Out in the lot, near the garage, stands a car vintage of 1928. It was a beauty in its day. In finish, and equipment it was a credit to its manufa and a pleasure to its owner. But now it is a dere the shores of time. Its top is tattered, its body is its fenders are filled with dents, and its tires what they used to be. It will still run—maybe it be better to say that it can totter along—but its usefulness is past. Its streamlined kinsmen have "in the shade." If it could talk, it would probably a good deal on "the good old days." It is out of with the present.

Down on the farm is a mule. He looks very mu any other mule—big head, long ears, hard tail, look in his eyes that suggests long meditation problems of life as faced by a mule. He can—and still work; but he does it in his own way and, he can, at his own convenience. A negro talking yesterday: "Haw, mule. You acks lak you don what 'haw' means. Git ovuh there 'fore I bus' you nose. Gee! You won' haw and you won' gee. You a whippin'. Whoa! Git ovuh there, Please. You ain killin'." And so on. Perhaps this mule doesn't that he is an old and privileged character on the that no rough hand will be laid on him, and th rations will be regularly forthcoming—and perh does, for he is a wise old mule. In his prime he w best on the place.

Memory is the faithful guardian of the past.

E GENERAL CONFERENCE OF 1940

By Bishop James Cannon, Jr.

first General Conference of the Methodist Church opened its ses- the Atlantic City auditorium, April with the most impressive and helpful union service in which I have ever pated. I thought it was more impres- han the one at Kansas City. There o me a sense of more widespread rhood, with delegates from North ca, South America, Europe, Asia and as we joined together "in remem- e of our Divine Lord and Saviour." I seen it suggested that time could be by omitting the Communion service, me is not as precious as commemorat- r Lord's sacrificial death. The entire of the General Conference was terized by its spiritual, devotional at- The Morning Watch thirty-minute nal service before the business ses- he Evangelistic service at 4 p. m., e services on both Sundays were of rder.

Council of Bishops met on Thursday h, and for three days, with three ses- daily, carefully, prayerfully and help- considered every paragraph of the al Address. I have seen it suggested e Address might simply be printed istributed—again, in order to save But if any deliverance of our Meth- should be read, certainly one pre- with great care, considered separate- ach bishop, and then by fifty bishops r for three days, the Episcopal Ad- should be given as much time as is ry for it to be read and emphasized all the delegates gathered together. the reception given to the Address the reading I can not think that the l Conference would agree to adopt lution simply ordering that the Ad- be printed.

ve attended fifteen General Confer- since 1886, and several General Con- es of the M. E. Church, and notwith- g a prediction of skeptics that there be sharp disagreement and discord, testify that I have never attended ral Conference which was more har- s and efficient in its proceedings. were, of course, as there always is, nces of views on the reports, but the ence was characterized by the spirit therliness. It could not have been told what section the presiding bishop by the attitude of delegates toward residency. There were some actions by the General Conference with which not agree, but that has happened in General Conference. I was greatly by the evidences, not only of re- but of affection, with which the bish- ere regarded by the delegates. The e of attitude since the M. E. General ence at Atlantic City in 1932 was marked. I have never favored the ac method of compulsory retirement fixed age, either for bishops or for nt preachers. I think that efficiency be the test, and that men should be when their brethren think that the of efficient service has ended. The e held in connection with the retire- of Bishops Nuelsen, Hughes, Blake, and Gowdy emphasized my objection. . Crane said, speaking of the retire- of Bishop Blake, it seemed ridiculous tire such an efficient servant of the h, and the same applies to many other s. I did not like the method employed in that service. I prefer the method used at our General Conference in Birmingham. It is all right for the retiring bishop to make a statement, and it may be in place for some short appreciation of his services to be uttered by some brother selected for that purpose. But that is enough.

I do not want to be held in contempt of court, but I must very frankly state that I think Dr. J. S. French was right in his interpretation of the powers reserved to the Annual Conferences. It is all very true that the General Conference has great powers, but it does not seem to me to be true that it has any powers which are reserved to the Annual Conferences, and the whole matter of retirement, seems to me, is put in the hands of the Annual Conferences. Otherwise, the words in the paragraph on Annual Conferences have no meaning.

Most of the legislation was wrought out by the Standing Committees, and in general the reports of the Committees were approved by the General Conference with an occasional amendment. There were some outstanding discussions. The debate on the right of Annual Conferences to admit women into membership was in very good temper, but it was quite a surprise to many that the close vote at the Uniting Conference was not repeated at Atlantic City. The Conference recognized that women who are acceptable could serve as Supply preachers wherever needed without making them members of an Annual Conference, in which it might be difficult for the Bishop and his Cabinet to find a satisfactory appointment.

The debate on the request for the recall of Mr. Myron Taylor from his post as special representative of the President at the Vatican, with ambassadorial rank "for social purposes," was also in good spirit. The only two speakers opposing the report were from the New York area, who appeared to the General Conference to view the matter from the wrong angle, and to imply that the report indicated a spirit of intolerance, would inaugurate a new era of religious hatred, and indicate a parochial attitude on the part of our great Church. On the other hand the report stated a fact in declaring: "His appointment has created a spirit of [illegible] in the minds of a [illegible] instead of [illegible]

SUBSCRIPTION REPORT BY DISTRICTS

Louisiana

Alexandria District	57
Baton Rouge District	236
Lake Charles District	50
Monroe District	119
New Orleans District	52½
Ruston District	116
Shreveport District	66

Mississippi

Brookhaven District	67½
Hattiesburg District	65
Jackson District	129
Meridian District	79
Seashore District	49
Vicksburg District	72

North Mississippi

Aberdeen District	156
Columbus District	106
Corinth District	123
Greenville District	106
Greenwood District	87
Sardis-Grenada District	93

discord and strife, which seems calamitous at this time when there is imperative need for harmonious and united action on the part of all those who fear God and love righteousness." The Conference was apparently unanimous in its approval of declarations of the Episcopal Address concerning the totalitarian attitude of the Roman Catholic Church in its opposition to any union of Church and State, and the establishment of diplomatic relations between the Vatican and the United States. On the question of the recall of Mr. Taylor the vote was 393 to 234. It seems in place in this connection to emphasize the fact that the papacy is under the control of Italian Cardinals, and has been for very many years.

The Conference took a very sensible attitude on the question of Chaplaincy in the Army and Navy, and voted to permit the bishops to continue to make such appointments. It seems to be ignored by the opposition to the Chaplaincy, as at present conducted, that there is not only the question of the financial support of the Chaplains, but the further question of whether the Government would permit men to serve as Chaplains in the Army and Navy who are not supported and controlled by the Government. The real question is as to how Methodism can best minister to the religious needs of our soldiers. The Roman Catholic Church is very strong for the present system, and desires to become as strongly entrenched as possible with the Army and Navy, and Protestants may well take notice.

I was much gratified at the attitude of the Conference toward the Federal Council of Churches. It heard Dr. Cavert, General Secretary, with apparent approval, and increased the appropriation of the Methodist Church for the support of the Council. The Commission on World Service and Finance, however, did not adopt the provision which was adopted by our General Conference under the wise leadership of Dr. A. J. Lamar, that the traveling expenses of the members of our church on the Executive Committee should be paid out of the money contributed by our Church to the Council. Before that action was taken I attended the Executive Committee meetings for about fifteen years without any other than an occasional member present from our Church. Men could not afford to pay their expenses. I was fortunate enough to have railroad passes, and I was so interested in the work of the Council and its great possibilities that I made a great effort to attend every meeting. But since provision for payment of expenses our Church has averaged three or four at every meeting, and while we are all one as Methodists, yet the attitude of members from the Northeastern Jurisdiction has often been very different from that of members of the Southeastern Jurisdiction on questions of policy. Some arrangement should be made to insure representative attendance from the South on the Executive Committee.

The Episcopal Address had an extended discussion on humanism and evangelism, and declared the Methodistic attitude on evangelism. I would have been glad, however, to have had a somewhat fuller statement, emphasizing that the Gospel Evangel has been, and must be the same always and everywhere, if the distinctive and characteristic aim of the [illegible] Christ, indeed if the very [illegible]ude, is to be maintain[illegible] the gospel are [illegible] and Saviour [illegible]

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

CALL THE NEXT WITNESS!

By Bruce L. Middaugh

Ye Shall Be Witnesses Unto Me.—Acts 1:8

The main business of Christians during those tremendous years when the gospel was winning its way against the might of pagan Rome was that of acting as witnesses for Christ. Jesus explicitly declared to His followers, in His final interview with them as recorded in the first chapter of Acts, "Ye shall be witnesses unto Me." So seriously did they take this charge that when they met to choose a successor to Judas they carefully chose Him from among those who had seen and heard, that He might be a witness along with the eleven.

I sat one day in a circle of farmers around a country farmhouse pump and heard an unlettered man make this eloquent remark when a certain doctor was under discussion: "Well, he certainly did a lot for me!" He was ready to testify, from his own experience. Jesus healed a man congenitally blind. When the man ventured to tell what had happened to him, the learned scholars began to scoff. "What do you know about religion?" they asked in derision, and tried to overwhelm him with their philosophy. But his answer was clear and simple: "About these things I don't know much. But this one thing I do know, that, whereas I was blind, now I see." There is no argument against a fact. While preaching has its place, and learned professors can help us by expounding the Bible text and explaining the Christian doctrines, the greatest strength of the Christian movement in its struggle with a hostile world has always been the existence of millions of humble people who are Christ's witnesses. Their continual testimony, springing direct from personal experience, is the unanswerable argument.

The first and most obvious way to testify for Christ is simply by letting oneself be known as a Christian. When a young man stands at the altar of the church, and publicly takes the vows of membership, he is making answer in vivid fashion to a skeptical world which wonders, "Is there anyone who really feels that Christ has the answer?" Some of us feel that we cannot do very much for Christ, but we can do that much. We can stand up and be counted, testifying that here is yet another human being who finds life's true meaning in Jesus. In a world where so many people take the opposite side, that is no small service to render. The lines are being drawn, and every individual is being counted on one side or the other. We are all witnesses, whether witnesses to our faith in Christ or to our unwillingness to declare any such faith.

Secondly, our everyday actions are bits of testimony. We have laughed about the man who said to his neighbor, "So you are troubled with hay fever? You must try this remedy. I've been a great sufferer from hay fever myself for over twenty-five years, and I've never used anything but this!" But too many of us live lives that recommend Christ in the same left-handed fashion. A Christian man comes to work some morning wrapped in gloom, grouchy and touchy as a dog with a bone, and thereby testifies to the world that Christ has no remedy for a bad disposition. His testimony is false, but the world does not know that, and someone who has been wondering if perhaps Christ might have the answer to his problem turns away discouraged. The average church member does not realize with what keen interest the man in the street watches to see what effect churchgoing has on a man. When one who professes to be a Christian habitually neglects public worship or private prayer, the outsider takes that as the testimony of a well-informed witness to the effect that worship and prayer are of no great value. Depending on such testimony, more than one thirsting soul has given up the quest before he started. It is a fearful responsibility, to have hindered by our witness one who might have found his way to Christ.

But there is a third way in which we are privileged to be witnesses for the Master, a way which is useless without the first two, but which, when it builds on them as its foundation, is marvelously fruitful. It is the way of straightforward speaking of our faith and experience. Dr. Leslie Weatherhead tells the story of two men, friends and business partners, who used to take the same street car on Sunday morning, one of them to go to church and the other to the golf links. Finally one morning the golfer burst out, as they were parting, "When are you going to give up all this hypocrisy about religion?" Indignantly challenged, he went on, "We have been friends and partners for years. You know very well that, if what you profess to believe is true, I am in a bad way. But you have never once mentioned the matter to me. If it really meant anything to you, you would have said something to me about it. I say it's hypocrisy."

Of course, it is not really hypocrisy. When we fail to speak for Christ, it is sometimes because we feel that it is too deep an experience to be spoken of. We are reticent on all the deeper things of life. Besides, we say, it takes special skill or knowledge, which we do not possess. Again some of us have been repelled by the way of fanatical folks we have known. One man I know was so unfortunate, when he was a boy, as to get hold of some very rancid butter, with the curious result that for twenty years afterward he would eat no butter at all. Some of us are like that when it comes to Christian witnessing.

A great many of us believe, or say, that it is more modest and becoming to live the best way we can, and let our lives bear testimony. At first, that sounds reasonable. But it is a mistaken attitude, nevertheless. We were not called to be shining examples to the world, whereby those that beheld us might be saved. We were called to be witnesses to what Jesus Christ can do for ordinary mortals. When you are ca a witness in court, it will not do "My life speaks for itself." They asking you about yourself. The coun your testimony about the person vestigation. The Christian as a witn not try to prove how good he is, testify to how much Christ does. a world of difference.

We ought to face honestly anot sible reason why we do not dare much about Christ—that we do no very much, by personal experience times these other objections are just screens to conceal this, the real re that is the case, it is high time to honestly and change matters. In a w turmoil, Christians tongue-tied for personal experience constitute a tru

Nothing is more needed today t Christian people set about in earnes others to Jesus Christ. How shall we There are many ways, which we readily find if we wanted to win t Hitler, or to Republicanism, or t lodge. People are being won, to causes and leaders, by the millions day. But in all our findings we find any other way half so effec simple testimony to our personal fa experience. Arguments seldom win but reliable witnesses do count.

Some time ago I was visiting in pital room where there were three and several visitors. One woman her back in bed, in the midst of conversation about many things, said group of us, "I've been here about months, and I've had more pain than thought possible. I know that I never have got through it all without it wonderful what a help prayer has Then she added, "You know, I'm not ligious woman. But I have found that had to pray, and that nothing else do." Here was real testimony, by a witness who knew whereof she spoke

When Benjamin Franklin was in he received a letter asking for help. He replied with a remittance, he sent not as a gift but as a loan, ing the recipient to use it and got on his feet to repay it by handing to someone else in need, the process tinue indefinitely. That is the way Christ gave His gospel to the world shall be witnesses unto Me." You next witness. What is your testimo

—Zions He

PRINCIPLES AND PROGR

George Bernard Shaw reminds us "principles without programs are platitudes." The Sermon on the which presents principles of conduct than propositions of belief, arouses terest and admiration as the hig pression of religion. But how futile without a technique to inculcate the ciples into the individual life and gram to make them an integral part life of society. Whenever and w there has been a triumph of princi has been the result of a develope gram, organized and worked, to bring that triumph.

Realizing this, our church has a p for we believe in the triumph of pri It is a program which is designed t about the resurrection of dormant c We have designs on your time and energies. We need what you have in order to bring about a triumph principles in which we believe. W planned our work—your continued co tion is needed to work our own

—W. J. A

CONFERENCE NEWS AND PERSONALS

v. J. W. Leggett, Jr., who is doing a tructive work at Laurel, Miss., is cov- his whole task with a loyalty char- istic of his pastorates in the past.

e editor acknowledges receipt of an in- ion to the commencement exercises of siana State University sent by Mr. Al- S. Lutz, Jr., son of Rev. A. S. Lutz, of er Memorial Church, New Orleans, and mber of the Senior Law Class.

v. M. D. Felder, of Pine Grove charge, n Rouge District, is doing a splendid e of work in a modest and straightfor- manner. There are no question marks is attitude and that is to us one of the t marks of ultimate victory.

Marion S. Monk, pastor at Bastrop, places us in his debt by his gracious s and by his never failing loyalty to Advocate cause. We are happy to know he splendid success of his work in rop.

an Lynn Harold Hough, widely known ughout the country as an educational r, now a dean at Drew University. on, N. J., delivered the commence- address on the occasion of the recent ocation of Southwestern University, getown, Texas.

v. A. R. Beasley pastor at Como, Miss., rts good congregations, finances in shape, and a people loyal to the church he pastor. Bro. Beasley has turned in ubscriptions on a campaign quota of , and that indicates the energy and fulness with which he carries the en- program of the church.

. W. A. Eubank, of Frairs Point, Miss., nces the marriage of his daughter, ne, to Mr. Walter McNeil Campbell, n Friday, May 24. The groom is a son ev. and Mrs. W. M. Campbell, of the Mississippi Conference. The Advo- extends congratultions and all good es for a happy and prosperous journey.

v. G. E. Allan, pastor of Poplar Springs e, Meridian, Miss., reports that Bro. eny, who has been the faithful friend e Advocate for many years, has not able to carry on with the same vigor has characterized his work heretofore. regret to learn this and hope that he soon be entirely recovered.

letter from Dr. B. M. Hunt, Capitol t Church, Jackson, Miss., reports that ew educational building is now avail- for use. The cost of the building, in- g the lot, was $62,000, but does not de the furnishings, which are now be- placed. The erection of this building a splendid achievement and reflects credit upon the leaders of that con- tion.

v. R. M. Bentley, pastor at Bunkie, made an appreciated call at the Advo- office on last Friday. Bro. Bentley was e city for a few hours to consult an st and we appreciate the fact that ok time off to make a call at the Ad- te office. Bro. Bentley reports his work rogressing satisfactorily and is making for the improvement of the educa- l equipment at Bunkie.

v. George H. Jones, pastor at Newton, , reports a successful training class the "Church's Work for Children." ht by Mrs. Featherstun Vaughan, of Lumberton, Miss. Out of four classes of children in the Church-School, eighteen attended and twelve received credit. He is now in the midst of a good Vacation Church School, in which the workers and children are showing good interest.

Southwestern University, Georgetown, Texas, held a field day in conferring honorary degrees at its recent commencement. The degree of Doctor of Literature was conferred upon Dean R. E. Smith, of Centenary College; President Umphrey Lee, of Southern Methodist University; and Dr. Elmer T. Clark, of the World Outlook. The degree of Doctor of Laws was conferred upon Bishop A. Frank Smith and Dr. J. W. Mills, the latter pastor at Tyler, Texas.

Colonel T. E. Backstrom, 67, died May 30. His death was caused by heart attack. In his going Water Valley, Miss., lost one of its most valuable and distinguished citizens, and First Church one of its most faithful and valuable members. He had served 30 years in the U. S. Marines, during which time he had part in the Spanish-American War, the Boxer Rebellion, the Philippine Insurrection, the World War and Nicaragua. He is survived by his wife, a son, James, of Tulsa, Okla.; a daughter, Mrs. Alice Cassady, of Portsmouth, N. H.; four sisters, Mrs. M. C. Knox, Water Valley; Mrs. W. R. Graham. Mrs. G. L. Wilson, Memphis; Mrs. Ellis Robinson, Los Angeles; two brothers, Hal, San Diego; and Thad, Los Angeles.

MEETING—MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

The pastors of the Mississippi Conference who attend the Pastors' School at Biloxi, are requested to meet at the Pastors' School as a Historical Society, in the afternoon of Tuesday, June 18th, the hour of meeting to be determined and announced from the platform on Tuesday morning. A number of important matters are to come up for consideration.

GEO, H. JONES, Secretary.

SUBJECTS OF ADDRESSES BY BISHOP DECELL AT PASTORS' SCHOOL, BILOXI, JUNE 17-22

Morning—"The Unfinished Task"

1. Righteousness—The Goal.
2. The Holy Spirit—The Power.
3. Prayer—The Agent.
4. Faith—The Justification.
5. Evangelism—The Method.

Evening—"The Church"

1. The Church and A New Moral Offensive.
2. The Church In A World of Tension.
3. The Church and The State.
4. The Church and The Inner Life.
5. The Church and The Conquest of Confusion.

NOTICE

The Board of Pensions, 506 St. Louis, wants copies of General Minutes, M. E. Church, South, for years 1898, 1900, 1901, 1902, 1906, 1907, 1908, 1915, 1919, 1921, 1924, 1925, 1926, 1927, 1933, 1935, 1936. Anyone having any of these copies available, please write.

C. W. TADLOCK.

A CORRECTION AND VACATION PLANS

Dear Dr. Duren: I received a letter from Mrs. C. S. Holland, a daughter of Rev. J. P. Haney, calling my attention to several errors in our church's history, as related in last week's Advocate. Will you please make these changes in the Advocate.

Rev. J. P. Haney, and not Rev. F. N. Sweeney, was pastor here when the church was dedicated; and Bishop Chas. B. Galloway dedicated the church, and not Bishop Murrah. Rev. Wm. Schuhle was pastor in 1909, and not Rev. R. W. Tucker.

Our church here is in a very splendid condition in every way. I will leave for our annual vacation (the Lord willing) June 17, and will make a 7,500 mile trip through the West, to Los Angeles, to the World's Fair at San Francisco, and up the coast to Vancouver, Canada, and return through Yellowstone Park, and Cushing, South Dakota, to see Borglum's George Washington, Abraham Lincoln, Thomas Jefferson and Theodore Roosevelt—a magnificient monument carved on the granite hills. It is said to be the largest piece of sculpture of its kind ever attempted.

Last year we were privileged to see the New York World's Fair with my father and wife and others. This will be my eleventh trip of seeing America, made possible largely through the generosity of my parents.

Glad our district has led both States of Mississippi and Louisiana, in our New Orleans Christian Advocate campaign.

Sincerely,

ASHLEY T. LAW.

RESOLUTIONS FOR D. C. WORRELL

Whereas, God, in His infinite wisdom, called our worthy brother, D. C. Worrell, to receive his reward on March 13, 1940; and

Whereas, Brother Worrell was a member of Carrollton Avenue Methodist Episcopal Church, South, for more than thirty-eight years, and an honored and respected member of one or more of the Official Boards of the church for many of those years; and

Whereas, his interest in this church and his zeal and able advice were ever an inspiration and valued assistance to the pastor, stewards and trustees; therefore be it

Resolved, by the second quarterly conference of the Carrollton Avenue charge, that we have lost a well-beloved friend and brother whom we believe will hear the Master say: "Well done, thou good and faithful servant"; be it further

Resolved, that these resolutions be recorded in the minutes of this quarterly conference, a copy be sent to the New Orleans Christian Advocate, and a copy be sent to Mrs. Worrell, with the sincere sympathy of this second quarterly conference.

H. J. THOMPSON, Secretary.

New Orleans, La.
May 31, 1940.

The supremely important thing in the discovery, development and enlargement of the highest leadership so much needed the world over, is a growing acquaintance and a deepening fellowship with this Central Figure of the Ages and the Eternities.

Dr. John R. Mott.

PARKER RECOGNITION FUND, LOUISIANA CONFERENCE

No.	District	Amount
2	Alexandria	$ 35.00
15	Baton Rouge	675.00
21	Lake Charles	645.00
7	Monroe	465.00
10	New Orleans	675.00
6	Ruston	500.00
12	Shreveport	705.00
73	TOTALS	$3,700.00

June 6, 1940.

ADDITIONAL PERSONALS

The Aberdeen District Preachers' Meeting will be held at the Methodist church in Houlka on June 25.

Judge C. A. Barnett, of Ruston, was the Laymen's Day speaker at First Church, Lake Charles, on June 9, according to the bulletin issued by that church. Rev. H. L. Johns is the pastor.

Rev. W. H. Giles assisted Rev. A. C. Lawton in a ten-day meeting at Springhill, La. Fifty-nine members were received as a result of the meeting. Rev. Otis Spinks led the singing.

Homer, Louisiana, Methodist Church is getting forward in an impressive way as is evidenced by the fact that ninety-four men were present at a fellowship dinner on last Thursday evening. Rev. W. H. Giles is the pastor.

We regret to learn of the illness of Mr. Walter K. Grant, of Rayne Memorial Church, New Orleans. It is with gladness we are able to report, however, that he is now making a good recovery following an operation a few days ago.

Rev. E. H. Cunningham, pastor at Amory, Miss., says that it occurs to him that to carry on the Advocate campaign while we have a quota interest would make it easier to secure as many more and that the securing of his quota has not been difficult.

Hon. Thomas L. Bailey, of Meridian, Miss., will be the Layman's Day speaker at the Okolona Methodist Church, on Sunday morning, June 23. Another of the activities of that church is the series of organ recitals given on Sunday afternoons by Mrs. D. F. Morgan, organist. The recitals are sponsored by the Woman's Missionary Society of the church.

Miss Lucretia LeFlore, native American Indian, student of Southern Methodist University, Dallas, spoke at the Okolona Methodist Church on the morning of June 9. She represented the Indian work and missionary opportunity among the Indians of the West. At a reception in her honor she delighted the young people with her delineation of Indian life and tradition and the exhibition of Indian costumes.

Rev. T. C. Cooper, who has been serving at Petal, Miss., since last Conference, has been quite sick in the Methodist Hospital at Hattiesburg the last ten days. He has been released from his pastoral duties in order that he may have complete rest and that his health may be restored. Rev. W. B. Alsworth, district superintendent, requests the prayers of his brethren for Bro. Cooper's speedy recovery.

Bishop Jashwant R. Chitambar, of India, paid a visit to two New Orleans churches on last Sunday. In the morning, at Rayne Memorial Church, he delivered a very informing sermon-address on Christianity in India, using the text: "Say not ye, there are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The sermon was designed to show the thoroughness of Christianity's conquest of that great land of castes and cults. At the evening hour, he was the preacher at First Church.

DISTRICT CONFERENCE PLACE CHANGED

The New Orleans District Conference will convene in Napoleon Avenue Church, Thursday, June 20, 1940, at nine a. m.

Rev. Don Wininger, Port Sulphur, La., will give the devotions. Reports from the pastors will be heard following the organization.

At 11:40 a. m., the Rev. Don Risinger, of Lutcher, La., will preach.

Luncheon will be served by the Napoleon Avenue congregation.

Connectional representatives will be heard during the day, and all interests of our church will be heard.

The Church School and Missionary Society causes will have part in the afternoon program.

The conference will close about four p. m.

ELMER C. GUNN, D. S.

BOSSIER CITY MAKES PROGRESS

Dear Dr. Duren: Just a few lines to let you and the big Methodist family know the Bossier City Church is carrying on. We passed through a very fine spring period with a full church program that was helpful and inspirational to the spiritual life of our church. We saw the building up of a choir under the direction of an employed director; we saw new activities get under way, new classes formed; we saw babies baptized; young and old taken into the church on profession of faith and by letter, and we saw the church auditorium filled to overflowing with worshippers on several occasions.

We have received forty-six into the church since conference. We are putting our people to work, for they seem anxious to have a part in the extension of God's Kingdom. One young married man was received into the church on profession of faith Easter Sunday and has already conducted prayer services and desires to witness whenever possible.

We had Rev. H. M. Wolfe with us for ten days the first part of April. He conducted a very helpful church loyalty program and our people were built up in the knowledge of the program and work of the Methodist Church across the world. Bro. Wolfe's sermons were spiritually helpful to our people.

Our finances are up-to-date and we have made substantial contributions to special interests. Thursday, June had a splendid fellowship supper men with Dr. Pierce Cline as guest er. The men voted to meet regularly such meetings to the end that the might be challenged to make a greater tribution to the progress of the ch We are entering into our Advocate paign and expect to have our quota in near future.

Sincerely,
ALVIN P. SMITH

WHEN IN NEW ORLEANS
SHOP AT HOLM
New Orleans Oldest and
Department Store
CANAL STREET - - - - N. O. L

FONDREN LIBRARY DEDICA

Southern Methodist University's Fondren Library was dedicated Tu afternoon a few hours after the Boa Trustees, in its semi-annual business ing, announced receipt of an addition of $20,000 from Mrs. Fondren, and in School of Theology scholarship Mrs. Allie B. Jones, of Bristow, Okla.

The half-million dollar building, the air-conditioned university library in world, was presented to S. M. U., in pressive dedication rites.

"I present this building in humble representing the man you were to hear who would have said what I shall say him," Mrs. Fondren said. Dr. Umphrey president of the University, replied to presentation speech.

Bishop Charles C. Selecman, Bisho Frank Smith, the Rev. J. W. Mills, of F and the Rev. J. N. R. Score, of Fort W spoke at the ceremony. The building dedicated to "the holy ministry of e tion and spiritual enrichment," wit Lee, Bishop Smith, and Vice-President gene B. Hawk officiating.

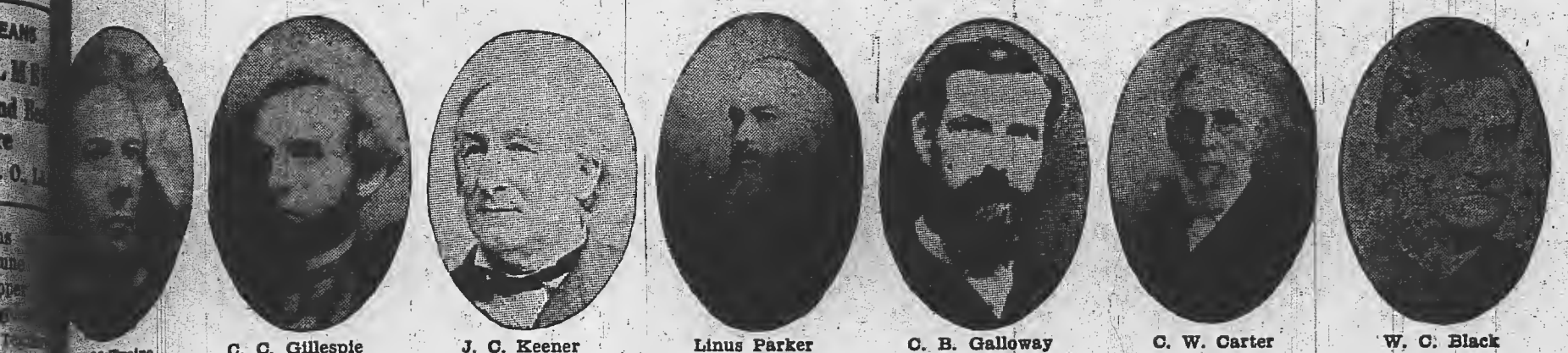
Mrs. Jones' scholarship gift was nounced at the Board of Trustees m by Bishop John M. Moore, while Cha A. Frank Smith told of Mrs. Fondren tion.

Tuesday evening 248 seniors were diplomas at the annual Spring Comm ment exercises.

Just how it is possible for men to that a lie told a nation is a victo statesmanship, while the same lie t individual would be the sign of a l is one of the international mysteries.

—Francis J. McCon





R. McTyeire | C. C. Gillespie | J. C. Keener | Linus Parker | C. B. Galloway | C. W. Carter | W. C. Black

The New Orleans Christian Advocate

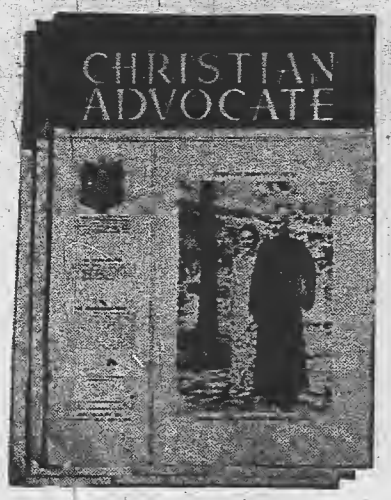
"We shall continue to work in the interest of the Advocate. If there was ever a time when we needed religious ture in our homes, it is now. The Advocate is better now than it has been since I have been reading it. I enjoy editorials. They are helpful to me."—Personal letter from a pastor.

"Permit me to congratulate you on your strong leading editorial in the Advocate of June 6, especially that part discusses Ritualism in the Methodist Church. You are giving us a strong paper and I hope that whatever the shing interests may do the New Orleans Christian Advocate will continue its great service for good in the metro- n city of the South."—From the letter of an eminent lawyer.

QUOTA CHURCHES

	Quota	Sub.
lis—W. J. Cunningham	14	21
atobia—J. W. Robertson	12	16
chatoula—A. T. Law	17	20
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cia—J. R. Murff	12	12
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lona, Miss.—A. Y. Brown	13	15
lin, Miss.—C. A. Northington	5	25
nger, La.—Ruth Nuttall	3	3
ton, La.—M. D. Fulkerson	14	15
lusa, La.—J. B. Grambling	21	22
ary, La.—J. E. Hearn	14	23
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neer, La.—J. C. Price	12	12
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ins, Miss.—J. S. Noblin	8	14
rop, La.—M. S. Monk	26	35

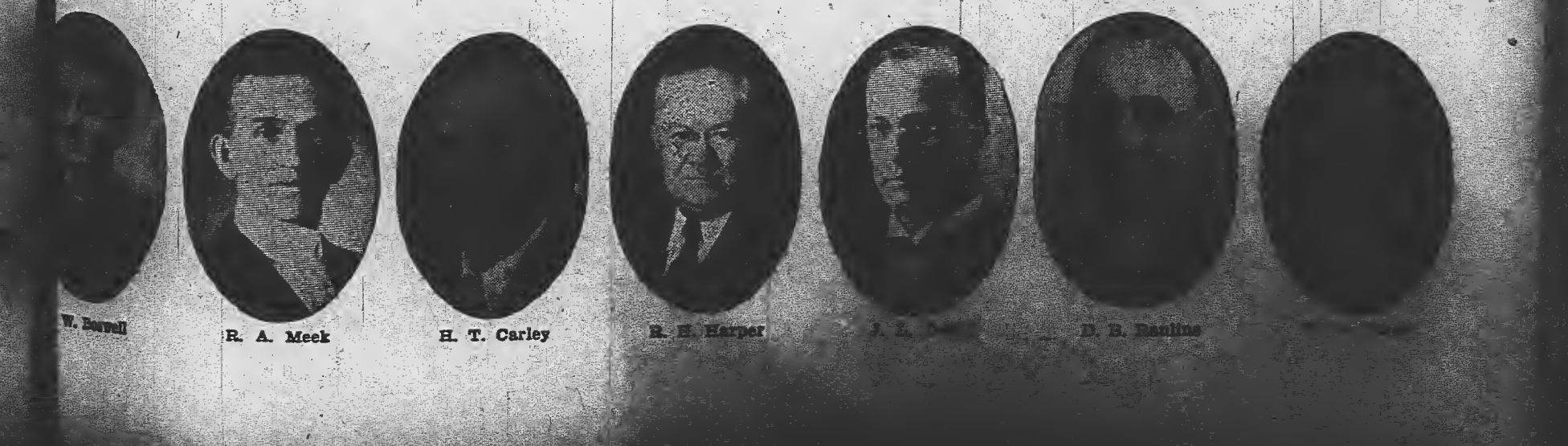
After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham,	Pastor
Zachary, La.	J. E. Hearn,	"
Merryville, La.	H. W. Ledbetter,	"
Tallulah, La.	D. W. Poole,	"
Grand Cane, La.	W. C. Barham,	"
Indianola, Miss.	W. C. Newman,	"
Ripley, Miss.	W. N. Dodds,	"
Gueydan, La.	J. P. Bonnecarrere	"
Blackwater Church, La.	W. A. Cross	"
Wisner, La.	C. F. Sheppard	"
Baker, La.	J. L. Beasley	"
Jackson, Miss.	E. L. Ledbetter	"
Dublin, Miss.	C. A. Northington	"
Mangham, La.	S. J. McLean	"
Clinton, La.	M. D. Fulkerson	"



W. Burrell | R. A. Meek | H. T. Carley | R. E. Harper | J. E. [illegible] | D. B. Rankins

THE CHURCH PEW

THEY GAVE

By Alice Rigby Moore

On a day in May we shall gather with flags and flowers to honor those who gave their lives for their country. "Greater love hath no man than this," the speaker says, and we weep as Taps is sounded. They were heroes; they gave all.

What if once a year the church should take a day to commemorate those who give their lives for the kingdom of God? Like Jesus, whose death was the consummation of a life of daily giving of Himself, they go about doing good. They would laugh if you called them heroes, but they are giving all.

For a year I watched them doing it in India. There was that district superintendent in the Himalayas, with his keen mind, his sensitiveness to beauty, his unfailing humor. He supervises a school of 250 boys and an enormous district, all mountains. Week after week he rides horseback or hikes over the steep paths, tending his scattered flock.

I went with him and his wife to a village where there were fifty new Christians, six months out of Hinduism. I heard them singing and saying the Lord's Prayer. I saw their pride in their children who were reading. I looked into their earnest eyes and knew that God had found them. They had told their relatives across the valley, and there, too, Christ had taken hold. They, too, were seekers.

There was that nurse with splendid American training, patiently adjusting her love of perfection in technique to the inadequacies in her hospital, daily making use of what was at hand, and always pressing for improvement. On the way home from Conference she helped the surgeon do tonsillectomies in two schools, 118 in all.

"It was great fun," she writes, "to get things together and have them work out so well." An improvised operating table on the veranda, an Indian district superintendent giving the anesthetic, a big brother or sister of each patient standing by to help, an Indian civil surgeon and his assistant looking on in amazement—it must have been great fun.

There was that gifted school woman with a heavy schedule of supervision and teaching. She found time to help in a Parent-Teacher's Association and a city Sunday school. She called after school in the homes of her pupils, and on Saturdays hired a bus to take a group of teachers to a village to teach the children how to keep clean and to read and write and count and sing. In that woman's school girls are constantly coming to Christ.

"Greater love hath no man than this, that he lay down his life—." Are we making such life-giving natural for our young people? Are we willing to give our own sons and daughters?

A retired missionary wrote me the other day, "The wail that there are not careers open to the fine young people our colleges are turning out, and the small number of new missionaries being sent just doesn't make sense." It doesn't, does it?

—Christian Advocate.

The way to preserve the peace of the church is to preserve its purity.—Henry.

ONLY A LAYMAN

By Bishop Edwin H. Hughes

The layman has always had a wonderful place in God's kingdom. Suppose you take the great lines that represent the work of that kingdom over the centuries and follow them back in each case. Here, for example, is the line of doctrine. Who is the pioneer there? You would say, naturally, the pioneer of doctrinal matters would be a priest. Well, he was nothing of the sort! The doctrinal pioneer for the Mohammedans, for the Jews, for the Christian, was the same person, Abraham. Who was he? Was he a priest over yonder in Ur of Chaldees? Nothing of the kind. He was an agriculturist. He was taking care of his sheep on the hillside. As he stood there among the bleating flocks the word of God came to the heart of Abraham, the layman, who professed no priestly character; and he started out on a journey for God. In fact strange and beautiful phrasing that you find in Hebrews, "He went out not knowing whither he went," an adventure in God's great name. Abraham, only a lay figure, became such a colossal man in connection with our Christian faith that today all Mohammedans, all Jews, all Christians, speak of him as Father Abraham. You cannot get rid of him. Scholars have tried it every once in a while. They nearly always reach the conclusion that while Abraham was not Abraham, Abraham was another man by the name of Abraham!

That profound conclusion never seems to get anywhere. Abraham as a pioneer of the faith is a logical and historical necessity. Some man had to get hold of the thing that Abraham got hold of; and the man who secured it was a layman. The next time you come before a nice old white-haired bishop and say, "I am only a layman," just add, "So was Abraham."

Take the second line, that of law, and see where it brings you. To the priest? No, it does not. It takes you to a man who began his life as a farmer, to one who carried the protection of sheep upon the hillside. His name was Moses—great law-giver, great general, great statesman, who after Abraham, one layman, had given a mighty stream of monotheism to come down through the years, dug the channel for it, so that today we sit by the side of that mighty stream of faith that was channeled in our direction by Moses.

Was Moses a priest? No, he would not have anything to do with the priesthood! The time came when he said, "I am no talker. I am slow of speech. Aaron has to do this public business." That [illegible] of modern laymen—that very [illegible] tude Moses took!

Take the third element in the [illegible] That of ritual. Here, you will say, surely we will have in ritual a [illegible] bear. A priest who studied the [illegible] of the Christian life will give us the [illegible] cal side of our work. It did not [illegible] way. You go back again to a lay [illegible] man who never was ordained; [illegible] priests all around him and never [illegible] any priesthood for himself. He [illegible] care of flocks in his early life [illegible] hillsides. He too remained as a [illegible] figure in that ancient church to the [illegible] his days; he too started down [illegible] this august gathering the sob[illegible] shoutings that are represented in [illegible] gical Psalms. His name was [illegible] shepherd boy that became king of [illegible]

Take the fourth, the idea of [illegible] Every great prophet of the Old [illegible] was a layman. There was not [illegible] among them, unless perhaps one.

When the time came that the [illegible] become professional, when they were [illegible] new moons and feasts, the [illegible] and sacrifices in form, then a layman [illegible] come from the vines up yonder in [illegible] or from the sheepfolds out in the [illegible] and would say, "Here is God! Get [illegible] Those prophetic movements in [illegible] Testament were in every case, but [illegible] one, led by a lay figure.

So, dear brothers, you laymen are [illegible] company. You belong with Abraham [illegible] belong with Moses; you belong with [illegible] you belong with all the prophets. Do [illegible] any false humility lead you into the [illegible] ence of any bishop on earth, with the [illegible] homely and meek statement that [illegible] "only a layman."

Those heroes in the Old Testament [illegible] nearly all laymen. Daniel, of course, [illegible] layman. Joseph was a layman. When [illegible] was down yonder in Egypt all alone [illegible] the Jewish Sunday came, the only [illegible] to go to church with him was [illegible]

N. C. Christian Advocate.

Without an efficient judiciary, [illegible] but a name.—Albert Pike in 1835.

First Negro: "Ah hears yo' wife [illegible] hospital."

Second Negro: "Yeah! She's [illegible] buckalosis."

First Negro: "Gwan, niggah, an' [illegible] kiddin'."

Second Negro: "Yeah, honest! [illegible] says she's got two of 'em. She's [illegible] buckalosis."—Ex.

* * *

"The widow and I started up the [illegible] the altar, and just at that moment [illegible] light in the church went out."

"What did you do then?"

"We kept right on going. The [illegible] knew the way."—Exchange.

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12
Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

Christian Stewardship
Open Forum Discussion
Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Official Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard
2107 Polk St., Alexandria, La.

e annual meeting of the Woman's Mis-ary Society, of the Ruston District, was in Homer, La., with Mrs. Guy Kinne-, district secretary, presiding. The fol-ng program was given:

:00 A. M.—Call to Worship, Mrs. Reuel man; Scripture Reading, Mrs. Heard, nesville; Prayer, Rev. W. H. Giles; come to Visitors, Mrs. George Tigner; Call by Zone Leaders, Mesdames Kim-Woodard, McCrary and McDonald; entation of Visitors and Auxiliary dents; Vocal Solo, Mrs. Gaynor Daw-Collection; Awards for Efficiency, Mrs. meron; World Outlook and Children's , Mrs. Ed. Conger; Violin Solo, Mary lock Schoor, Haynesville; Spiritual Devotional Period, Mrs. Glen Laskey; diction, Dr. Raulins.

30 P. M.—Lunch.

0 P. M.—Memorial, Song, Have Thine Way Lord; Young Women's Work, H. J. Powers; Council Report and Uni-on Set Up, Mrs. G. Dameron; Educa-and Promotional Work, Mrs. W. M. tter; Rural Work, Mrs. W. E. Fine Miss Infinger; Business Session. l of Life Members, read by Mrs. Bod-Gibsland; Supplies, Mrs. Jones and Woodard; Directed Prayer, Farmer-Auxiliary; Song, God Be With You We Meet Again.

* * *

Covington Missionary Society Entertains the Federation

e Missionary Society of the Methodist h entertained the Episcopal, Presby-n and Baptist churches at a social and m at the Methodist church on Tues-April 30th, which marked the fifth ay of the month. Mrs. Henry Mayfield, dent of the Missionary Society, gave elcoming address to the members and rs. The devotional was presented by H. W. Rickey. A solo was given by H. R. McLeod, and two numbers were nted by the Junior choir of the h. Presentation of "Thanksgiving Ann" ht forth much applause and was de-fully presented by the following cast: ksgiving Ann, Mrs. Sharp; Silas, Mrs. s Plummer; Mrs. Allen, Miss Octavia y; Mr. Allen, Mrs. Martha Overbey; Boy, Toney Sharp; Little Girl, Eileen ey. Following the play refreshments served, with Mrs. L. W. McDougall man.

* * *

e No. 5, of the Baton Rouge District, their last meeting in St. Francisville, Mrs. T. E. Spillman, zone leader, pre-Interesting features of the program "What Does Allegiance to Christ " by Mrs. Fulkerson, of Clinton; itual Life and Message," by Mrs. St. t, of Jackson; "Afternoon Devotional age," by Mrs. L. B. Weems, of Con-"The District Secretary's message," S. J. Fairchild, of Baton Rouge; "Re-of the Council," by Mrs. I. G. Gayden, ackson; and "Report of the Confer-" by Mrs. K. P. Roddy, of Ethel. A ious noonday luncheon was served by adies of St. Francisville. The following aries were represented: Baton Rouge, Clinton, Ethel, Jackson, New Hope, Concord, Angola and St. Francisville.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th St., Meridian, Miss.

Suggestions for Christian Social Relations Activities During the Summer

Visiting Institutions—Visit the county and city jail, the county home, the hospitals (especially noticing the charity wards). Take good literature to these places and make individual visits.

Cooperation With Other Agencies—Cooperate with the Red Cross in its activities for those in war-torn countries—there are many ways to do this which only require service. Cooperate with the W. P. A. projects—there is a place for the church in all of these.

International Relations and World Peace—Form prayer groups—each woman praying at the same hour in her own home. Present playlets which will create a better understanding of other races (the young people will like to do this). For information write Mrs. Perry Kelly, Union, Miss.

Christian Citizenship and Law Observance—Study recent legislation concerning juvenile courts and school for delinquent Negro children. Write Mrs. M. L. King, Jr., 1311 DeWitt St., Vicksburg, Miss.

Interracial Cooperation—Cooperate with the women of the Negro church in sending one of their women to the leadership school at "Gulfside" during week of August 19th. Write Mrs. E. L. Horne, Waynesboro, Miss.

Industrial Relations—Make special study of Wage and Hour Law, then observe conditions in your nearest factory. How many hours does a woman or girl have to be "on the spot" to secure a few hours work? Write Mrs. Chas. Ventress, 537 Warrior Trail, Jackson, Miss.

Rural Community—Here is a plan borrowed from a group of Episcopal women: Have the women bring to the C. S. R. superintendent their "month old" magazines. Add to them some church school literature, etc. (once a quarter an "Upper Room"), some of the leaflets from the county health unit. Make into bundles and ask your county home demonstration agent (white and Negro) to take them to isolated families. Soon there will be a contact formed and you will know just which magazines to send to a family. Do you know that many families never see a "printed page"?

Have you passed on to some other auxiliary your mission and Bible study books recently completed? Give them (or lend them) your supplementary materials and maps. We know of some materials that are now being used by the third auxiliary. Write Mrs. M. J. Few, Rolling Fork, Miss., for suggestions.

* * *

Last call for the Pastors' School!!! June 17-22, 1940, Biloxi, Miss. You are invited to the seated tea (informal) to be given on the afternoon of the 18th (place to be announced). At this tea, Mrs. W. B. Landrum will tell of her visit to the migrant camps in Arizona, and Miss Mary Skinner will also talk to us. We will be looking for you. (Signed) Mrs. E. V. Perry, Mrs. J. C. Burrow, Mrs. Stanley Wilson.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Dear President: In our State colleges there are 1,400 Methodist youth whose spiritual welfare is of vital concern to us as missionary women. Local pastors have the tremendous task of serving the regular congregation and trying to provide a program for Methodist college students. The Y's are doing all they can, but that is not enough.

The situation can be relieved by placing full-time student secretaries in these schools, whose duties will be to look after the spiritual needs of Methodist young people. Thus church loyalty and interest will be definitely fostered.

Our goal for 1940 is a reserve fund of $1,000, as a beginning. Each auxiliary is asked to send a gift based on membership: over 150, $30; over 100, $25; over 75, $20; over 50, $15; under 25, what you can. Send money to Mrs. D. H. Hall, Treasurer, New Albany. Ask others to make extra gifts.

Sincerely yours,
MRS. DAN COMFORT,
Vice-President, Woman's Missionary Society, North Mississippi Conference.

* * *

June Program of Work

1. Business Meeting.
2. Plan to send Negro woman to Holly Springs, July 15-19. Expenses $4.50.
3. Pay Rural Pledge this quarter, 25 cents per member.
4. Christian Social Relations continued.
5. World Outlook Program with Bulletin.
6. Executive Committee meeting; reports mailed; one-half pledge paid.

* * *

A Special Offering In May

Did you make this offering? If not it is not too late.

At the recent meeting of the Woman's Missionary Council held in New Orleans, a resolution was passed requesting the auxiliaries throughout the church to take a special offering during the May meeting, this offering to be a memorial to Mrs. Luke Johnson, who in recent years led the women of the South in a great movement for better race relations. The interest on the fund will be used to give summer training to Negro women from rural churches desiring to prepare for church work in their own communities.

Dr. Luke Johnson, a retired minister of the North Georgia Conference, has already contributed $300 for this fund.

A POSTSCRIPT TO WEBSTER

Athletics—The excuse for modern institutions of higher learning.

Bacteria—Back door of a cafeteria.

College-bred—a four-year loaf, made with father's dough.

Compliments—Lies in full dress.

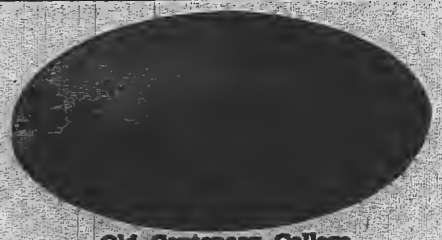
Etc.—The sign used to make people think you know more than you do.

Pedestrian—A man who has two cars, a son, and a daughter.

Research—Getting things out of many old books never read, and putting them into a new book which nobody is going to read.

Social Tact—Making people feel at home when you wish they were.—Baptist Record

I know of no manner of [illegible] offensive as that of giving [illegible] with an exception.—Steele.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 16, 1940

By Rev. W. C. Newman

HAGGAI URGES THE BUILDING OF GOD'S HOUSE

Lesson Text: Haggai 1:2-12

Golden Text: Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is.—Hebrews 10:24, 25.

Whenever we do not wish to do the things we ought to do we never lack for excuses. We are ingenious in the matter of finding reasons to justify our actions. For it is not the custom of men, as some suppose, to reason first, then perform. We first act on our desires, impulses, and pleasure, then create arguments to support our action.

In this regard the selection from Haggai reads like a modern church member excusing himself to his pastor for not attending the revival services going on in his church.

Timing God

I know churches that have had their annual revival the first week in August for so long that many of the members believe God works only the first week in August.

One of the factors that men imagine to be of great importance to them, and of little importance to God, is time. We can never find time enough for God and for us, too, so we take the time we need for ourselves, and leave no time at all for God.

People tell me they work so hard throughout the week that they just do not feel like going to church on Sunday. Sunday, they say, is the only time they have to visit the relatives in some other community, or to get much needed recreation on the fish lakes or golf course.

"A man's got to live," they say. What preacher has not heard that from men who give business or work as the reason for their absence from church meetings?

To all of which Haggai replies: "Is it a time for you to dwell in your ceiled houses while this house lieth waste?" Is it time for you to have well-clothed and well-fed bodies while your soul starves for the lack of worship and prayer? Is it time for you to make money and never make a powerful church? Is it time for you to spend six days in labor for yourself and no day in labor for God?

Where do all our days come from? Who gives us all the time we will ever have? What will we do for time when physical life ends if we have built no spiritual life to endure?

These are not rhetorical questions. They are reasonable considerations that a man is silly not to put in their proper places.

The Wrong Place for Religion

Another favorite excuse among us is that we live among a people who are not responsive to religion, not capable of building a great congregation, not worthy of a vital church. If we lived in a better community, we think, we too might build the house of God. But not here. Not among these people.

How we preachers do move around in search of the right place and the right people! Who is not guilty? How the laymen do discount the ability of their fellow churchmen to make a great forward movement in religion! We can't have a Sunday School, a great revival, a good congregation here. This is a hard place!

But this also discounts God! And one of the reasons for weak churches and failing revivals is this very attitude of defeat. We say: "This is not the right place in which to build the house of God." We work without expectancy, and therefore we work with only a modicum of results.

Religion Can Wait

But the basic idea behind all our excuses for our little attention to religion is that religion is of lesser importance than our business, our pleasure, our friends, our ball games, or any of the things we want to do.

Religion can wait!

So whenever there is a conflict between a ball game and a revival service, the church hasn't a chance. When a stewards meeting falls on a night that a meeting of the Board of Directors has been called, there is no doubt to which one the steward will go. If a social club is being entertained on the Day of Prayer, the struggle in the mind of the person who ought to be at prayer, but wants to be at the club, is a very short struggle.

Religion and the church must almost always wait!

But religion cannot wait and live. And the inevitable result of such an attitude is that religion made to wait becomes at best a second-rate religion. The only way it can be gotten out of the inferior class is to put it where it belongs in our scale of relative values—at the top of the list.

Last winter I telephoned a prominent Delta business man in another town to invite him to be the guest speaker at a large business men's banquet. The group of men giving the banquet were prospective customers of the wholesale house which this business man owned. He had reason to desire to get before them.

But he refused my invitation. And the reason he gave me was that the meeting would occur on the night of the regular meeting of his Board of Stewards.

You will not be surprised to know that this man has a religion that everybody respects. He puts it first.

TRIBUTE TO PREACHERS

It is my privilege to teach a [illegible] school class. I like, of course, for men and women to come, but I say to my [illegible] school class every time that "if [illegible] any choice of whether you are going to Sunday school, or whether you go to [illegible] you go to church at eleven o'clock."

I like to hear laymen talk, but [illegible] on Sunday morning, the Sabbath [illegible] want a man of God to talk to me. I [illegible] to hear a man, who knows the will [illegible] who has had the time, the spirit, and [illegible] cation and consecration, talk to me [illegible] the message from God with whom he [illegible] acquaintance and understanding, and I [illegible] him to give me the message of life. [illegible] man whose hands are not soiled with [illegible] material duties of life, and whose [illegible] centering interest is consecrated to the [illegible] purpose of the salvation of the [illegible] want him to give me the lead [illegible] thought, the inspiration for the [illegible] the activities and the burdens and [illegible] sponsibility of the life which lies [illegible] I think every man needs it and [illegible] an.—From an address of welcome to [illegible] eastern Jurisdictional Conference by [illegible] ernor Clyde R. Hoey of North [illegible] Asheville, May 22.

GOD'S THOUGHT

Look for God's thought in all the [illegible] dents and objects of your daily life. [illegible] stop at the outward, penetrate to the [illegible] ward and eternal. Beneath that bitter [illegible] cal suffering there are stores of [illegible] fortitude and grace. Beneath that [illegible] dispensation there are celestial [illegible] tions. Beneath those sweet family [illegible] are suggestions of love and [illegible] which can never grow old or pass [illegible]

—F. B. M[illegible]

IMPROVE YOUR SO[illegible]
with Winter Legumes and
TENNESSEE BASIC SLA[illegible]
The ideal combination for enriching soil [illegible] increasing yields. Basic Slag provides [illegible] phorous and lime, in addition to other [illegible] ficial elements.
Improve your soil and get more income [illegible] each acre. With basic slag you can do both [illegible] lowest cost. Ask your dealer about Basic [illegible] or write us for our free booklet that tells [illegible] when, how, and where to use it.
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THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

NO NEED TO NAME HIM

e was born in poverty, brought up in a enter's shop, a peasant prince. His herit- was rich in the traditions of his peo- nd he dreamed very t dreams as boy and The hill country of ee was his home and t every way he d history unrolled at eet.



Mr. Jones

never wrote a book, public office, led an or built an empire. his name is above name, and every document pays him e.

public life consisted reo crowded years. The first year of inistry witnessed the pinnacle of his rity. Vast crowds hung upon his every nce. The common people heard him Little children clamored about his Multitudes thronged him, wishing to him king but he refused the crown. egan to announce his death, spoke ross upon which he must die, and the confused, fell away. His disciples, ed, drew back. He became engulfed troversy. The opposition in church tate turned upon him savagely. Ene- conspired to put him to death. One of timate friends betrayed him. Another him. All forsook him in his hour il.

is makeshift trial justice was miss- he judge acquitted him, then fearful political repercussion, delivered him the rabble. With indecent haste they him to the place of execution, amid the jeers and taunts of the by- rs, he died; but not until he had "Father, forgive them for they know hat they do."

bright dream was ended. Gone was ion splendid. All was over. Judged by external things, this man's death was cruelly, terribly, pathetically anti-climax. Actually, his death on the cross was the apex of his life, crowned him forever, made the instrument of his passing our Divinest symbol.

Yet we call him Lord and, like Simon Peter, follow him afar off.

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KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

nty new short stories written for ren between the ages of five and by the author of "Legends of Lumb ," "Enchanted Children," and others. e narratives reach idealistic heights may well prove decisive influences ding the child mind to a better un- ding of many worth-while things uch as generosity, kindness, love, bearance. $1.00

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PARROT

By Rev. Vivian T. Pomeroy, D. D.

When I lived in England, I had in my house a very loving dog and a very remarkable parrot. The parrot was called Sheila, and the dog had been christened Reverend, because, I suppose, he was black and had a white ruff round his neck. I called him simply Rev. Sheila was not my parrot. She belonged to the kitchen. It was said that she was a hundred years old. She talked very clearly and shrilly. She could say: "Hello!" "Give me a piece." "Good morning." "Go away." "Please shut the door." Rev, of course, could say nothing; but he wagged his tail incessantly, and showed clearly that he tried not to be jealous of Sheila.

As long as one was happy and cheerful, Sheila seemed very clever and funny. But there came a day when I was not so cheerful. I was going to say goodbye to my old house with its gables and its ivied eaves, its garden and stone walls. On an afternoon when it was very still, I went into the kitchen. The late sun lit up the shining copper pans and streamed through the great window where was hanging Sheila's cage of glittering brass. Behind me pattered Rev. He was anxious, for he knew that there was something the matter.

I stood by Sheila's cage and I said: "Sheila, I am going away. I am leaving all this, and now I don't quite know why. Am I right or am I wrong? Do you care and will you miss me? Shall I regret this all my life? Why am I leaving this safe old house, this happy place, and going to a strange country where there is nothing I know?"

Sheila cocked her gray head, and her pale eyes snapped, and she spread her red tail feathers. She looked very wise, and then she said: "Hello! Give me a piece. Good morning. Go away, and please shut the door."

I was suddenly furious. "Stupid bird," I cried. "All that talk and nothing to say."

Then Rev pressed very close to me. He looked up. He put out a heavy paw. In a wild, rash, lovely moment, he did what he was usually not permitted to do—reached up and licked my face, all the time wagging his tail. He was saying nothing and yet saying quite plainly: "Dear Master, I understand. I know. You must do as you think best. I shall never forget you, and I know you can't take me with you. But I shall be faithful till I die."

The old house is still there, although no longer so safe. The ivy grows over the windows. Sheila is not there, but she is still alive, and still says the same things. I never want to see her again.

Rev. is alive no longer. His bark, I should like to hope, is on some other shore. I sometimes love to pretend that I hear it again.

I have told you this story so that you may remember, wherever you go, that, while it is important to have something to say, it is more important to have something to feel.—**Reprinted by special permission of the author and the Christian Leader.**

WISE OR OTHERWISE

By Rev. James H. Felts

"A freshman is a youngster considered too green to turn loose on the world." They have been known to get over it.

If Methuselah had known about vitamins he might have lived to a ripe old age. What a pity he was so ignorant.

Poise and avoidupois often combine in making a middle-aged society woman look like something else. When she tries to strut she waddles.

Grey hairs cheat you out of a job? Why, youngster, if all the grey-haired men quit "there ain't goin' be no job."

The sooner we discover that any time generally means no time, the more worthwhile we are likely to be as citizens and neighbors.

He had a new typewriter. He wrote his daughter, asking how she liked his new machine. She replied, "Fine. Now get you a speller and you will be fixed."

Paying men for work they refuse to do puts a premium on idleness and increases the taxpayers burden.

When scholarship (?) destroys faith, and art (?) destroys decency, it is time to speak softly when discussing Hitlerism and Stalinism.

War on earth, ill will to men, is surely no improvement over "peace on earth, good will to men."

Your severest community critic is generally your smallest and most vulnerable citizen.

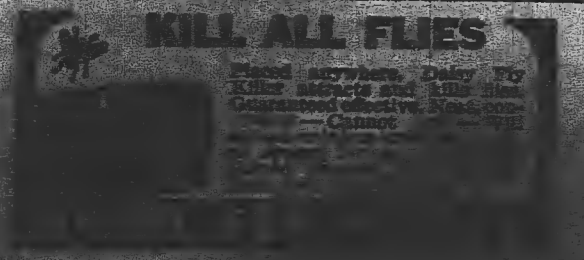
True or false? Enthusiasm dies with the passing years.

All persons convicted in Chili of being drunk, recent press reports state, are to be turned over to the municipal authorities and made to work without pay on some public utility operation. This is a revival of a former practice when those arrested for drunkenness were compelled to "do time" on the public roads. In the returning to hard labor as a punishment for drunkenness, the Chilean Government has hopes that this measure will serve as a means of regulation.

* * *

At a cost of approximately $50,000, the Australian Temperance Council made an offer to the Federal Government to equip all milk and fruit-juice bars in military training camps. All the profits from sales will be retained in the camps and used for the soldiers' comfort and welfare. The liquor interests are using every effort to place alcoholic beverages in the camp canteens; the milk-bars are offered to provide an attractive center for the men who want healthful, invigorating drinks.

—The Voice.



REPORT OF THE HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference was called to order by the district superintendent, Rev. W. B. Alsworth, at 9 a. m., May 14, in West Laurel Church. He led the conference in an inspiring devotional from I Cor. 1:30.

The spirit of the conference was good, harmony and a deep spiritual atmosphere pervaded the conference throughout the entire session. It was well planned and efficiently executed by our district superintendent. The program, as he had printed, was adopted as a working guide.

Bishop W. T. Watkins visited the conference and spoke briefly. Mr. Jack Wright welcomed the conference to Laurel, and assured us that our stay would be made pleasant. Rev. I. E. Williams responded to the welcome address on behalf of the conference.

Brother A. C. Lynd was re-elected Golden Cross Director of the district for another year. The following were elected: District New Orleans Christian Advocate Committee: J. T. Weems, I. E. Williams, J. S. Noblin, J. W. Leggett. District Trustees were elected as follows: W. O. Tatum, H. Gillis, A. C. Lynd, B. M. Stevens, Mitchell Dennis, D. U. Maddox, H. V. Waits, H. C. Carter and I. H. Owens.

The conference voted to hold its next session at Collins, at the invitation of the pastor, Rev. J. S. Noblin.

Mrs. E. E. Dean, District President of the W. M. S., gave the report of the work done by the women. She also spoke to the conference on their great work.

Dr. J. L. Sutton spoke to the conference on the work of the Mississippi Home-Finding Society. His message was clear, appealing and inspiring.

Dr. J. G. Snelling spoke to us on the work of the Mercy Memorial Home. He gave us birds-eye views of the work of the Home, the results the Home gets in Christianizing these girls, and its need of funds.

Dr. W. L. Duren gave us a very excellent message on our conference organ, the New Orleans Christian Advocate. He not only gave us a great message, he is giving us a great paper that is worthy to be in every Methodist home. At the close of his message, our district superintendent, Brother Alsworth, had an offering taken, which amounted to $22.59.

Our beloved brother, W. M. Williams, spoke to us on the work being done at the Sanatorium at Magee.

Rev. I. H. Sells spoke to the conference on Millsaps College, the Pastors' School, Church School Day and training schools. He was followed by Rev. E. W. Ulmer, who spoke on the work of the young people.

The work of the Hospital was presented by Brother W. S. F. Tatum. The Hospital is doing a great work, and is in good financial condition.

Rev. J. D. Slay, District Director of Evangelism, spoke to the conference on evangelism. He said that the three needs of the church are: (1) To be evangelized; (2) The need of a heart of compassion and love; (3) A determination to do our best.

The district superintendent, Rev. W. B. Alsworth, spoke of the family altar as an important part of our worship. He urged that both preachers and laymen establish altars in the homes of the district.

Rev. Mark F. Lytle spoke to the conference on the work of the adult division of the church, especially giving attention to the work of the Wesley Brotherhood. Bro. Lytle has a live and going brotherhood.

Sympathy was expressed to Rev. J. B. King, in the form of resolutions, in the loss of his beloved wife. These resolutions were read by Rev. I. E. Williams.

Two fine young men were licensed to preach: Joseph Leon Pringle, of the Broad St. Church, and Arthur Ray Adams, of Magee.

The secretary was authorized to send the Governor a message of appreciation for his stand against liquor.

Miss Suzie V. Powell gave the conference a very inspiring and helpful message on the liquor traffic.

Rev. Roy Lane presented the cause of missions in a very earnest and inspiring way.

Resolutions of appreciation were sent to the American Bible Society for the fine work done by their organization in the furnishing of Bibles and other literature to the Sanatorium at Magee.

The consecration service was led by Rev. J. W. Leggett. The prayer of consecration was led by our district superintendent, Rev. W. B. Alsworth.

The pastor-host, Rev. Mark F. Lytle, and his good people, made our stay with them very pleasant and profitable.

E. A. KELLY, Secretary.

RESOURCES OF RELIGIOUS LIVING

By Fisher Simpson

Every pastor is greatly concerned that his church members grow in their religious experience. They plan their church program with that in mind—their preaching, their pastoral visits, mid-week meetings, workers' councils, and all. They are continually alert to find resources that will be helpful. Hence, they encourage the reading of church papers—the Advocates, the "World Outlook"—and good books. Some pastors are making their own libraries available for their co-workers with gratifying results.

Many pastors are also finding the use of the training courses prepared by the General Board of Christian Education excellent resources for helping their people in religious living. It is encouraging to receive expressions of appreciation from lay workers with reference to this. A lady in Arkansas in writing about taking additional courses through home study makes this comment:

"I wish to say that all the courses taken have helped me more than I can say—more than I even know, perhaps They have given me vision—the broad view in religion and religious education. They have done more to increase my ardor for the gospel—for the Christian way of life, then all else, I do believe. I would not take anything for what I have gained from them."

One night during a training school in a Southern city, a missionary program was conducted at an intermission period. The next day one of the instructors asked her class to write a paper on "the most effective worship service I ever attended." One of the papers from a young man was this:

"The most interesting service that I have ever heard, I believe, was the platform service last night. Why it touched me so greatly I do not know, unless it is because I live in a city where the Negro is not liked very much. Many a day have I stood in the stadium and thrown bricks into the Negro playground across the fence. But last night after the talks had been made, and the Negro spirituals had been sung, I felt sorry for every brick I had thrown and had proudly bragged about to my fellow playmates. The stories were so well told, the hall was so quiet, and the songs were so well sung, I suppose that is the reason I was so greatly struck."

In 1939 about fourteen hundred training schools were held along with the night work done in local churches in training classes and by individual or home study. Something like 50,000 persons drew credit for these resources. But there are those who did not have such opportunities. With such potentialities for help as are described in the statements above, we all are concerned about reaching more local church workers. For that reason executive secretaries, instructors, district superintendents and pastors are striving to conduct training schools and classes. They are discovering that the use of these resources stimulates the use of many other ways of growth in religious experience.

THE MINISTER'S FEET AND THE CHANCEL

By Frederick D. Hayes

Sometime ago along with several other ministers I heard a lecturer at a vocation say in an ex cathedra tone, "When I enter a church I want to see the feet of Christ, not the minister's feet." I forget for the tone in which it was said, but I found myself quite in agreement with what the brother from the metropolis had been advocating, the use of the chancel. I drifted away from that lecture "feet conscious," I expect I should have been Christ conscious, but no doubt the fault was in my own unruly soul.

Not long afterward this feet consciousness had an opportunity to function. I attended a small church and as soon as I entered, I saw the minister's feet. I had been in such churches many times before but never remember having noticed the parson's pedal extremities. That factor had done its work. I could not get my mind away from the minister's feet. Not his feet in general and that specific pair of feet in particular. The organ volunteer started and I found myself engaged in meditation on the parson's feet.

The places those feet had carried the man! Out on the Home Mission field they had carried a deeply sympathetic heart to a grief stricken home far from any neighbors. They had carried not only a heart but a pair of ready hands that had made a little wooden coffin for the dead child. At another time one of those feet, the right one, had stepped on the gas pedal for a long night drive of over a hundred miles that a suffering parishioner with no money and no goods of this world, might be where there were doctors and nurses.

More recently I have heard the man plodding along the wards of a hospital wherever those feet have gone I have seen sick folk with more courage and a better assurance of the Presence of God. Just last Easter they carried the minister through the snowdrifts of blocked roads to a service in a small outpost of the Kingdom. A father and a daughter were to be baptized and received into the church on confession of faith. They had been counting the days until Easter. They must not be disappointed. The minister was told that the hospital was only a few days for him, but the feet were still going. There were a few snowdrifts to those feet, but of his flock had looked forward to the minister as a precious and meaningful day they were not going to wait in vain. ministry.

voluntary was over. A voice was say- God is a Spirit and they that worship must worship Him in spirit and in It was only a plain New England ghouse, there was no chancel and ss cross, but as I bowed my head, ross of Christ was there.

all other things being equal, I would minister in a church with a chancel, us not forget those "other things," which no chancel can ever make ross of Christ a reality.—Advance.

ALL LIQUOR INTERESTS RULE LOUISIANA?

By Leon W. Sloan

e Bill No. 75, by Mr. Alford, and Bill No. 282, by Mr. Barranger, to- make the most vicious pieces of ion about liquor offered in this Leg- in six years.

No. 75 was prepared by the Whole- quor Dealers of the State, and Bill was prepared in behalf of the Brew- the State.

bills will destroy every vital fea- our present Local Option Law (Act the First Extraordinary Session of and leave the liquor business abso- "in the saddle" in Louisiana so far is concerned. They have large of surplus liquors on hand and they king new avenues of sale. These en up the parishes, wards and ities to package sale of liquor, and Bill No. 282 is passed either as an ent to House Bill No. 75, or as a Act, it will declare beer of 3.2% content "by weight," or 4.5% al- volume to be non-intoxicating, and destroy the definition of "Alcoholic es" as defined in "Section 2," Para- "A"), of the present Local Option d will allow beer to be sold as a k.

rewers and distillers also will pro- e Parish from voting as a Parish question as to whether they want ld within the Parish—but confines vilege to the Ward—and if the Ward incorporated town or village, and it ckage liquor stores or saloons, that an nullify prohibition in the Ward. o. 75 increases from 25%, as in the law, to 33 1-3% the number of quali- tions before an election in the Municipality can be granted. This ve to be a handicap to the drys in wards which have not yet voted. ties have as low as 10% of voters on.

o. 75 also prohibits the calling of an more often than once in every two his will help the liquor interests wet ward by the device of buying votes in the town or village to keep the Ward, all to the financial in- of the liquor people.

quor interests asked for and were the privilege of conducting their . But the Legislature, recognizing ic as a social, moral and economic and menace, gave the people in shes the Local Option Law as it nds, so the people could protect es from the encroachments of the t does not seem fair for the brew- distillers to come up here and seek y that right, and to draft their own which they say they wish to be . If any changes are to be made in al Option Law, Act 17 of the First dinary Session of 1935, such changes e proposed by the people who wish to protect themselves from this greedy traffic and not by the liquor barons.

LEON W. SLOAN.

"KEEP AMERICA OUT OF WAR!"

Today all about are ominous signs. The American scene is filled with moving, sinister figures who hide behind, or would organize to their purpose, the overwhelming majority of the American people who are sympathetic with the cause of the Allies. They would have us march. They would bring about a situation making almost inevitable our participation in the present armed conflict in Europe. With these are others whose sincerity is above question but who believe that again we should send our sons and ships overseas.

We are not and cannot be neutral in thought. We may and should take ourselves out of Japan's war against China. We may and must give in multiplied millions to relieve human suffering on all fronts. We are challenged to a sacrificial, great part in organizing the peace. But we are determined not to repeat the mistake of another generation. We have learned the lesson of war's futility, and, God helping us, we shall profit thereby.

We went into one war to save democracy. We must stay out of this war or we may lose democracy altogether. We must stay out of this war to finish the stupendous task with which we are here engaged. We must stay out of this war to preserve and strengthen democracy for ourselves and others. We must stay out of this war to save ourselves that we may serve others. We went into one war to end war. We must stay out of this war if we would help achieve that end. We must stay out of this war if presently we would make our sacrificial contribution to a lasting, just peace. We must stay out of this war if we would avoid the hate and intolerance, the war madness, that has never yet failed to dictate a peace of vengeance which has been always the beginning of the next war.

The choice is not easy. Immediately it is harder than to choose war. We shall be tragically misunderstood. Those whose interests are so largely ours and whose sons are dying will judge us as selfish and craven. But truth can afford to wait. Time alone is competent to judge so great a matter and history will write the judgment down. Today our moral courage must be greater than any physical ordeal, or human freedom may be lost for a hundred years.

A national political campaign is soon to open. Already partisans in Congress have invoked the usual formula of "point with pride" and "view with alarm." We are in for another medley of "sounding brass and tinkling cymbals." But above the tumult and the shouting of the captains, small and great, the voice of the American people has been heard, heard with rising fervor and commanding purpose—"Keep America Out of War."

That voice cannot be silenced with evasive answers or by general platform declarations. Nor can its purpose be satisfied with uncertain candidates. Of these the candidate is the most important. What is his record? What is his experience? What is his philosophy of government? Is he of proved intellectual integrity and, in so far as may be judged, does he think peace?—for to think is to be!

All things else fully regarded, only the man who by every reasonable test and on his record for keeping faith, gives to the American people their best hope that to the absolute last he will "keep America out of war," qualifies now to be President of the United States.

The American Republic has found within itself the great one for every past crisis. These times demand another leader, providential as Washington and raised up as was Lincoln. He may be humbly born or a son of privilege. He may be from the North or from the South, from the East or from the West; but he shall become the chosen one of all the people and the servant of all. He is now a Democrat or a Republican, but he may become another savior for the nation.

Only an immedate, dynamic sacrificial program to help win the peace can keep us out of this war. Already we have waited too long, but it is not yet too late.

DANIEL A. POLING.

TRENDS IN THE ALCOHOL PROBLEM

By Grace Clifford Howard

Mail recently received from India O. H. M. S., bore a cancellation stamp showing a serpent twined about a bottle beside which stood a wine cup. From the mouth of the serpent, venom dropped into the cup below. Beneath was the caption, "Support Prohibition."

* * *

It is reported that Seagram has awarded twelve scholarships of $1,000 each to high school graduates from Louisville, Kentucky, and Lawrenceburg, Indiana. It is assumed that the holders of these scholarships will be good boosters for the whisky industry during their college careers. An excellent means of breaking down prejudice against distilled liquor!

* * *

Even while Finland was busy fighting the Russians, she did not abate in the least her fight against alcohol. As in normal years, she held her Temperance Week in December. A leaflet has recently been published by the former president of the Parliament, Professor Paavo Virkkunen, entitled, "An Abstaining Youth a Protection to the Frontier."

* * *

The Brewers' Gazette (England) of September 24, 1914, is reported to have said, when the closing hour of licensed premises was changed from 12:30 a. m., to 11:00 p. m.: "The feeling is evidently abroad that the (public houses) should be patronized as little as possible, representing as they do, to a large extent, national and individual luxury and waste."

* * *

Temperance organizations, known as the "Green Crescent" and the "Juvenile Green Crescent," have recently held a successful annual meeting. These are growing organizations in which women, too, are interested, their first concern being the winning of young people for temperance. Organized propaganda in favor of fruit juices is employed and trial distributions of fruit juices have been made in the army.

* * *

The German Chief of Police recommends that the authorities put in practice the article of the licensing law, whereby the sale of spirits may be forbidden on pay days. In the town of Bremen, off- and on- sales of spirits are forbidden [illegible] during the whole day and [illegible] (till 1 p. m. On other days [illegible] before 9 a. m.

EPISCOPAL VISITATION

HOUSTON AREA

Bishop A. Frank Smith

Indian Mission—(Referred), September 13.
Louisiana—Baton Rouge, La., November 13.
Southwest Mexican—Laredo, Tex., October 10.
Southwest Texas—San Antonio, Tex., October 17.
Texas—Houston, Tex., November 6.

DALLAS AREA

Bishop Ivan Lee Holt

Central Texas—Fort Worth, Tex., November 9.
New Mexico—Tucumcari, N. M., October 14.
North Texas—Greenville, Tex., October 26.
Northwest Texas—Pampa, Tex., November 16.
Latin-America for visitation.

OKLAHOMA CITY AREA

Bishop Charles C. Selecman

East Oklahoma—McAlester, Okla., October 22.
Little Rock—Texarkana, Ark., November 12.
North Arkansas, Jonesboro, Ark., November 5.
West Oklahoma—Enid, Okla., October 15.

OMAHA AREA

Bishop William C. Martin

Central Kansas—Hutchinson, Kan., October 9.
Kansas—Manhattan, Kan., October 2.
Nebraska—Omaha, Neb., September 17.

ST. LOUIS AREA

Bishop John C. Broomfield

Missouri—Cameron, Mo., September 25.
St. Louis—Jefferson City, Mo., October 9.
Southwest Missouri—Joplin, Mo., September 18.

THE GENERAL CONFERENCE OF 1940

(Continued from page 5)

Jesus, for He shall save His people from their sins." John the Baptist proclaimed, "Behold the Lamb of God which taketh away the sins of the world." Our Saviour continually emphasized His mission: "I came not to call the righteous, but sinners to repentance"; to the woman at Simon's house, "Thy sins are forgiven thee"; to the woman taken in adultery, "Go, and sin no more"; in one of His greatest parables, "There is joy in the presence of the angels of God over one sinner that repenteth"; to the sick of the palsy, "Thy sins be forgiven thee"; to Zacchaeus, "The Son of man has come to seek and to save that which was lost." The message of the Apostles from the very beginning was: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sin"; "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved"; "Him hath God exalteth with his right hand to be a prince and a Saviour, to give repentance to Israel for forgiveness of sins"; "Believe in the Lord Jesus Christ and thou shalt be saved"; "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteouness"; "And ye know that he was manifested to take away our sins."

The golden thread that runs all through the New Testament is salvation from sin by faith in our Lord Jesus Christ. Surely our pulpits must declare and must emphasize the horrible nature of sin, and God's hatred of sin. They must also declare His love for the sinner, and His provision for salvation through faith in our Lord Jesus Christ. Our preaching must convince the intellect, stir the emotions, and secure decision and action through the will. The idea which has been emphasized by some that preachers must not appeal to the emotions is utterly contrary to the past history and experience of Methodism. The great emotions of Fear, Hate, Hope and Love must be aroused as the great motive powers stimulating action and conduct. As Paul "reasoned of righteousness, temperance and judgment to come Felix trembled." As John Wesley and George Whitefield proclaimed the damnation of men because of sin, and the hope of Salvation through Jesus Christ, men of all classes of society repented and believed on Jesus Christ. As Jonathan Edwards preached on "Sinners in the hands of an angry God," he compelled his hearers to recognize God's attitude toward sin, with Jesus Christ as the only hope of Salvation. Charles G. Finney, in all his great revivals, proclaimed sin and salvation as the very core of his preaching. Dwight L. Moody secured results by his plain, simple preaching of salvation from sin by faith in Christ as the Saviour. Our fathers built our great Church upon the foundation of the great evangel, the preaching of the Good News. Human nature is the same today as it was in the time of our Lord, of the Apostles, of Wesley, and of our Methodist fathers. Our preachers today, if they would, as our fathers said, have "souls for their hire," must proclaim the gospel preached by our fathers. They must make sin, judgment to come, salvation and eternal life real to their hearers. If they do they will obtain results from their preaching as our fathers did. The Episcopal Address did not and could not emphasize too strongly the work of true evangelism—to preach the gospel of Good News, of Salvation from Sin.

(Continued next week)

SPECIAL NOTICE

Please announce in this week's Advocate that the Whitehouse Hotel, Biloxi, makes special rate of $2.50 per day room and meals to all who attend Pastors' School, June 17-22. This is very important. Thanks.

OTTO PORTER, Dean of School.

MISSISSIPPI CONFERENCE

Jackson District—Third Round

Bolton, at Raymond, June 9, 11 a.m.
Florence, at Monterey, June 9, 3:30 p.m.
Walnut Grove, at Sebastopol, June 16, 11 a.m. and 1:30 p.m.
Clinton, at Ridgeland, June 16, 7:45 p.m.
Sharron, at Farm Haven, June 23, 11 a.m. and 1:30 p.m.
Madison, at Madison, June 23, 4:30 and 8 p.m.
Brandon, at Pelahatchie, June 26, 7:45 p.m.
Lena, at Ulmers Chapel, June 27, 11 a.m. and 1:30 p.m.
Lake, at Conehatta, June 30, 11 a.m. and 1:30 p.m.
Morton, at Independence, June 30, 4:30 and 8 p.m.
Flora Quarterly Conference to be announced later.
Fannin, at Holly Bush, July 7, 11 a.m. and 1:30 p.m.
Canton, Northside, July 7, 5 and 7:45 p.m.
Carthage Circuit, at Barnes, July 14, 11 a.m. and 1:30 p.m.
Carthage Station, July 14, 4 and 7:45 p.m.
Raleigh, at Burns, July 19, 11 a.m. and 1:30 p.m.
Forest Station, July 21, 11 a.m.
Harperville, at Oak Ridge, July 21, 3:30 p.m.
Greenfield and Richland to be announced later.
Camden, at Thomastown, July 28, 11 a.m. and 1:30 p.m.
Canton, First Church, July 28, 7:45 p.m.
Terry, at Byram, July 30, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, August 2, 7:45 p.m.
Vaughan, at Union, August 4, 11 a.m. and 1:30 p.m.
Jackson, Grace Church, August 4, 8 p.m.
Jackson, Galloway Memorial, August 5, 8 p.m.
Jackson, Glendale, August 6, 7:45 p.m.
Jackson, Shands Mission, August 7, 7:45 p.m.
Mendenhall, at Riles, August 9, 11 a.m. and 1:30 p.m.
Benton, at Midway, August 11, 11 a.m. and 1:30 p.m.
Jackson, Millsaps Memorial, August 11, 8 p.m.
Homewood, at Carr, August 18, 11 a.m. and 1:30 p.m.
Shiloh, at Johns, August 20, 1:30 p.m.

T. M. BROWNLEE, D. S.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Third Round

Houlka, at Wesley Chapel, June 5, p.m.
Nettleton, at Shilo, June 9.
Buena Vista, at Ebenezer, June 11.
Becker, at Grady's Chapel, June
Woodland, at Prospect, June 13.
Derma, at Cross Roads, June
Mooreville, at Oak Hill, June
Greenwood Springs, at New Hope
Tremont, at Mt. Pleasant, June
Tupelo, at Tupelo, June 23, p.m.
Shannon, at Pleasant Grove, June
Pontotoc, at Pontotoc, June 30, p.m.
Algoma, at Camp Ground, July
Toccopola, at Tula, July 3.
Salem and Friendship, at Christian
Prairie, Strong, Hamilton, at Hamilton
Randolph, at Randolph, July 6.
Water Valley, Main and Taylor, and at Talyor, July 7.
Water Valley, First Church, at Water 7, p.m.
Vardaman, at Pyland, July 10.
Houston, at Houston, July 10, p.m.
Verona, at Palmetta, July 11.
Amory, at Amory, July 14.
Okolona, at Okolona, July 14, p.m.
Coffeville, at Goshen, July 16.
Aberdeen, at Aberdeen, July 17, p.m.
Smithville, at Van Buren, July 23
Pittsboro and Bruce, at Pittsboro, July
Calhoun City, at Calhoun City, July 24, p.m.

A delegate to the Annual Conference elected at each Quarterly Conference. Otherwise notified all services will be at 11

N. W. GOLDING

LOUISIANA CONFERENCE

Baton Rouge District—Third Round

St. Francisville, at Concord, June 2, 1:15 p.m.
Jackson, at Jackson, June 2, p.m., service.
Natalbany, at Pine Ridge, June 9, lowing service.
Loranger, June 9, p.m., Q. C.
Greensburg, at Wesley, June 16, p.m.
Istrouma, June 16, p.m., Q. C.
Clinton, at Cleer Creek, June p.m.
Baker, at Bluff Creek, June 30,
Zachary, at Slaughter, June 30, p.m. service.
Baton Rouge, First Church, July lowing service.
Gonzales, at Maurepas, July 7, a.m.
Blackwater, at Live Oak, July 21, a.m.
Denham Springs, at Live Oak, July 3 p.m.
Pine Grove, at Live Oak, July 21, a.m.
Walker, at Live Oak, July 21, a.m., Q. C.

The preachers will please be prepared to nomination their Church School offic quarterly conference.

J. HENRY BOWDON

On the average tombstone as we through a cemetery we see the words lies." Then follows the name with of death, and perhaps some words good qualities of the deceased. Ev ent is the epitaph on the tomb of is not written in gold nor cut in is spoken by the mouth of an is the exact reverse of what is other tombs: "He is not here."

—Michigan Christian Ad

Indian (after examining ham purchased at city lunch coun You slice um ham?

Clerk—Yea, Chief, I slice um.

Indian—Ugh! Mighty near miss

* * *

It was after the opera. The dressed woman approached shouldered man.

"If I am not mistaken," she the honor of speaking to the so, have I not?"

He felt flattered. "And what you, madam?" he asked.

"I can't find my car," she pleasantly. "Would you be so call out 'Charlie' at the top of

—Ex

* * *

Sub-editor—Here's a corres wants to know how long girls courted.

Editor—Tell him just the same short girls.—Montreal Star.

* * *

"Vacation plans don't bother
Said William Henry Penn;
"My wife decides where I shall
And my employer when."

—Christian Science

New Orleans
CHRISTIAN ADVOCATE

s opportunity of declar-
men that the Methodists
people in all the world,
it is their full determina-
to continue."—John Wes-
to Ezekiel Cooper, Feb.

LIVING CHURCH

g of God has been likened
carrying his child, to an eagle
young upon her wings, to the
the lamb in his bosom. But
nor mother-bird, nor human
bore as the Lord bears. For
m within, as the soul lifts and
dy. The Lord and His own

—Sir George Adam Smith.

PRAYER-ROOM TODAY

minds and hearts in Thy re-
of Love, even in Jesus, we
that beholding Him we may
lose ourselves, and be made
might for all that Thou
forth to do and to suffer
to whom, with Thee and the
be the glory and the dominion
end. Amen.

No. 25.

W ORLEANS, LA.
DAY, JUNE 20, 1940.

FRANKLIN NUTTING PARKER
May 20, 1867



The Parker Recognition Fund is designed to honor this distinguished son of Louisiana: Graduate of Centenary College of Louisiana, Tulane University, and Vanderbilt University; fifty-four years a preacher in the Methodist ministry; pastor in the Louisiana Conference from 1886 to 1910; Professor of Biblical Literature, Trinity College, 1911 to 1915; Professor of Systematic Theology in Candler School of Theology 1915 to the present time; and Dean of Candler School of Theology for many years.

WALLET OF THE WEEK

DR. JAMES PERNETTE DE WOLFE, rector of Christ Church, Houston, Texas, since 1934, has been chosen as dean of the Protestant Episcopal Cathedral of St. John the Divine in New York City. Bishop Manning describes the place as "one of the greatest opportunities in the church for spiritual ministry and service and for the preaching of the Gospel." Dr. De Wolfe was expected to take up his work in the new field early in this month.

* * *

THE KLONDIKE GOLD FIELDS, in the valley of the Yukon River, lifted Alaska from obscurity into sudden commercial importance. It was a high day in the history of the little city of Dawson and of the entire territory when on a day in June, 1901, a ton and a half of gold bricks and gold dust was shipped by the Alaska Commercial Company. This addition to the fur and fisheries of Alaska has made it a twentieth century land of wonders. Less than forty years before, Alaska had been purchased from Russia for almost a song.

* * *

SHERMAN ANTI-TRUST ACT VIOLATIONS were charged to fourteen companies in New York recently. The firms were said to control ninety-five per cent of the manufacture of the optical goods of the country and by price-fixing to have eliminated competition and reaped exorbitant profits. Other lines of business are doubtless guilty of this same method of preying upon a helpless public and we believe that the base of prosecutions for such offences should be so broadened and the attacks so intensified as to bring every commercial highwayman to justice.

* * *

THE PRESBYTERIAN ASSEMBLY, U. S. A., has voted to continue negotiations for union with the United Presbyterian Church of North America, the Presbyterian Church in the United States, the Protestant Episcopal Church, and the Reformed Church in America. The outlook for union with the United Presbyterian Church seems to be somewhat more favorable, and the friends of union believe that the negotiations will ultimately result in organic union with the Episcopal Church. The fiction of ordination in "apostolic succession" seems to offer the point of most stubborn resistance and that shadowy contention could scarcely be maintained for long.

* * *

AMERICAN SCHOOL AUTHORITIES are said to be waking up to the fact that modern education has produced a generation sadly deficient in the fundamentals of literacy—reading, writing, grammar, spelling and basic arithmetic and history. The curriculum of the "Old Field School" is being revived in an effort to re-establish respect for our public school system in the minds of employers who find the graduates inadequately prepared for any position requiring correct spelling and intelligent sentence construction. If something is not done to remove illiterate radio announcers, the people will soon be where they may not even understand the English language when they hear it spoken.

OKLAHOMA CITY, OKLAHOMA, the seat of t cent session of the South Central Jurisdictional C ence, is credited with having launched a city-wide C Loyalty Crusade. The aim of the Crusade was su up in the words: To "sell religion to persons outs the church and to resell the church to its mem The campaign is expected to have fifty-five tho church members participating, and a preparation p of one month preceded the launching of it.

* * *

A COPY OF THE GREAT MAINZ BIBLE, se exchange, is one of the carefully guarded treasu the National Library of Rio de Janeiro, Brazil. I printed in the year 1462, by John Fust and Peter S fer, at one time associated with John Gutenberg initial letters of the books and chapters as well as capitals are hand-designed, and the two volum printed on vellum. In the opinion of scholars, the Bible was the fourth edition of the Scriptures printed.

* * *

REPRESENTATIVE KNUTE HILL, of Wash State, said recently that the income tax paid by a lishman with a wife and one child is as follows: F income of $2,000, $171.25 tax; $4,000, $796.25 ta 000, $1,421.25 tax; and for $8,000, $2,171.25 ta schedule, together with the legislation for reduc emptions in our country, indicates what we may as the certain effect of the war fever which is whipped up at the present time. Should war come, forms of exacting support will be added to the ta dens and with a no less mandatory implication.

* * *

JEHOVAH'S WITNESSES is one of several alle a group of vehement and bitter millennial propag who are without denominational organization and so-called interpretations of Scripture are fantast arbitrary. The founder was a man by the name o sell, an uneducated petty tradesman of Allegheny, sylvania. He was the controlling power while h and his followers have been known as Russellites, nialists, International Bible Students, and other d tions which claim much in the way of spiritual il tion. It is largely the cult of the empty and unint

* * *

COME AND BE MERRY HOUSES is the J name for the opium dens in Shansi Province, where the revival of the use of narcotics is brut impoverishing and destroying the Chinese in the occupied by the invaders under a puppet regime. It that Japan is realizing six million dollars profi month from the sale of narcotics which have bea upon the conquered districts. It is reported tha thousand people in Shanghai have discarded opium ing in favor of narcotics, and in some places said to be more "white powder" (cheap narcoti rice. Let's not forget that we sold the Japanese sc to make this achievement possible.

New Orleans
CHRISTIAN ADVOCATE

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences of The Methodist Church.
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...DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

TWO FACTORS IN BUILDING THE CHURCH

...is common for Christians to dwell upon the Pente-...l experience of the early church in a manner which ...ates that it was the sole and sufficient explanation ...e Christian movement which, beginning at Jerusa-... has encompassed the whole earth. Nothing, of ...se, should be taken from the importance of that day ... experience of spiritual furnishing. We think, how-... that at least two secondary factors have had an ...tant part in making Christianity permanent and in ...ding the frontiers of religion.

The House of Worship

...rst is the house or place of worship—the place of ...ng with God. At the first, it was a tent or a taber-..., but Hebrew religion did not come into a place of ...importance until a great Temple building became the ...ol of its immeasurable value and the architectural ...ration of man's devotion. To the religion of all ages ...all lands, the genius of the architect gave of his ...st and best, as is attested by the magnificence of ...emple ruins scattered over the earth. The house ...orship is so necessary to religious expression that ...mportant religious movement has survived the gen-...on that saw its rise without worthy structures to ...sh a rendezvous for the faithful and to proclaim ...oly significance.

The Printed Page

...e other secondary factor which we have in mind ...e permanent record of the history and the literature ...e church. Dr. Edgar J. Goodspeed has rendered a ...ct service to Christianity by his illuminating dis-...on of this fact. He says that the non-literary Juda-...of the first century was reflected in the Christian ...ment of that period, and that the real rise of Chris-...y began when Paul adopted the writing and the ...ry forms of Greece for crystalizing its message and ... vehicle for its transmission. It was "the parch-..." which changed Christianity from an individual ...organized impulse into a syncretized body of truth ... made possible a consistent and powerful impact ... the thought and the life of the world.

... a matter of fact, the church owes an incalculable ...to the printed page. The Scriptures, its program of ... and the literature of its life have found their way ...e ever-widening field by means of the press. John ...ey endowed his infant movement with 371 separate ...cations. Of these, **The Christian Library** contained ...lumes and **The Arminian Magazine** had more than ...undred and fifty issues while he was its editor. He ...ed the literature of his day to the needs of his ...e. Throughout the years, the press has had a large part in the building of the Methodist Church. The periodical literature of American Methodism began in the early years of the eighteenth century and no separate agency contributed more to steadying its course or to the deepening of its devotional life. In a time when chaos seems to threaten the world, let us remember the lessons of the past and give to our people a religious press worthy of the day in which we live.

GRANDMA'S CRAZY QUILT

One of the curious fads of fifty years ago was that of piecing together odd shapes and sizes of silk or woolen fabrics for bed covers which were called by the very appropriate name, "crazy quilts." Those wonderful creations were remarkable for many things beside the odd shape and color combinations of the patches of cloth. We can see now those briar-stitched works of art, exhibitions of the necktie fabrics of a generation, symbolizing the social life of the community, and the crocheted names recording sentimental romances many of which never came to flower. The color scheme outdid Joseph's coat. At the height of the fashion it afforded a theme of conversation for women's parties as absorbing and popular as "operations" does today, but they were too freakish to tarry and they disappeared with the sentiments and fancies which inspired them.

We do not mention those marvels of needlework, emotional derelicts, for the purpose of making grandma uncomfortable. We do it rather for the purpose of suggesting that grandma may have builded better than she knew —may have unconsciously set the style of interpretation for many things that were wholly outside the range of her thinking. These are too much "crazy quilt" days when temporary patchwork takes the place of a consistent and a substantial weaving. In secular affairs we point for the main chance and life becomes a series of unplanned efforts for temporary ends. In social life, we establish many inconsistent relations, the expression of our selfish quest for personal prestige and power. The emphasis of church relations is too often a means to an end; business advantage, personal popularity, or social prominence rather than a holy fellowship. Too many of us are not even decently pharisaical. We are not content with the uppermost seats in the synagogue; we seek the uppermost synagogue also, pulpit and pew. Often we spend our days in constructing defences for ourselves rather than in the service which the very relation implies. Once we heard a woman say that she went to a church service and throughout she could not help but think: "I asked for bread and he gave me a stone." When service and constructive help, in pulpit or pew, ceases to be central, then religion becomes a crazy quilt of selfish

designs, passing vanities and wretched dissembling. Like grandma's romantic treasure it falls into disuse but without even the redeeming virtue of the fragrant recollections and hopes of the long ago.

"DOUBLE THE LIST"

A great New England religious journal, which is now in its one hundred and twenty-second year, has launched a campaign with the slogan, "Double the List." The price of that paper is $2.50 per year. We believe that it may and should reach the goal which it has set for itself. The appeal is made to every subscriber on the ground that while every person cannot preach sermons or write pamphlets, there is scarcely a reader of the paper who cannot carry the message to new people by securing a new subscriber to the paper.

We believe that the argument is sound. If we could arouse an interest among our subscribers for securing new readers as great as is our desire to make a paper worthy of our constituency, the Advocate could immediately take first rank among the periodicals of our Church. We would certainly like to have the chance to prove our faith by our works.

ON THE BRINK OF THE PRECIPICE

When the whole world is thinking war and talking war, it is not easy to speak with absolute assurance concerning a situation which may be wholly different tomorrow. We do not, therefore, undertake to express a judgment concerning anything except war as an international policy and the situation as it appears to us at the present moment. Many times in the course of our editorial work we have voiced an uncompromising opposition to war. We do not belong to any "pacifist" organization, nor do we sympathize with any extremist position on that subject. We simply loathe war because we know that it is subversive of everything wholesome and constructive in civilization, it is a practical repudiation of honor, and an ignoring of the interests of humanity.

Having such feelings, we will not keep silent while others, for whatever reason, urge what seems to us to be a desperate course. We must lift our voice in warning against the patent build-up for war. The suggestion of controlled participation in the war seems to us to be mere twaddle. Whenever we take the plunge we will be in war and we will not be more able to determine the theater of action than have the participants in Europe. The certainty of this fact has already had an echo in the Western world. We refer to the speech of President Vargas of Brazil. "Non-belligerent" participation, as suggested by the secular press, involves a contradiction in terms—it simply does not make sense.

The state of hysteria being worked up is hourly pressing the young men of the nation nearer the place of deadly conflict. We should not forget the frenzy of agitation in 1914, which plunged us into a war to make the world safe for democracy, and now within a quarter of a century following the termination of that struggle, we are being urged to plunge into the very same cauldron to save democracy itself. Regardless of what course may be thrust upon our country, war should be treated as a crime by law. If it must come, let it be as a despised intruder, a fiend and a vandal and not as an invited guest. Let us remember that Europe today is an example of what war is. No American need be deceived.

Editorial Miscellany

By Dr. H. T. Carley

BUDGETS AND BUCKLES

The formulation of a budget is, according to the experts, an elementary principle of successful home management. There are two ways of working out a budget. One is to estimate your income for the year and then apportion appropriate amounts to the various items of expense that will have to be met. The other way is to estimate your wants for the year and then try to figure out how you can make your income take care of them. The first method is generally regarded as the correct one; the second is the one usually followed.

The same fundamental difficulty is met, though, in both methods. If you approach the budget from the side of income, you find it too small to provide for all your wants; if you approach it from the side of wants, you find them too numerous to be covered by your income. So, in either case, you face a difficult problem.

This problem is scientifically spoken of as "balancing the budget." It is more familiarly known, however, as the job of "making buckle and tongue meet," or "making both ends meet." The scientific term is used when national interests are involved, such as Government fiscal operations; the more familiar term is frequently used by private citizens in connection with their personal financial stringencies.

There are several ways of dealing with this problem. One is to increase the income to the point where it will cover all the items in the budget. This is commonly regarded as the most satisfactory way—but it is likewise the hardest. Income these days is, at best, static, and is with a decided sagging tendency. It is currently regarded as an economic triumph to hold what you have, to say nothing of getting more. This struggle to stay where we are has given rise to what is jocularly known as the "rake and scrape" system of economic easement, so called, probably, because those who practice it usually present a raked and scraped appearance.

Another way of dealing with the problem is to decrease the wants to the point where they can all be satisfied within the compass of the income. This, too, is a satisfactory way of dealing with the situation—but it is much harder than the first way mentioned, which is the hardest of all. There is a certain principle of physics—and other branch of science—known as "the irreducible minimum." Nothing from nothing leaves nothing—and how can a man want less than he already wants?

A third way of solving the problem is not to make a budget at all—just scramble income and wants and see how they come out. The "little end of the horn" was probably invented for such cases.

Moral budgets need balancing, too.

BISHOP OXNAM ON THE CHURCH PRESS

e importance of the press is striking-vealed in the fact that dictators seize on coming to power. Goebbels, Nazi ter of propaganda, said in 1933, 'The must be the keyboard upon which the nment can play.' Goebbels himself is organ. . . .

is not my purpose to enter into an ded discussion of the American press. not qualified to do so. I do desire to nt certain facts for consideration in ght of the fact that the church pos- a press. Secretary Harold L. Ickes ritten a little volume entitled 'Amer- House of Lords.' It contains much of aterial discussed in his debate with E. Gannett, the publisher. Mr. Ickes It is fortunate for our democracy he press has not lost its power. De- shortcomings, it is still an important rt of our liberties and the most weapon against despotism. If I have severe in my condemnation of the of American newspapers, I have pro- it as a friend and not as an enemy. criticized the press, not because I t it was bad, but because I am con- that it is not good enough. It could ould be much better than it is. Even m willing to admit that, taken by and and particularly when compared with pers in other parts of the world, it the best press in the world. As an an, I am proud of this fact.' This is different conclusion from that ed by Upton Sinclair in his attack 'The Brass Check.' Whether we re- the American press, when compared ther nations, as the best in the world. from being what it could be; or er we look upon the press as a capi- enterprise used by capitalists to en- their position and privilege, it is fair to use the term 'Lords of the to designate those who own these instruments of power.

e American press is a privately owned rise, rendering a necessary service to mmunity, more or less governed by of ethics, but existing primarily to a profit for its owners. I am of the that the press must continue as a e enterprise, guaranteed the civil lib- which we refer to as 'freedom of the and allowed to evaluate critically s of government, as well as to report ews. No greater calamity could hap- o a democratic people than to lose press. However, certain obligations to this freedom. With full tribute to great papers that respect their ob- ns, certain powerful and extensive organizations notoriously abuse their m. I am fearful that this abuse upon rt of certain 'Lords of the Press' is ping a mass attitude that endangers ture freedom of that press. It should membered that the press is perhaps st great public utility that is unregu- by governmental agencies. Masses bserve the 'Lords of the Press' abus- eir privileges are not likely to be ted in preserving those privileges the demagogue advocates their cur- nt in the interest of establishing ges for the masses. . . .

e American newspaper is one of the industries of the nation. It employs ximately 150,000 full-time workers, s nearly $250,000,000 annually on ma- and supplies. It is true that the er of papers has decreased. This has been due also to a steady trend toward consolidation. Nevertheless, the circulation has increased until it is approximately 42,000,000. President Hoover's Commission on Social Trends pointed out: 'The restriction of the reader's choice to a single newspaper has interesting implications. Monopoly of a field may mean a more independent journalism, but it makes possible a more deliberate selection and coloring of news content.'

"The church press is organized for many purposes. One of them, certainly, is to enthrone the principle of the supremacy of the common good. If the common good be subordinated to the principle of the supremacy of profit, the 'Lords of the Press' of necessity will be responsible. When men attempt to render unto Caesar the things that are God's as well as the things that are Caesar's, the universe becomes interested in their conduct. . . .

"Perhaps the self-interest of the press may dictate a wiser policy, although my own faith in self-interest is not large. As a rule, it functions too late to be effective in reform. Perhaps one answer is to be found in the maintenance of a press that by its very nature is dedicated to the recognition of a fiduciary responsibility. I refer to the press of the Lord.

"Here is a press that has no stake in the present economic order, as such. It is a press dedicated to the enthronement of ethical ideals that have stood the scrutiny of the centuries. It seeks to bring the power of religion so to the individual and the group that the individual becomes a brother in a true brotherhood. Its supreme goal is to enrich personality. It thinks in terms of the common good. It is pledged to the truth. Its sole desire is to serve. It does regard itself as a trustee. It owes a great debt to the 'Lords of the Press' since they have waged stalwart battle against all attempts to curtail the freedom of the press. It must be pointed out that the right of free press is meaningless unless exercised. The right exists as an abstraction. It becomes concrete only when a free press is maintained. The church possesses extraordinary privilege here. If it be conducted wisely, it may become a powerful factor, influencing the press of the nation to the end that that press may regard itself in code and conduct as a trustee. But what are we doing with this privilege and power? In the face of the increasing power of the 'Lords of the Press,' we face certain facts that cause us to bow our heads in shame.

"A newspaper knows perfectly well that its ability to sell advertising rests upon its ability to reach the buying public. This is another way of saying it must have readers if it is to live. There are some who argue that the same standards must apply to the press of the Lord. One of our bishops said, 'The church paper is not read.' He suggested that the church paper cannot compete with the kind of periodicals that reach the desk of an educated man. He drew the conclusion, therefore, that the day of the church press is passing. I take an entirely different point of view. How many educational institutions in this nation pay their way? How many research institutes justify in immediate return the investment their maintenance requires? . . .

"Personally, I favor the maintenance of Methodist papers in each jurisdiction, the editor to be elected by the Jurisdiction and placed in full charge of the paper. I believe the general church should provide a proper subsidy for these papers. I believe, likewise, that we should maintain a few independent journals which should have full freedom to pioneer and to speak without any Conference control. Personally, I favor a sufficient subsidy for a certain number of these journals, whose long-time record justifies their continuance. I recognize that support usually means control. I think, however, a wise church will see the wisdom of an investment of this nature. It provides the church with discussion and the expression of difference of opinion. Such a plan is likely to develop religious journalists of power. The independent journal acts as a stimulus to the official organ, and the latter forces the independent to maintain the highest standards to survive. The most important single factor in the entire plan is the editor—free, trusted, but responsible. He is not required to compromise his judgment in a committee of editors. Editorials cease to be the least common denominator. The church knows whose opinion the editorial represents. The plan preserves the American principle of decentralization, and offers opportunity for experimentation. It makes it possible for the church to move toward the ethical ideal of Jesus and to become a force in developing the trusteeship we seek in the American press as a whole."—Christian Register.

(Note: We do not agree with the pessimism of Bishop Oxnam concerning the church press, nor do we accept his conclusions as to a policy for the future. We publish it simply as another view.—Ed).

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Mississippi

Rev. C. H. Strait, Meridian	1
Rev. G. E. Allen, Meridian	3
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Rev. R. G. Moore, Water Valley	1
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Manager: "Were you served by a gray-haired waiter?"

Guest: "I don't know. When he took my order he was a fair young man."

—Los Angeles Times.

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

ARE YOU ABLE?

By Rev. Don L. Harwell

Twenty-one years and one day ago—May 25, 1919—I sat just where these Seniors are now sitting—not in the same school, to be sure—but, on that date, I sat as a member of the Senior Class of the San Marcos Baptist Academy, and listened to a commencement sermon . . . To be quite frank and honest with you, I do not remember the name of the minister who delivered that sermon twenty-one years ago, but I DO remember what he talked about. He based his message on those wonderful words of Christ, when He said: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." That sermon made a tremendous impression on me.

It would please me tremendously if everyone of you who are members of this Senior Class would remember my name twenty-one years from now. But if you must forget something about the service this evening, forget my name—but REMEMBER THE CHALLENGE that I am going to try to lodge in your minds and hearts. If you do this, then our time will have been spent in a profitable manner.

A number of years ago, a very good friend of mine, a young man who was exceptionally well educated, having at that time only recently returned from Oxford University in England where he had spent three years as a Rhodes Scholar, prior to which he had been for four years an outstanding student at the University of Texas, said to me: "Don, the purpose of an education is not primarily to enable one to make a living, but to enable one to live." The statement may or may not have been an original one, but, be that as it may, its truth made an indelible impression upon my mind—a truth that has stayed with me throughout the years—"The purpose of an education is not primarily to enable one to make a living, but to enable one to live."

Something over nineteen hundred years ago, Jesus of Nazareth made this very profound statement: "I am come that they might have life, and that they might have it more abundantly." Jesus made this statement shortly after His restoring of sight to the man born blind. We remember the man was being questioned by the Pharisees regarding the one who had performed this miracle, and, when they suggested that his benefactor was a sinner, the healed man replied, "Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Immediately after this incident in which Jesus had so thoroughly demonstrated His mission on earth—in a conversation with His disciples wherein He was trying to get THEM to see His mission and purpose, He made the statement just referred to: "I am come that they might have life, and that they might have it more abundantly."

Some time after this incident—just before His triumphal entry into Jerusalem—when two of His disciples expressed a desire to occupy the places of prominence in the kingdom which they presumed He would establish on earth, Jesus turned to them with this question: "Are you able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" (The "cup" is a common scriptural symbol for "life," with both its happy and bitter experiences). I would have you bear in mind that these disciples had gone through a period of rigorous training—education, if you please—and now they were on the eve of "graduation." As they were preparing to go out and actually face life without their teacher, who was Himself preparing to leave His disciples and go to be with the Father in heaven, they came to Him making this request. May we not put in our own words the reply which Jesus gave His disciples in the form of a question? "Are you able to face life with both its happy and bitter experiences? Are you able to live the life abundant, which I came to earth to teach you to live? Are you able to face life with all its varying and conflicting phases? Has the training of these three years actually fitted you to live, even as I would have you live? Are you able?"

We remember their answer: "We are able," implying, at least, that they were able to live life even as their Teacher would have them live it—able to live the life abundant.

The poet and hymn writer, Earl Marlatt, has very aptly expressed this whole scene in his hymn entitled, "Are You Able, Said The Master," which hymn, I would remind you, has been adopted by various Christian youth organizations throughout the land as their official hymn. In no uncertain manner he gives the challenge which I would lodge in your hearts this evening—

"Are ye able," said the Master,
"To be crucified with Me?"—
"Yea," the sturdy dreamers answered.
"To the death we follow Thee."

"Lord, we are able."
Our spirits are thine.
Remold them, make us,
Like Thee, divine.
Thy guiding radiance
Above us shall be
A beacon to God,
To love and loyalty.

My young friends, I would have you remember the challenge of that poem—ARE YOU ABLE TO MEET LIFE, WITH ALL ITS TRIALS AND TRIBULATIONS, ALL ITS BITTER AND SWEET EXPERIENCES? ARE YOU ABLE TO LIVE THE LIFE ABUNDANT?

To this graduating class of 1940, I would offer this challenge—in just three words—"ARE YOU ABLE?" Are you able to live the life abundant? After this p preparation to live, ARE YOU ABL life with both its sweet and bitter ences? Are you able, in the slang day, "to take it?"

Marlatt, in his hymn, puts it thi

"Are ye able," said the Master,
"To be crucified with Me?"

In all likelihood, none of you will called on to die the death of Chri most assuredly, each of you is ca every day of your life to LIVE the Jesus.

My friend said, "The purpose of cation is not primarily to enable make a living, but to enable one t And he was right. Are you able Are are able to recognize life an a no, as THE great—adventure?—a venture in which you are called dare for God? for yourselves? others? If you are not able to do you are not able to recognize your bilities in life, most certainly your tion is not what it should be. I mean even to infer that any of y attained perfection in this busines ing. Certainly your education is pleted, even though, for some of days spent within the four walls schoolroom may be over. (May I press my personal desire that each may be enabled to pursue furth preparation for life in some institutio stitutions, of higher learning.) But you attend school, or, whether you and actually face life itself now, not ask yourself the question: "Are to live the life abundant? Are we recognize our responsibilities in li we able to accept the four-fold ma man and accept the duties evolvi such an acceptance?

It was said of Jesus after His ea as a twelve-year-old boy in the "And he grew in wisdom and stature favor with God and man." Jesus de mentally, physically, spiritually and ly. Are you, as a group of young and older ones as well—able to li full, well-rounded life in which you the need of mental development, of growth, the claims of the eternal G each of you, and the claims your man has upon you?

Are you able to recognize, as y gone thus far in life's preparato there is a very definite purpose in self? I am not here just by chance not here just by chance. The great heaven has a plan for every life, that we should do the things that m this world a better place in which Are you able to form that concept

Coming down just a little c "where we live"—are you able to r and consider your fellowman—that rights—that he has desires—that needs—rights, desires and needs you and I have—that we must be in meeting these needs, and satisfy desires, and helping him to attai rights? Certainly the hymn writer the concern which we must have fellowman when he asks:

"Are ye able" to remember,
When a thief lifts up his eyes
That his pardoned soul is worthy
Of a place in paradise?

And if you are able to recognize th

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

. A. L. Webb, Route 4, Jackson, Miss., s us an appreciated message concern- he Advocate, and there is no courtesy we will not extend to a friend who ch a feeling toward the paper.

T. D. Lipscomb, pastor at Church La., is one of the fast friends of aper, not more in his support of it in his expression of appreciation and evidences of his loyalty.

ovah's Witnesses in Texas, are re- to be in the toils of the law on ac- of their defiance of federal authori- n the matter of saluting the flag, ac- g to the Southwestern Advocate.

L. C. Lawhon, pastor at Carrollton, adds to a business note the state- that his work is moving along satis- ly. Bro. Lawhon is now in his fourth and has done a consistent work ghout his ministry in that charge.

Christian Life Camp for the Shreve- District is being held at Lake Caney, Minden, La., with Rev. Henry A. dean. The Camp includes all ages ng people from 15 to 23 inclusive. Its is "Enter to learn; prepare to serve."

R. F. Harrell, retired member of the na Conference, living at Mississippi as an appreciated caller at the Ad- office on Wednesday of last week. arrell had been at Many, where he o participate in a wedding ceremony.

P. W. Sibley, pastor at Walker, La., s his work as getting along splendid- as having closed a very successful at Red Oak church. There were six ns in the meeting and Rev. A. M.. did the preaching.

nds of Rev. and Mrs. C. T. Floyd, Miss., will be rejoiced to know that loyd, who has been very ill at the l in Memphis, was able to return last Friday. She is on the road to re- but will still have to be very care-

E. W. Ulmer, pastor at Mt. Olive, reports that his work is moving in a way and that he is looking forward best year of his ministry. We appre- Bro. Ulmer's loyalty to the interests church and to the Advocate in par-

A. P. Holt, formerly of Louisiana, w living in the West, requests the of her address from Colorado to 906 West Broadway, Ardmore, oma. The friends of Mrs. Holt will be o reach her at that address until notice.

Sarah Bennett, daughter of Judge rs. R. E. Bennett, of Meadville, Miss., ding a few days with her parents be- oing to Detroit for a short course sailing for Brazil, to which country under appointment as a missionary scheduled to sail from New York on mber 6.

men's Day and Church School Day observed in East End Church, Meri- on June 9. I. C. Walker, charge lay had charge of the program in the ng, and Mr. Willis Taylor was the pal speaker. In the evening the prin- speaker was Judge Arthur Busby. Rev. Prewitt is the pastor.

Rev. J. C. Whitaker will spend six weeks of the summer term in Candler School of Theology at Atlanta, finishing the work for the Degree of Bachelor of Divinity. Bro. Whitaker, who is in his first year at St. Mark's, New Orleans, is well liked and is doing excellent work in that important mission center.

Mr. J. H. Frazer, Advocate representative for Bastrop, made a final report of his work before leaving for Memphis and Little Rock, where he is to have a checkup of his condition before returning. We regret to know that he has not been in the best of health lately and we hope to have better news from this faithful servant when he returns a little later.

Dr. H. C. Morrison, for many years president of Asbury College, Wilmore, Ky., was re-elected to that position by the Board of Trustees at its meeting on May 27. Dr. Morrison, who is now getting far along in years, immediately tendered his resignation, and Dr. Z. T. Johnson, executive vice-president, was unanimously elected to succeed Dr. Morrison.

Rev. Charles A. Spragins, superintendent of the Sherman district, and a native Mississippian, has been suffering from a severe attack of arthritis for some time. He has not yet found relief from the malady. Bro. Spragins is a brother of Dr. H. S. Spragins, of the Memphis Conference, and many friends throughout Mississippi will regret to learn of his illness.

Rev. Ralph W. Sockman, D. D., minister of Christ Methodist Church, New York City, has been invited to give the Lyman Beecher lectures on preaching at the Yale University Divinity School next April. This is the oldest lecture foundation on preaching in the United States, having been established in 1871. The late Bishop Mouzon delivered the lectures some years ago.

The death of Dr. Robert R. Moton, president emeritus of Tuskegee Institute, a few days ago, removes one of the great educational leaders of the Negro race. He was the immediate successor of Booker T. Washington, and had been retired from active service for five years. Sorrow on account of his going will fill the hearts of many friends, white and black, throughout the South.

The Southwestern Advocate, of June 13, announces the suspension of publication until October, at which time it is planned to resume. The disappearance of that well-established Methodist journal, even for so short a period, will be a matter of sincere regret throughout the entire church. We sincerely hope that October may find it again in circulation through its large constituency.

Following is an exhibit of much Methodist bookkeeping. A certain pastor writes that a checkup of his church roll disclosed forty-seven names that had previously been removed to other charges, eleven names on the roll twice, names of seven who were dead, five who had joined other churches, fourteen whose addresses were unknown, and about fifteen names inadvertently left off.

Rev. George H. Jones, pastor at Newton, Miss., has a busy program for his church this summer. [illegible] taught a very effective training class in which twelve credits were issued. A daily vacation school with four unusually good classes has been held, the liquidation of the debt on the parsonage is about completed, and he plans to celebrate the seventy-fifth anniversary of his church at Newton a little later.

Rev. Leon W. Sloan, superintendent of the state Anti-Saloon League, writes that the Alford House Bill No. 75 has been killed by a vote of sixty-six against twenty-seven for the bill. This bill would have destroyed the present local option law according to the statement of Bro. Sloan. Efforts are being made in both houses of the Legislature to secure the enactment of a law declaring that three and two-tenths beer is non-alcoholic.

Rev. Robert A. Clark, a native of Mississippi, is now in his second pastorate at Union Avenue, Memphis, Tenn. Bro. Clark has been a reader of the Advocate all of his life and has been a subscriber himself ever since he entered the ministry many years ago. During this year he has had 93 additions, and during his two pastorates has added to the membership of Union Avenue Church approximately 1,500 members, and that is a good record for six and a half years of service.

Two bills now before the Louisiana legislature undertake to make liquor interests responsible for the prosecution of persons committing crimes while intoxicated, for the maintenance, care and necessary medical treatment of dependents so convicted and sentenced to imprisonment in parish jail or who are adjudged insane. These are House Bills Nos. 403 and 404, by Messrs. Pierce Cutrer and Benson. The first bill provides a simple means for determining judicially whether or not a person was intoxicated at the time of committing a crime. The second bill proposes to levy additional taxes of six and two-thirds per cent of the present tax on beer and equivalent to ten per cent tax on liquors of greater alcoholic content than six per cent, the yield from this additional tax to be segregated and known as an "Intoxicating Liquor Compensation Fund."

MONTROSE CELEBRATES CENTENNIAL

Montrose, one of the oldest communities in east Mississippi, celebrated its one hundredth anniversary at the Montrose Methodist Church, on Sunday, June 9th.

There were people in the Montrose community as early as 1833, when Jasper county was organized, and probably soon thereafter there were preaching services from time to time. But the first service of which there is a definite record is that held by Henry J. Harris, on "a cold, bleak winter day, in January, 1840.' At that time H. J. Harris was only 18 years old, had been licensed to preach at Flowers church (now Sylvarena) not far distant, only the previous September, and describes the service in the Montrose community as his first preaching appointment on the Paulding circuit, where the Annual Conference had just appointed him to be Junior preacher.

The centennial of this service was observed on June 9th. [illegible] large number of members, [illegible] friends and ministers [illegible]

Rev. J. H. Cameron, pastor, was master of ceremonies. Rev. W. L. Blackwell, himself a son of Montrose and a former pastor of Montrose church, conducted devotions. E. R. Holmes, of Montrose, delivered the welcome address, to which Rev. C. H. Strait made suitable response. Rev. J. B. Cain, whose father was born in Montrose, and Rev. Geo. H. Jones, a former pastor, made historical talks; and Rev. W. B. Alsworth, district superintendent, delivered an excellent sermon on "A Sower Went Forth to Sow."

In the afternoon, after a bountiful dinner served in the Montrose park, Rev. T. M. Ainsworth conducted devotions, and P. L. Blackwell, a son of Montrose, introduced the visitors and conducted an interesting service of reminiscences, participated in by the visitors, which service was closed by a talk by Rev. O. C. Hull, also a native of Montrose.

The fact that the Mississippi Conference Training School was at Montrose for about thirty-five years brought a large number of visitors and former students to the Centennial, among whom may be named: C. L. Neill, Ellisville; Prof. G. T. Neill, Woodville; W. A. Ellis, Carthage; Charles Finch, Laurel; Rev. M. W. Porter, Vossburg; F. B. Black, Ellisville; J. M. Kennedy, Bay Springs; H. A. Kennedy, Louin; Rev. J. F. McClelland, DeSoto; Miss Kate Hillman, Philadelphia; Mrs. H. B. McCluer, Jackson; and a large number of others.

AN AMENDMENT

In the report of the Hattiesburg District Conference, there was no mention of the Lay Activities, which was an error on my part. This I wish to correct.

The report of the Lay Activities was read by Brother A. C. Lynn. He spoke on the report briefly, and in the absence of the regular speaker, Dr. Sullivan, the district superintendent, Rev. W. B. Alsworth, spoke of the very fine work done by our fine laymen.

The conference elected one of its finest and most consecrated laymen, Brother B. M. Stevens, of Richton, District Lay Leader, and as his Associate Lay Leaders, Brother E. J. Dennis, of Ovett, and Dr. D. S. Dearman, of Hattiesburg. It would be difficult to find three finer laymen than these, and we are expecting the work of the laymen in the district to be of a very high type under this new leadership.

E. A. KELLY, Secretary.

LAKE CHARLES DISTRICT CONFERENCE

Members of Crowley church, with the pastor and his wife, were happy to have as guests for two days, June 4th and 5th, ministers and delegates of the Lake Charles District Conference.

It was the district's first conference of United Methodism. The group of ministers, formerly members of the Northern branch, showed themselves men of ability and spirituality. Rev. B. H. Andrews, district superintendent, was an efficient and pleasing presiding officer.

The conference was opened with a unique and conscience-searching devotional by Rev. T. J. Holladay, of Lake Arthur. Guests from outside the district who represented their respective state institutions were Dr. J. G. Snelling, of Memorial Mercy Home; Rev. R. W. Vaughan and Rev. C. B. White, of the Louisiana Methodist Orphanage; and Dr. B. C. Taylor, Dean of Pastors' and Christian Workers' School in Shreveport. Rev. G. W. Dameron led the discussion on Christian Education.

Dr. W. L. Duren and Rev. Virgil Morris represented the New Orleans Christian Advocate, and urged that Methodists subscribe to their church paper to keep themselves informed of church programs and current church history.

Reports of pastors from all charges seemed excellent to a listening delegate. The district superintendent had secured the services of outstanding ministers to do the preaching. On Tuesday morning Dr. W. L. Duren delivered a great sermon on the text: "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

On Tuesday night, Dr. Adrien M. Serex, Superintendent of the Shreveport District, preached a scholarly sermon—a most timely message for today—on the figure of an earthern vessel in the hands of the potter as told by Jeremiah 2,500 years ago.

Most welcome visitors to Crowley were Rev. J. B. Williams, superannuate minister from Many, and Mrs. Williams. Special prayer for God's guidance in the new administration of Governor Sam Jones was led by Rev. C. D. Rodgers of Lake Charles.

Members of the Woman's Division of Christian Service served lunch in the social hall of the church to 175 delegates and visitors. Our good neighbor, the Rayne Methodist Church, also helped to entertain visitors.

The conference voted to accept the invitation of Rev. H. L. John to meet next year in the Broad Street Church, Lake Charles.

ALICE WYNN.

ROSE HILL CHARGE

Dear Dr. Duren: We are off to a good start on our third quarter on the Rose Hill charge. We have a true and loyal Methodism here on the work. Collections are being raised on all claims, all along. I don't think you could find a people more ready to respond to all the claims of the church. This fine spirit prevails at every church on the charge.

Each church has an objective goal for this year, to paint, repair, furnish and build where it should be done. Every church wants to do something this year to make the parsonage more comfortable for our preacher folks. The ladies of the Missionary Society, of the Rose Hill church, have placed a nice new bedroom suite in the parsonage, and that is paid for. The Paulding and Pleasant Grove ladies have bought paint for the middle bedroom, and the Hope Well ladies have bought rugs for the living room and the front bedroom. The Homewood ladies are planning on painting the living room right away.

The men and women working faithfully together, have made it possible to have a concrete well put down on the [illegible] of the parsonage. The well was [illegible] ed, and we are all proud that [illegible] good well at the parsonage now. At the [illegible] quest of the ladies, Brother Westbrook [illegible] torn away the large closet in the [illegible] bedroom and in place of it built a nice [illegible] closet in the back bedroom, which [illegible] much to the appearance of things [illegible] the parsonage.

We hold our charge-wide stewards [illegible] ings at the parsonage three days before [illegible] quarterly conference in each quarter. [illegible] held our last meeting Thursday, [illegible] o'clock a. m., May 30, 1940. Our pastor, [illegible] Hilary S. Westbrook, read Titus, [illegible] 2, and made some helpful devotional [illegible] ments thereon, after which our church [illegible] leader, Bro. C. Marvin Davis, took charge [illegible] the meeting. The roll was called [illegible] twenty-four were noted as being present. [illegible] The reports made in the business session [illegible] indicated that we have made some progress [illegible] in our work for the Kingdom. We believe [illegible] a better work could not have been done [illegible] than has been accomplished by our people [illegible] through the help of his Lord and Master [illegible] Jesus Christ. We are looking forward [illegible] great good being accomplished in the [illegible] vivals on the charge this quarter.

The ladies of the Rose Hill Woman's [illegible] sionary Society, with the help of Mrs. [illegible] brook, served a bountiful and appetizing [illegible] dinner to officials and visitors in the [illegible] dining room of the parsonage at the noon [illegible] day hour, which was appreciated and enjoyed by all who were present.

We all went from this good meeting [illegible] stand together, and do what the Church has [illegible] called us to do, as we move straight forward.

Sincerely yours,

MRS. T. F. GRAHAM,

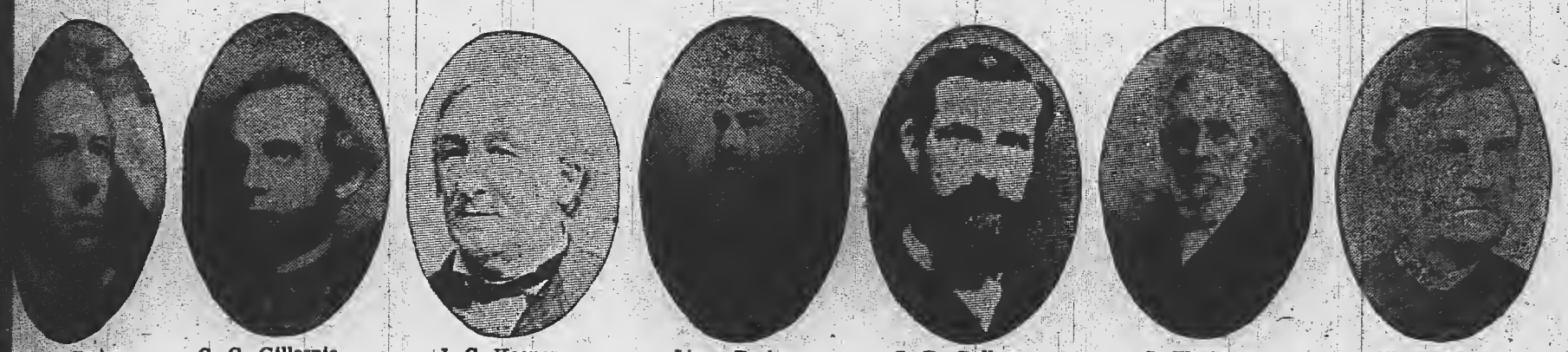
Secretary for [illegible]

The big difficulty with the wets is [illegible] they want all the benefits that prohibition [illegible] brought to the country, but they don't want [illegible] prohibition. They want the fruits of sin [illegible] from the seeds of sin.—Selected.

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New Orleans Oldest and [illegible]
Department Store
CANAL STREET - - - - N. O.

WHITWORTH COLL[illegible]
BROOKHAVEN, MISS.
An Accredited Junior College for [illegible]
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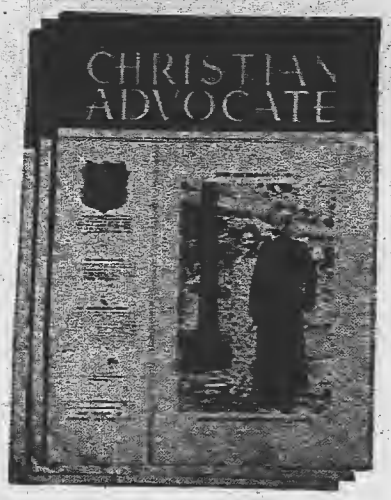
The New Orleans Christian Advocate

"Please let me take this way to thank you for your splendid paper. I honestly believe each week it is better; way, I appreciate it more from the first word on the cover. I shall not mention each article. I do like 'The ctuary,' 'The Church Pew,' 'Christian Education,' 'The Christian Fireside'—in fact all."—Message from a reader.

QUOTA CHURCHES

	Quota	Sub.
rdis—W. J. Cunningham	14	21
natobia—J. W. Robertson	12	16
chatoula—A. T. Law	17	20
dianola—W. C. Newman	21	26
eydan—J. P. Bonnecarrere	9	14
pley—W. N. Dodds	13	29
s—W. H. Mounger	12	14
ghton—J. J. Davis	13	13
wton—Geo. H. Jones	16	18
verness—R. T. Hollingsworth	18	22
iesia—J. R. Murff	12	12
ckson, Grace—E. L. Ledbetter	32	41
lbert, La.—Ira W. Flowers	16	16
ker, La.—J. L. Beasley	24	24
olona, Miss.—A. Y. Brown	13	15
blin, Miss.—C. A. Northington	5	25
anger, La.—Ruth Nuttall	3	3
nton, La.—M. D. Fulkerson	14	15
galusa, La.—J. B. Grambling	21	22
chary, La.—J. E. Hearn	14	23
ston, Miss.—W. J. Dawson	14	16
ton Valley, La.—J. F. Wilson	12	14
ory, Miss.—E. H. Cunningham	38	40
neer, La.—J. C. Price	12	12
mmond, La.—Carl Lueg	18	19
lins, Miss.—J. S. Noblin	8	14
trop, La.—M. S. Monk	26	35
nsboro, La.—O. L. Tucker	10	13
nton, Miss., W. M. Sullivan	14	14

After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham,	Pastor
Zachary, La.	J. E. Hearn,	"
Merryville, La.	H. W. Ledbetter,	"
Tallulah, La.	D. W. Poole,	"
Grand Cane, La.	W. C. Barham,	"
Indianola, Miss.	W. C. Newman,	"
Ripley, Miss.	W. N. Dodds,	"
Gueydan, La.	J. P. Bonnecarrere	"
Blackwater Church, La.	W. A. Cross	"
Wisner, La.	C. F. Sheppard	"
Baker, La.	J. L. Beasley	"
Jackson, Miss.	E. L. Ledbetter	"
Dublin, Miss.	C. A. Northington	"
Mangham, La.	S. J. McLean	"
Clinton, La.	M. D. Fulkerson	"

W. Boswell | R. A. Meek | H. T. Carley | R. E. Harper | J. L. [illegible]

THE CHURCH PEW

GETTING THE EAR OF GOD

By Christopher Cole

In these ultra-sophisticated days there is apparent among men an intellectual unwillingness to trust in God, and through sincere prayer, to ascertain divine will.

The trouble is that a mental picture of God as a purely intellectual being does not include the idea of the loving Father, to be approached in the human way in behelf of human welfare and progress, individual and collective. He is depicted as a superior intellectual God unreached by such means as simple faith and thoughtful prayer. This is not sound reasoning, for it would separate the Creator from His creation and leave Him indifferent toward it.

We are at fault in two ways: our notions about God are small, and we have a wrong idea of what prayer is.

As to the first, it is reasonable to say that no intelligent person can contemplate the majesty of the universe, from the life of a bee to the mighty grandeur of swirling planets, without feeling an instinctive reverence for the Higher Power. In truth, it does not matter whether one identifies this Power by the name of God, or uses some other term to describe Him understandingly. The fact is, He is supreme, creative, controlling.

As to the second, we need to remember that prayer is the method of individual communion with God, a talking with God in the manner that is, as it must be, consistent with the true nature of God. Sometimes we ask the question, "How can God understand what I am saying to Him? Does He know my language?" And the answer that has been given more than once is: "Yes, if you talk God's language, which is thought, not words. Words in themselves are meaningless."

But I am not sure that a man ought not to talk with God in his own words as well as in thoughts, if spoken words are an advantage to the one who prays. If the Infinite One had the genius to create man and endow him with certain attributes, is it not reasonable to credit Him with the ability to understand what is in the heart of man?

But, is such prayer really answered? Yes, such prayer which is righteous, which observes the spiritual law and fulfills the will of God, brings the answer of God. Too often men are determined to have a particular answer, the justification of selfish wishing. They put it on the basis that if God loves us, He will grant our every wish and whim on the grounds of personal friendship. Instead, the object of men's prayers should be to ascertain what God wills, to be expressed to men by inspiration or intuition. It could not be otherwise than that what God wills is right and for good.

Instead of attempting to put God aside, which is but a display of ignorance, men should strive to know the nature of God more intimately, which is both intelligent and scientific. Instead of scoffing at prayer, which is the voicing of the heart's desires and needs, we should study to know God and learn how to key our prayers to spiritual law, to make them truly effective.

—Christian Advocate.

Our radio must be of the railroad type—it whistles at every station.—Selected.

SCHOOL FOR LAYMEN

Something unique will be happening at Mount Sequoyah in the Conference and School for Laymen, July 8-12—a "School for Laymen." Two hours of discussion will be given each morning to the work of the Official Board as it is related to the entire program of Lay Activities. This will be invaluable for district and charge lay leaders, pastors and representative laymen on the Official Board. Dr. George Morelock will be the leader of these discussions.

Dr. Morelock will bring to this task unusual equipment: experience as a layman in various relationships in the local church, eighteen years of work as Secretary of the Board of Lay Activities, in which he has spoken to laymen in many groups throughout the entire Church, North and South, and in four mission fields, the background of 245 institutes for stewards and other church officers held within the United States and Brazil, and authorship of a number of pamphlets on lay work, and a book, "A Steward in the Methodist Church."

In addition to this, Dr. Morelock was a teacher for seventeen years and brings to bear on his work the valuable experience gained in the classroom.

Those who attend the Conference and School for Laymen at Mount Sequoyah, July 8-12, and are present in the Class Period Discussions, will have something of a definite, concrete character to take back and make effective in their local churches.

PREACHERS, TAKE NOTICE

Here is an article written by an intelligent, consecrated layman who, for obvious reasons, desires to remain anonymous. When the editor of this page read the manuscript to a brother preacher, his immediate response was, "He didn't touch me." The editor replied, "No, nor me." Which reminds me, brethren of the ministry, that the surest way for us to enjoy this article is to insulate ourselves against its truth. But the best way to profit by it is to open our minds and hearts and allow its truth to take effect. Please let no over-sensitive preacher accuse his leading layman of having written this paper. Oh no, Brother, it was another layman.—The Editor.

As One Layman Sees Some Preachers

My chief criticisms may be based on lack of information, but here they are:

1. The preacher who is always apologizing. If he is sincere and is really doing his best, no apology is necessary. If he isn't doing his best, no apology can atone for it.

2. The preacher who qualifies. I know an excellent preacher who ruins many good sermons by pulling his punches with "of course this in only MY opinion," etc. If he isn't dead sure that what he says is the law and gospel, he shouldn't say it in the pulpit. When he speaks, let him speak with authority.

3. The preacher who is vulgar (in the sense of common, not obscene) especially in the pulpit. Dignity without austerity is possible and desirable.

4. The preacher who toadies. By so doing he offends the majority and usually fails to please the person or group he is trying to flatter.

5. Contrariwise, the preacher who is so afraid of appearing to be dominated by large contributors that he goes out of way to ignore or even affront them.

6. The preacher who is in a rut stays there. Variety spices sermons as as life. With some preachers it is a ness in their prayers. Some preach same every Sunday; some call for the six or seven songs, week after week. someone says, is but a shallow grave, the man who lies there is half-dead alr

7. The preacher who is forever "the little woman" into his sermons. is never necessary and rarely, if ever, excusable.

8. The preacher who follows the and human course of associating only those who are congenial or friendly or tering. He is limiting his sphere of ness if he doesn't consistently try to those out of his reach.

9. The preacher who preaches too I have heard and enjoyed sermons took over an hour to deliver, but I hav gotten most of them except for the of discomfort they caused. The moder po is allegretto, and the preacher mus in time if he wishes to be effective. I of the cases, the longer the sermon less adequate the preparation for condensation and adroit emphasis **Reader's Digest** improves more than jures of the articles it condenses.

10. Last—and worst—the preache considers his profession a meal tick would rather do something else if h sure he could make more money a church is better off without any pr than with one of these time-servers. ize we can't have a Clovis Chappell in pulpit, and I know that most of our petent judges are at the same time to a fault, but we do need more w out of the hopelessly inefficient and sincere.

The remedy for all of these faults prayer and the resulting guidance, lieve. And I am further sure that if of our laymen, especially our stewards prayerful, and would courageously and fully reinforce their preachers where need help, we would have a great proved ministry.

—The Southwestern Advo

RESOLUTIONS OF APPRE CIATION

The stewards of the Rose Hill meeting May 30, wish to express a tion for the beautiful Christian life of our members, who after ninety well spent in the service of God, la his armor and his spirit returned Creator, and the life more abundant

Willis B. Lewis, familiarly k "Uncle Sharp," was a native of J ty. His was a very unique ex that he was born, reared and spent tire life in the same community. T odist Church has lost a widely kn much loved member; his home faithful steward, he having served capacity for 59 years.

Therefore be it resolved, that petuate his memory, and comm his faithful stewardship; that w our sympathy to his family; that of these resolutions be sent to Orleans Christian Advocate and sissippi Methodist for publi copy to the family, and that they on the minutes of the quarterly of the Rose Hill charge.

Mrs. T. F. Graham, W. Smith, (Miss) French, Committee.

METHODIST WOMEN

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 15th Street, Meridian, Miss.

Friends of Misses Mattie and Ethel Cunningham, who have served so efficiently in community houses of our conference, will be interested in their fields of service the coming year.

Miss Mattie will serve in the Mexican Social Center, at San Marcos, Texas. This will be something of a "homecoming" for her, as she served most happily at this center several years ago. In 1937 the Hays County Commissioners leased the old jail building to the Center for one dollar, and it has been converted into club- and classrooms. In February of 1939, the last cells were removed and the room which was called the "dungeon," and for fifty-one years confined the worst criminals of the county, was made into an auditorium. The first group to use it was forty-five Mexican men, who came together to study good citizenship. The Center is open for the meetings of organized groups of Mexican men and young people, for Boy Scouts, Girl Reserves, etc. Recreation plays a large part in its activities and the playground is well equipped.

Miss Ethel, who is especially gifted for social work, will serve in the coal field of Kentucky, with headquarters at Sergent. This is a small camp, where a grade school takes care of the children of several small communities and the rural section adjacent. The church in this community, with organizations for all age groups, Christian service is carried into all the area.

* * *

Mrs. Charles Birdsong, secretary of the Meridian District, led the program, "What Does Allegiance to Jesus Christ Mean?" at the second quarter's meeting of Zone No. 3. She was assisted by Mrs. P. S. Watson and Mrs. D. O. Miller, of Bentonia, and Mrs. J. Wilcot, of Bolton.

All except one of the auxiliaries in the zone were represented. A short business session was held with the zone leader, Miss Annie Tucker, presiding.

* * *

Mrs. Paul Arrington, Mrs. T. H. Fore, Mrs. Betty Ridgeway and Miss Mattie Cunningham attended the Jurisdictional Conference in Asheville.

* * *

The Mississippi Conference received a special invitation from "The Faculty and Graduating Class of Scarritt College for Christian Workers," to the commencement exercises to be held in Wightman Chapel, June 2-8, 1940, with the card of Mary G. Harton enclosed.

NORTH MISSISSIPPI CONFERENCE

Mrs. Ernest Moore, Malvina, Miss.

Malvina, Mississippi,
June 11, 1940.

Those That Did Not Attend:

From June 3-8, 1940, 135 persons of the North Mississippi Conference attended the Training School at Wood Junior College at Kosciusko, Miss. The persons in attendance were pastors, Mission and Bible Study leaders, officers in the Woman's Missionary Society of the Methodist Church, Church School teachers, and other laymen and women.

This varied group of people had a choice of four courses: (1) The Home in Society, by Mrs. Grace Sloan Overton, Washington, D. C.; (2) Shifting Millions, by Mrs. W. B. Landrum, of Tyler, Texas; (3) The Teachings of Jesus, by Rev. J. E. Stephens, pastor at Clarksdale, Miss; and (4) Ritual and Worship, by Rev. Nat G. Long, of Emory University, Georgia.

These courses offered opportunities of growth for any individual who is seriously thinking of kingdom building. Could anyone doubt this statement when you consider the strength of the National Capitol in the person of Mrs. Overton, plus the broad areas of Texas upheld by Mrs. Landrum in her inspirational course on "The Migrant," plus the strength of the good states of Georgia and Mississippi symbolized in the profound wisdom of Dr. Long and Rev. Mr. Stephens?

We who attended can say the growth here was spiritual, physical and social. Could not the growth be likened to Jesus' in the words of Luke: "And Jesus increased in wisdom and stature and in favor with God and man?" Our instructors and platform speakers poured out spiritual food in immeasurable amounts. Our host, Wood Junior College, took care of our physical growth in comfortable rooms and nourishing food. The association, with our classmen, gave us a broad conception of fellowship with God and man. These influences sank deep within our hearts and minds, and I am sure each one resolved to work more diligently in kingdom building.

Who could fail to grasp the opportunity of this great mountain top experience? Our platform speaker, Mrs. Grace Sloan Overton, challenged the best in us as a human being; as an understanding adult in contacting the youth of today; as a Christian in a chaotic, distrustful world. Her last challenge was, "Will it make any difference in you to have been here?"

The opportunity for spiritual growth means so much that my words are inadequate for the magnitude of my emotions and resolutions. Let me close with the motto of the Woman's Missionary Society as my aim, "So teach us to number our days that we may apply our hearts unto wisdom."

With every regret that some minor excuse kept you away from this Training School, so skillfully planned and directed by the Board of Education, I am voicing my plea now that you plan to come next year.

Your friend,
MRS. J. D. DORROH.

WARNING FROM GENEVA

(Release by Federal Council of Churches)

A warning to neutrals that a Nazi victory in Europe might unleash intercontinental warfare threatening democracy and Christianity throughout the world, was voiced in a statement received in New York today from the International Consultative Group, an emergency council of leaders of world Christian bodies, with headquarters in Geneva.

The statement was received and made public here by Dr. Henry Smith Leiper, foreign secretary of the Federal Council of the Churches of Christ in America. The organizations represented in the Geneva body include the World Alliance of Friendship Through the Churches, World YMCA, World YWCA, and the Universal Christian Council of Life and Work and the World Council of Churches.

It is emphasized that while those drafting the statement are divided on the question of American participation in the present conflict, they are, however, in agreement on "certain fundamental facts":

"Until the last few weeks practically all of the thinking in the democratic countries and in international circles has been based on the presupposition that after the war some form of international cooperation would be possible," the statement declares. "That presupposition was, of course, largely based on the further assumption that through an Allied victory or through an inner change in Germany, National Socialism would no longer be in power. While it is by no means certain that such a development would lead to a just and stable peace, it would at least provide a possibility to those who stand for justice and reconciliation to work for a cooperative international order."

"Recent developments force us, however, to count with the real possibility that National Socialism will merge from the struggle as a victorious and, therefore, all-powerful movement and philosophy with vastly increased prestige, which would set its stamp on all realms of life in the countries which it would dominate. In case of a full defeat of the Allied nations this would be a very large part of the world. Moreover a complete national socialist victory would be likely to lead to a succession of wars on an inter-continental scale.

"Judging, as we must, from the experience of national socialist rule in the last seven years a peace dictated by National Socialism would have at least the following consequences:

"It would render impossible such forms of international relationships as are based on the free expression and free collaboration of the individual nations.

"It would do away with civil liberty which must be abrogated in the interest of the security of the State.

"It would introduce principles in the relations to other races which would make the situation of dominated races very much worse than it is today.

"It would mean the end of all education of youth which is based on the essential unity of mankind and the search for truth for its own sake.

"It would mean the severe limitation of the public ministry of the Church and force the Church to refrain from expressing its convictions and rendering its service in the sphere of social, national and international relations.

"On these points we dare no longer deceive ourselves. It is possible to hold that in spite of these consequences, the U. S. A. and other nations should remain out of the war. It is no longer possible to say that these consequences are merely in the realm of the imagination and not of political realities."

Commenting on the above statement, Dr. Leiper declared:

"Americans may or may not share this pessimistic viewpoint as to the possibility of a Nazi victory in Europe. We must, however, whether Protestants, Catholics or Jews, unite in our determination to guard this continent against all inroads of Nazism, for Nazism and American democracy,

(Continued on page 16)



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON
JUNE 23, 1940

By Rev. W. C. Newman

MALACHI DEMANDS HONESTY TOWARD GOD

Lesson Text: Malachi 3:7-18

Golden Text: Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.—Mal. 3:10.

"Don't preach about money!" How often have I heard that. But it is impossible to preach at all without saying something that touches the matter of money, even if money is never mentioned. For we have built our lives so closely around money and its related things that whatever touches us also touches our money or our lack of money.

In a time when social and economic theories are being uprooted with revolutionary proposals throughout the world it is well that we once again examine the Christian teachings about the use of money.

How Can A Man Rob God?

How can a man be either honest or dishonest toward a Being who dwells in spirit rather than in body, and in distance rather than in proximity? What claim can God have on our money? What does it mean to give to God? What right has the church to ask men to pay tithes and offerings?

Doubtless these are the very questions the ancient Jews asked of Malachi when he accused them of robbing God. And they are very real and practical considerations which every conscientious man has a right to ponder, and which he ought to answer clearly for himself.

But they ought not to be answered either with an easy acquiescence nor by our selfish selves with an emphatic and violent negative.

"Unto the Least of These"

Jesus makes nothing plainer in his teachings than the principle of God's identifying of Himself with men. What we do, or think, or say to men, we do or think or say to God.

If this seems preposterous read the very words of Jesus in His parable of the sheep and the goats in the 25th of St. Matthew's gospel. In this graphic picture of the judgment, when the "goats" are banished into "everlasting fire prepared for the devil and his angels," one would expect to hear a recital of horrible crimes for which they are to receive this great punishment.

But instead the thing for which they are sent away is that they did not feed the hungry, clothe the naked, visit the sick and imprisoned.

How can a man rob God? By ignoring the needs and sufferings of plain men and women on the earth. "Inasmuch as ye did it not unto the least of these, ye did it not unto Me." Let a man live with that for awhile, and he will feel very uncomfortable.

Money Is Opportunity

"Money is power!" That is an old adage, which no one doubts. What we do not see so clearly is that power may be either good or bad. For money may not only be dishonestly gotten, it may be honestly gotten and wrongly used.

Therefore it is not enough to say that money is power. Money is opportunity. Opportunity to do evil. Opportunity to do good.

Now the world glibly asks of its men of genius that they shall use their creative abilities for the common good. The poet, the artist, the inventor, the discoverer, the physician, the teacher, the minister—these are to give without stint of their lives, their labor, their genius.

Suppose a scientist discovered a sure remedy for the dreaded cancer, but claimed the right to use that remedy only for himself and his family? He would be bitterly condemned for his obvious selfishness.

But money is the remedy for many of the terrible sufferings of humankind. And many people assume the right to use money, which they have made by a special ability equally as God-given as the ability to discover new remedies for diseases, for themselves and their families alone.

It is this which caused Jesus to speak of how difficult it is for a rich man to enter the kingdom of heaven. This is robbing God by robbing human beings of the help they need so sorely.

Selfishness Destroys Self

The basis of this refusal to use money in the same way we demand other men to use their creative genius for the good of all men lies in the idea of self-sufficiency. He who has money believes himself capable of living independently. The troubles that come to others cannot touch him. Security, he thinks, is a by-product of money.

But such self-sufficiency is imagined rather than real. No man is physically secure as long as any other people have communicable diseases which may be passed along. No man is entirely free from traffic accidents as long as there are drunken drivers on the road. No man's children, or his friends' children, can be secure against broken character as long as there are evil persons and evil places to tempt them.

No man can live so as to be uninfluenced by what happens to his fellowman. The only real security lies in building abundant life for all men as well as for ourselves. Selfishness destroys even the security of the selfish person. "He who would save his life (or his money) must lose it."

Rank Ingratitude

"My money is my own. I made it. I shall do with it as I please." That sounds logical. One hesitates to contest its truth. But it isn't true at all.

The physician might as well say: "This remedy for disease is my own. I discovered it. I shall use it as I please."

For the ability and opportunity to make money comes in exactly the same way as the ability and the opportunity to invent or to discover or to heal. All are given of God. All belong to God. Without Him we have nothing.

To forget or neglect Him who gave us life, with all other things we have, including our special ability to make money, is as cruel as for a son, whose parents sacrificed and labored to give him life, turn away from them forever without thanks for their goodness.

Henry Ford is reported to have said, "The only thing you can give a man, without hurting him, is opportunity." By the same token the only thing you can give God is the opportunity you give to men for life, health, work, education, religion, freedom, hope.

To do less is to be guilty of rank ingratitude to the God who gave us everything we have.

IMPORTANT ANNOUNCEME

Bishop Dobbs writes: "Please ann for me that all members of General ference Boards and Commissions are quested to take notice that the organi of the Boards and Commissions will place July 22-30, and that all membe requested to make their own reserv at the Hotel LaSalle, in Chicago."

PLEASANT GROVE DEDICA

The church at Pleasant Grove, Shannon charge, is to be dedicated on 30, the fifth Sunday. This is the th the third quarterly conference. It is that former pastors of the work a present. Dinner will be served.

Sincerely,
H. G. WALL

Shannon, Miss.

BANCROFT SPEAKS

One of the gifted speakers to be at Mount Sequoyah this summer E. Dow Bancroft, in the Conferen School for Laymen to be held the 8-12.

E. Dow Bancroft has been heard men's Conferences in the South be with great pleasure and profit, Lake Junaluska, and twice at Mo quoyah. He always thrills and intere hearers.

Dow Bancroft is a layman with background of experience in local ch Secretary of Y. M. C. A., and Secre the Commission on Men's Work Methodist Episcopal Church. No ma Methodist Church has worked be more effectively for a great Aut Board for Laymen in United Me Those who have met Mr. Bancroft in Conferences will be looking forward to seeing and hearing him again th mer at Mount Sequoyah. Those wh meeting him for the first time charmed by his genial personality forceful and effective messages.

"What did your wife say last ni you came home?"

"She never said a word. And I w to have these two teeth taken how."—Exchange.

He who prays without ceasing to rejoice evermore.—Adam Clarke

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

AN UNFINISHED PORTRAIT

There are many portraits of Jesus of areth. In a way the world seems filled h these portraits and yet not one of them finished. They are all tial, fragmentary, in- plete.



Mr. Jones

rt has portrayed Jesus imperishable canvases. ne of the world's mas- pieces in this realm e had for subject the t Galilean. Such paint- are often inspiring, etimes touching, al- t always impressive. there are limitations. portrait of Jesus is nished.

erature has its arresting portrait of . If all the volumes with Him as theme d be assmbled, the result would be a tain of formidable proportions. There the biographies, commentaries, en- pedias, philosophic studies, poetry, , essays and criticism, and the end t yet. The world's debt to the literary it of Jesus is very great. But it is un- ed.

eology offers a noble portrait of Jesus. logy is not as important as religion, t is important. "Religion is the reality hich theology is the study." There is re reason for speaking contemptuous- theology than speaking in light man- f any science where the patient labor e specialist is deserving of praise. The le with theology is that it tends to be- fixed and dogmatic. But this portrait, the case of the others, is also un- ed.

al has achieved a rich and reward- ortrait of Jesus. The employment of nt symbols and elaborate rites, the g much of holy days, ceremonies and ls in connection with Christianity. roduced a portrait of Jesus ablaze with "We do not worship because we feel. at we may feel." Yet, nevertheless, a partial picture, an unfinished por-

most satisfactory portrait of Jesus e have known is His Spirit trans- g human character. Your portrait of rist may be more perfect than that el Sarto or a Raphael. It was the por- t Jesus in the martyr Stephen dying prayer of forgiveness on his lips, that started Saul of Tarsus on his way to the career of a Christian missionary. It was the portrait of Jesus in David Livingstone that made Henry M. Stanley a Christian. Yet at its best your portrait and mine of Jesus is unfinished.

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KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

enty new short stories written for en between the ages of five and y the author of "Legends of Lumb " "Enchanted Children," and others.

ese narratives reach idealistic heights may well prove decisive influences lding the child mind to a better un- nding of many worth-while things such as generosity, kindness, love, orbearance. $1.00

HE BEACON PRESS

acon Street Boston

BRAVE AS A LARK

By Rev. Vivian T. Pomeroy, D. D.

A little boy named Tony and his mother were walking in an English meadow on a spring day, and with them was Henry, a springer spaniel.

"Mother," said Tony, "what would you do, if a robber attacked us?"

"Well," said Mother, "I don't quite know. But luckily I don't think there are any robbers hereabouts."

"But," insisted Tony, "if there were, would you be as brave as a lion?"

"Oh, what makes you think lions are brave?"

"Why Mother! Everybody says as brave as a lion. They're so big and they can kill you. One roar, and what would anybody do?"

"I know," said Mother. "But it isn't brave to be big and roaring and able to frighten everybody."

This was too much for Tony; but he had no time to think it out, for at that moment Henry, who was leaping ahead on the narrow path, suddenly stopped and quivered with excitement. There, just under his damp nose, was a small bird—an English lark, about as big as a purple finch and no bigger. The lark ran ahead a tiny step or two, and Henry leaped.

"Oh! He'll get him," cried Tony.

"Wait," said Mother. "Now just wait and you'll see something."

And they waited. Henry leaped, and was made to look foolish. For the lark ran sideways, and then just a bit ahead again. Again and again Henry gave a leap, always with the lark just under his nose and yet never caught. But he might have been caught. On and on—till they had gone quite a distance. Tony was still scared. "Do make Henry come back! He'll get him. I know he will. Oh, why doesn't the lark fly away, Mother?"

"Now look," said Mother. And once more Henry leaped at the little lark. So near. And then—there was a rush of tiny wings, and up flew the lark, singing. Larks sing as they fly. Up and up into the spring sky, until he was lost in the blue; and there was Henry snuffling about and barking.

"There!" said Mother. "Up into the sky, and he'll come down way back in the meadow right where we saw him first, and Mrs. Lark will be there, and she'll say: 'Oh! How brave you are. That dog nearly found our nest; but you lured him away. See! my hero, I have saved a lovely worm for you.'"

"Is that why he pretended Henry might catch him?"

"Of course it is. Larks build their nests on the ground in the grass, and we must have gone close—too close—to it, and Henry might have pounced on all the brood before we knew. So the tiny lark, so much smaller than Henry, came to the rescue. Wasn't he clever and brave?"

"He was," said Tony. "Braver than a lion."

"Much braver," said Mother.

"As brave as a lark—I never thought of that," said Tony.

"The smaller you are, the braver it is."

"But," said Tony, "a robber might get me if I ran ahead to keep you safe."

Mother laughed. "Yes. But little and brave will always find a way."

"And not fly till the danger's past."

"No. That's the thing to remember."

"I'd try not to think of the worm I'd get," said Tony.

"Well, it would be a peppermint cream," said Mother.—**Reprinted by special permission of the author and the Christian Leader.**

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A MESSAGE OF THANKS

Dear Dr. Duren: Please send a message through the Advocate to our many friends and tell them how we do appreciate their thoughtfulness of us during the time Mrs. Floyd was so seriously ill in the Methodist Hospital in Memphis.

We never know how many friends we have and who our real friends are until the test comes. I have never seen such interest shown before. The preachers and the layman of the Sardis-Grenada District offered every assistance within their power. They were as thoughtful and considerate as people could possibly be.

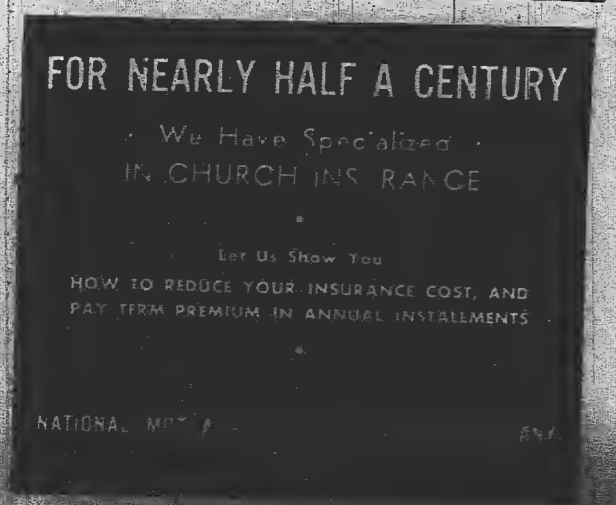
We had telegrams and telephone calls from people throughout the Conference. The people came in large numbers to make personal visits. They filled the Hospital room with their beautiful flowers. They wrote letters by the hundreds. From the depth of our hearts we appreciate every message sent, every flower given, every word of sympathy spoken and every visit made by our friends.

So from our hearts we say to every one who showed an interest at a time when it was needed most, thank you and God bless you every one.

Yours most sincerely,

C. T. FLOYD AND FAMILY.

Hard times, says a contemporary, are those in which we pay for our extravagances during good times; in which we realize how good were the times we thought were bad; in which we feel abused because we are denied our luxuries; in which we discover how empty life is without some religious faith; in which we love our money and discover how poor we are in spirit; in which we must live on what we are, not on what we have.



REPORT ON POLICY AND OBJECTIVES

Available are copies of the pamphlet containing the report of the Committee on Policy and Objectives which was adopted by the Southeastern Jurisdictional Conference. These pamphlets should be widely distributed. They may be obtained from The Methodist Publishing House, price $2.00 a hundred, 30 cents a dozen.

SUMMER INSTITUTES ON WORSHIP AT EVANSTON AND CHAUTAUQUA

The Evanston Institute is held in conjunction with the Church and Choral Music Institute and the Convention of the National Association of Choir Directors. The program includes the following courses:

Pattern of Worship—Dr. Gaius Glenn Atkins, formerly of Auburn Theological Seminary.

Worship and Music for Children and Youth—Professor Frank M. McKibben, of Northwestern University.

Church Music and Acts of Worship—Professor H. Augustine Smith, of Boston University.

New Forms and Expressions of Worship—A seminar conducted by Rev. Clarence Seidenspinner, of Ripon, Wisconsin.

At Chautauqua, during the week of August 4-9, Dr. Oscar Thomas Olson will lecture each day on "Worship in the Church of the Spirit." Professor Clarence Tucker Craig, of Oberlin, will lecture on "The Central Act of Christian Worship" (The Lord's Supper). During the week of August 12-16, Rev. Deane Edwards, of the Federal Council of Churches, will lead conferences each day on "The New Emphasis on Worship." During the week of July 29-August 2, Mr. Federal Whittlesey, of Detroit, will lecture on "Organizing and Directing the Choirs of the Church." Further information may be obtained from the Chautauqua Institution, Chautauqua, N. Y., or from Rev. Deane Edwards.

THE GENERAL CONFERENCE OF 1940

By Bishop James Cannon, Jr.

(Continued from last week)

The attitude of Methodism toward the liquor traffic has been enunciated by our bishops for fifty years—that the traffic in intoxicating liquors can not be legalized without sin. Our General, Annual and District Conferences have for years passed sweeping resolutions calling for the total abolition of the traffic. But these resolutions have not much effectiveness, except when our pastors persistently stand upon the platform of the Church, and emphatically proclaim the position of the Church to their people. The prohibition movement was effective because of the persistent, determined and aggressive work of the pulpit. It was when the whole line began to thunder in the pulpits of our country, and told the men in the pew that they were responsible for all the evil wrought by the liquor traffic until they had done their best to abolish it—it was then that towns, counties, cities, states and finally the nation put the prohibitory ban upon the traffic. It was when our pulpits no longer thundered against the evils of the traffic that the Repeal movement began. The evils of the liquor traffic are far greater today than they were before the adoption of the 18th Amendment. The traffic flaunts itself on every side in every possible way. The debauchery of our young people, the demoralizing, destructive effects upon human life, the increase in the criminal record, the killing and maiming of multiplied thousands upon our highways—all these things stare our pastors in the face. If they truly believe in the resolutions adopted by our District, Annual and General Conferences, they will not only not hesitate, because of the presence of users and defenders of intoxicants among their members, but they will realize the even greater responsibility to set forth the evils from the traffic and the need for its prohibition for the benefit of these very church members. The silence of many of our pastors on this great question is distressing. Not until our pulpits once again begin to thunder against the liquor traffic, as in days gone by, will our Methodism fulfill its obligation of leadership in educating the pew, in securing its active cooperation to make effective the resolutions of the Conferences of our Church. Our pastors should proclaim that the liquor traffic undercuts every activity of the Church of God, and should call upon the pew to help destroy it. I think the General Conference should have ordered the reading of the report on Temperance adopted by the Conference in every pulpit of the Church.

It is of interest to Methodism that during the Conference at Atlantic City the Executive Committee of the Anti-Saloon League of America elected Hon. George W. Crabbe as General Secretary of the League. He was introduced to the General Conference by Bishop Ralph Cushman, President of the National League, and the Conference rose en masse and applauded. Mr. Crabbe has been a member of five General Conferences from the M. E. Baltimore Conference, and was the writer of the report on Temperance adopted at Atlantic City. The Presidents of the Anti-Saloon League of America have all but one—and he for a period of only two years—been Methodist bishops. Bishops Luther B. Wilson, Thomas Nicholson, E. G. Richardson, W. N. Ainsworth and Ralph Cushman, have been Presidents of the Anti-Saloon League of America, and have worked side by side with the Boards of Temperance of the M. E. Church, and of the M. E. Church, South. The present Secretary of the Board of Temperance of the Methodist Church is Dr. Ernest H. Cherrington, who up to four years ago had for over 30 years been the Secretary of Publications of the Anti-Saloon League of America. Methodism must unite under her own Board of Temperance, with the Anti-Saloon League of America and the Woman's Christian Temperance Union, to carry on its historic fight against the liquor traffic until prohibition is once more the law of the land, and then demand and secure its effective enforcement.

Richmond, Va., May 18, 1940.

MESSAGE FROM REV. R. H. BAMBURG

Dear Dr. Duren: I have no desire to merely say that I have been appointed by the district superintendent to the pastorate at Wild Rose, Wisconsin, made vacant by the death of Dr. William Mason, in which relation I am very happy. I am realizing more and more the importance of a Conference organ.

The district superintendent informed me that Dr. Mason was the third active member of the Wisconsin Conference that had passed away since Conference. Also four retired ministers of which I knew absolutely nothing until I was told by him. We [illegible] only two quarterly conferences a year, [illegible] we seem to know but very little of what [illegible] going on in our own Conference. We all [illegible] the Northwestern edition of the Christian Advocate, the Methodist paper for this [illegible] ritory. I have preached in quite a number of churches, Baptist, Congregational, Methodist, and have also heard these pastors preach. They all seem just as spiritual, just as consecrated, and just as fundamental as we of the South.

What I am trying to say is just this: I am thoroughly convinced that we of the South with our small districts, four quarterly conferences and Conference organs, have something we should never let go. Through these we are doing something for the masses that cannot be done otherwise. I have always been in favor of unification, and I am convinced that we have done the right thing under God. But I am not willing to see the very heart cut out of our Methodism by making large districts and doing away with the Conference organ.

I am conscious that it is a lamentable fact that too few of our laymen subscribe for the New Orleans Christian Advocate, yet the untold good it is doing cannot be measured.

While I have done station work in California and Oregon, I do find a greater opportunity here than on the widely scattered circuit, preaching once and twice a month. I would like to feel I am remembered in your prayers. You have mine. May God bless you all.

R. H. BAMBURG

FAITH

Faith is the one motivating force of progress. Without it there could be no business. Without it there could be no business . . . it is only with faith in the future that man will enter business . . . And what is true of business applies to all the affairs of man, including religion . . . Why is it that we accept faith as a basis for everything—business, science and history—and reject it in religion? Is such a thing consistent? . . . Not only is faith essential, but it must always come first. There are those who say they will believe in the truth of Christ after it has been proved to them beyond a doubt. They are asking us to reverse the order . . . In the real estate business, if you waited for evidence that the land would increase, it would be too late, for some one else would get the profit. So it is with religion. Faith comes first, then evidence . . . There is hope for the man who says "It may be." There is no hope for the man who says "It is impossible." God himself is helpless before men who refuse to believe.—Dr. J. R. Sizoo.

JUST A FEW MORE OF THE SAME SORT

There are two parts of a sentence, subject and the predicament.

Geometry teaches us how to bisect.

A circle is a round straight line with a hole in the middle.

Gravitation is such that if there were none of it we should fly away.

Salt is what makes potatoes taste good if you don't put any on them.

—Religious Telescope

Little minds are tamed and subdued by misfortune but great minds rise above it.

—Washington Irving

MRS. D. C. FOUST—AN APPRECIATION

On April 26, 1940, Mrs. Josie Foust, widow the late Rev. D. C. Foust, died at the me of her son-in-law, J. M. Autry, at ckory Flat, Miss. For six years before death, Mrs. Foust was bed-ridden, hav- suffered a paralytic stroke that seldom her free of pain. Throughout these rs Mrs. Foust always displayed an un- ching Christian spirit. Her indomitable rage and bravery, her kindliness and ience offered an inspiration to her many nds who visited her while she was an ild.

or several years the Rev. D. C. Foust ed the North Mississippi Methodist ference. Mrs. Foust was an able com- ion to her husband in his ministry. After death her loyalty to the work of His gdom did not cease, and even though could not be actively engaged in the of the church for the last six years, influence still permeated the atmos- e of the local church and community. church and the town have suffered an rable loss.

A FRIEND.

MR. WILLIS B. LEWIS

e subject of this sketch, Mr. Willis B. affectionately known as "Uncle ," was born in Jasper county, Decem- 5, 1849, and he passed to his eternal at his home, near Rose Hill, Miss., esday morning, April 30, 1940, at the ge of 90 years, four months and fifteen He had been a resident of the com- y where he was born his entire life-

Lewis was the dutiful son of Simeon and Lydia Ann Hutto Lewis. He with the Methodist Episcopal Church, at Old Hickory Grove church in 1864, the pastorate of Rev. Ulysses L. pson. He was elected a steward by uarterly conference in 1881, and he in that official capacity for 59 years. mained a consistent and faithful mem- ntil he was called to the Church Tri- nt above. The church never had a consecrated member than he. will be greatly missed, but wherever henever this good man's name is men- whatsoever he did as a happy, genial ian friend and neighbor, this also e hath done shall be spoken of for a rial of him.

April 10, 1878, he was happily mar- o Miss Mary McPherson. To this were born eleven children, six sons ive daughters. His faithful com- , who had walked by his side for d of 46 years until she bade her loved odbye, departed this life September . Besides his helpmeet, two children, n and a daughter, preceded him to tter land above. Those left behind to his demise are: one brother, Pink five sons and four daughters, thirty- ndchildren, twenty-five great-grand- n, and a host of other relatives scat- broad.

affectionate regard he had for his n and their children was beautiful He was deeply appreciative of their nd devotion to him, as well as of courtesy and favor shown him by his . He was tolerant in his judgment ers, and that endeared him to those new him intimately. He was a man ng convictions and had the superb re courage to maintain them even the most adverse circumstances.

Bro. Lewis was a manly man and never stooped to low and questionable things during his long and useful life, not even the breath of suspicion ever attached to any of his private or public acts. He believed that public loyalty was a public trust and always acted up to that high standard. Bro. Lewis loved his church, family, kinsfolk and friends, with a devotion that passeth understanding, and the way was never too long nor the night too dark to deter him from coming to their rescue when needed. "Greater love hath no man than this, that a man lay down his life for his friends."

While his death was a shock to us all, it was not unexpected. He was conscious of the seriousness of his condition, and from his own lips I heard his say: "I have turned it all over to Him, and while I hate to leave my precious loved ones and my friends, I am ready to go when He calls me."

Appropriate funeral services were conducted at 3 o'clock p. m., Wednesday, May 1, 1940, from the Pleasant Grove Methodist church, with his pastor, Rev. Hilary S. Westbrook, in charge, assisted by Revs. T. M. Ainsworth, Fred L. Applewhite and R. E. Alsworth. After the services his body was tenderly laid to rest under a profusion of beautiful flowers in the silent city of the dead, near the church, to await the resurrection morning.

I am deeply grateful to our Heavenly Father for the many blessings of "Uncle Sharp's" radiant life. Peace be to his ashes.

HILARY S. WESTBROOK,
Pastor.

MRS. SALLIE WALDEN CAGLE

The subject of this sketch, Mrs. Sallie Walden Cagle, was born May 8, 1857, in Charlotte, South Carolina. When six months old her father, Tillery Walden, who was a local Methodist preacher, and his family, moved to Mississippi and settled in Smith county. When she was ten years old the family moved to Copiah county. She was converted and joined the Methodist Episcopal Church, South, Rev. A. B. Nicholson was pastor. When she was 18 years old she began teaching in the Sunday School, and taught for forty years. At 35 she made a full surrender of herself to God under the preaching of Rev. J. L. Morel. In 1880 she was married to J. A. Watson, who lived only two short years after their marriage. He left her with a two-months-old son. With this son, J. T. Watson, she made her home until death. She was married the second time to W. C. Cagle in 1896. To them was born one daughter, who is Mrs. W. K. Cubley. Mr. Cagle died in 1906. The family resided in Wesson, Miss. Mrs. Cagle was an inspiration to her pastors. She was always so glad to have them visit her in her home. She was one of the Golden Service members of the Woman's Missionary Society, and they had given her a life membership pen. She assisted in organizing a society at Glendale. A surprise birthday party had been planned for her on May 8, but she fell and fractured her hip and was carried to the Methodist Hospital in Hattiesburg, where she passed away.

The funeral services were conducted by Dr. G. F. Winfield, of Broad Street Church, assisted by Rev. L. C. Holcomb, of Glendale. By her request Dr. Winfield preached from this text: Second Timothy, Fourth Chapter, sixth to eighth verses. Music was furnished by the Broad Street church choir, under the direction of Mrs. Lucius Cowan, and W. T. Cubley (Uncle Tom) and Mrs. Myron Jordan singing a duet as she requested.

Peacefully and gently the beautiful spirit took flight to the golden shore. The dear Lord was with her and she did not cross the river alone. Her life was an example of loyalty, and like a ripened sheaf to the reaper's sickle, she fell in the arms of her Lord and Master.

It was my privilege to know and love this friend, having lived in the dear old town of Wesson and being a close neighbor, and attending the same church for years. I remember how reverently she would kneel in the house of God, and she had such an influence over my young life. May her mantle fall on her loved ones, and may they emulate the good example she set for them.

Dear friend, I will not say farewell, "but in some brighter clime I expect to bid you good morning."

MRS. C. M. MARTIN.

WISE OR OTHERWISE

By Rev. James H. Felts

If there was some way to make pre-election promises balance with post-election deeds, tax-payers might BEGIN to get relief.

The way of a boy with a billy goat is interesting and odoriferous.

If we are a united church jurisdictional lines are purely incidental, a matter of convenience. This being true, the New Orleans Christian Advocate, a paper with nearly a century of honorable history, and never finer than now, may continue to serve its present constituency without confusion or muddling of interests.

Do you know her? or him? "Her chief difficulty was the I-have-a-college-degree-and-good-looks-and-therefore-am-entitled-to-a-job-outlook."

The biggest things I am able to see, to date, in the present war, are as follows: the death of truth, honesty, kindness, generosity, self-respect and respect for others. The biggest additional thing in sight is a European famine that will stagger the imagination and tax the ability of the non-warring nations, IF ANY.

Do you know the preacher who, beginning his sermon, provokes the thought, "Who does he think we think he is?"

An educated mule brays just as loud and long as the cornfield specimen. Fortunately both kinds are without ancestry or the hope of posterity.

"You can't help a man up hill without getting nearer the top yourself." Nor can you help in any worthwhile way without receiving in a large personal way.

Money made an end within itself means miser, poor citizen, blindness. Money as a means to an end means joy, independence, good citizenship. Money to satisfy the lusts of the flesh means wretchedness, disease, poverty, an unmourned grave.

True or false? It is more religious to shout than to shine?

ALL BROTHERS—IN THE GRAVEYARD

Circulating through the organizations working for world peace at Geneva, Switzerland, is a story about a Jewish orderly in a Hungarian war hospital during the last great conflict. Looking out on the newly-made graves, the orderly remarked: "Hungarians, Germans, Russians, Serbians, Frenchmen, Poles—all brothers! But first they must be dead!"—Religious Telescope.

REVIVAL AT GLENMORA

Dear Dr. Duren: We have just completed a very successful revival meeting here at Glenmora. There was much interest shown, with good attendance at all services. Rev. Sam Nader, who is a student in the School of Theology at Southern Methodist University, brought us even better messages than he did in our revivals two years ago. The congregational singing and the choir renditions were very good, the people responding well to the efforts of the pastor, who served as song leader.

The messages and personal work of Bro. Nader have resulted in the addition of nine members on profession of faith and three by letter. We feel that the revival will be of much lasting benefit to our church and to our community. As a pastor, I can recommend Bro. Nader very highly, having had him as evangelist for two years and having known him personally for several years.

Sincerely,
TED HOWES.

ARE YOU ABLE?

(Continued from page 6)

of even a thief, then certainly we should recognize the claims of all others made in the image of God.

Are you able, when offering your prayers to the Almighty, to pray honestly and sincerely those words of the Master: "Forgive us our trespasses as we forgive those who trespass against us," remembering that Jesus concluded His prayer perfect by saying, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses?" Are you able to recognize your fellowmen even to the point of Christ-like forgiveness?

Are you able to realize that he who would be great must first be servant of all? Service—service to God and to one's fellowman—is the one thing that actually counts. Do you subscribe to the theory that only insofar as one is able to serve humanity has he merited the blessings of God?

Are you able to remember the story of the Good Samaritan—where a man had been beaten and robbed and left for dead—where two representatives of the church failed to recognize their responsibility to him—and where finally a Samaritan came by and had compassion on him, tending his wounds, feeding him, and providing for his care? Are you able to remember that Jesus said that this Samaritan was the one who had proved to be neighbor to him who had fallen among thieves, and that He then said, "Go, and do thou likewise?"

Are you able to recognize the fact that yours is a responsibility to men everywhere? Are you able to remember and appreciate the picture Jesus gave of the last judgment, wherein He stated that those who received the reward of the Father were those who had been of service to their fellowman, concluding with the statement: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me?" Are you able to realize that only in being of service to men and women and boys and girls made in the image of God, can we actually be of service to God Himself?

Are you able to say with Peter, in the face of economic adversity, "Silver and gold have I none; but such as I have give I thee?" Are you able to realize that only in living the sharing life can we please God who shared His only begotten Son with us?

Your class motto is "PEACE." What a wonderful motto for a graduating class at this period in history! Are you able to see that only insofar as love rules supreme in this world, can your motto be realized? Understanding this, aren't you able to come to a fuller appreciation of those words of the Christ when He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself?" All the while may I remind you that "my neighbor lives next door to me, and that my neighbor lives across the sea?"

Are you able to remember that we owe something to all men created in the image of God—that Christ came here not just to bring the life abundant to you and to me, but to all men everywhere?

Are you able to consider your fellowman?

Important as a correct attitude toward my fellowman might be, still more important is a correct attitude toward my God. I may talk at great length about treating my fellowman fairly and squarely; I may spend my very all in elevating him socially and economically, but unless I am likewise prompted to show my appreciation to Almighty God for having breathed into me the very breath of life, and for sustaining that life at this very moment, then I have missed the mark. Emphasizing the spiritual side of life, the hymn writer continues:

"Are ye able," when the shadows
Close around you with the sod,
To believe that spirit triumphs,
To commend your soul to God?

Are you able to put the supreme emphasis on the spiritual side of life?

Are you able to say with Longfellow in his "Psalm of Life":

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul"—

remembering all the while that spiritual values are the things that really are of value?

Are you able so to evaluate life here and the life to come—or the temporal versus the spiritual—that you can make the philosophy of Bryant in his "Thanatopsis" your philosophy of life? Let's notice the concluding lines of this masterpiece:

"So live that when thy summons comes to
join
The innumerable caravan that moves
To that mysterious realm, where each shall
take
His chamber in the silent halls of death;
Thou go not like the quarry slave at night,
Scourged to his dungeon, but, sustained and
soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his
couch
About him, and lies down to pleasant
dreams."

Are you able to remember that Jesus said, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also?"

Are you able to recognize the spiritual import of the words: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die?"

Are you able to see the utter folly of accepting anything, however attractive it might momentarily be, in exchange for your soul?

Are you able to realize that there is no other name given under heaven (except Jesus' name) whereby we must be saved?

Are you able, my young friends, to put first things first, thus giving God the first place in your lives?

I full well realize that I have been asking you many questions this evening—questions which I trust have made a deep impression upon you—questions which will cause you seriously to ask yourself the further questions, AM I ABLE TO RECOGNIZE LIFE AS THE GREATEST ADVENTURE?—AM I ABLE TO REALIZE THE SERIOUSNESS OF LIFE?—AM I ABLE TO RECOGNIZE THE RIGHTS, DESIRES AND NEEDS OF MY FELLOWMAN?—AM I ABLE TO REALIZE THE IMPORTANCE OF THE SPIRITUAL SIDE OF LIFE?

There must be an answer to these questions. That answer is either "yes" or "no." It is yours to determine what it shall be. My wish for each of you is that your lives may be made to reflect the sentiment expressed by the hymn writer as he concluded his great hymn:

"Are ye able?" Still the question
Whispers down eternity,
And heroic spirits answer
Now, as then in Galilee,

"Lord, we are able."
Our spirits are thine,
Remold them, make us
Like Thee, divine.
Thy guiding radiance
Above us shall be
A beacon to God,
To love and loyalty.

WARNING FROM GER...

(Continued from page 11)

Nazism and Christianity, are fundamentally incompatible concepts. Long before war broke out in Europe, Hitler's agents began to work in this country and in South America, attempting to stir up Catholicism and anti-Semitism in order to create that atmosphere of distrust and unrest that would undermine democracy and Christianity. Whatever happens in the rest of the World, Hitler's pagan missionaries will win no continuing foothold in the Americas.

DEATH CLAIMS REV. W. ... DODDS

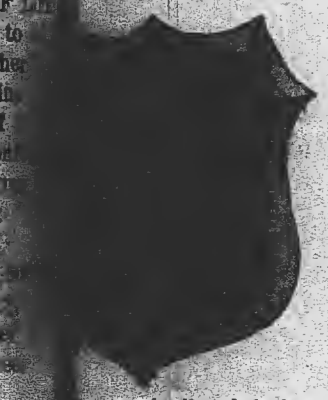
Dear Dr. Duren: Rev. W. N. ..., pastor at Ripley, died at the ... hospital in Tupelo, Thursday, ... June 13th. We buried him from the ... at Verona, Friday, at 3:30 p. m. ... been a Methodist preacher thirty-... He was a faithful pastor and ... stewards from Ripley served as pall ... and more than sixty of his brothers ... were present as honorary pall ... J. H. Holder and Rev. L. P. ... lifelong brother pastors, assisted ... service. He was sixty-three years ...

W. R. ...

"I sing only for my own amusement."—...
"I can quite believe it."

Without time for Prayer nothing ... accomplished.—W. Graham ...

New Orleans
CHRISTIAN ADVOCATE



...e opportunity of declar-... that the Methodists ... people in all the world, ... it is their full determina-... continue."—John Wes-... to Ezekiel Cooper, Feb

...LIVING CHURCH

... we pitch our appeal too ... nor Paul made that ... appeal was always to the ... in the human soul. "If ... after Me, let him take ... Take thy part in suffering ... good soldier." They de-... for the highest. They ... that is finest in men will ... challenge like that, while ... unmoved by promises of ... safety.

...-ROOM TODAY

... thank Thee for every day ... which I have known that ... lived with Thee. For-... days have been so rare ... me for days into which ... with no committal of my-... through whose hours I ... eyes that did not watch ... and ears too intent on ... hear what Thou wast say-... fashion anew this disor-... Unite my heart to fear ... me so to give myself to ... find Thee in every ... Thee in every duty, ... every trial, and re-... every joy. Amen.

No. 26.

... ORLEANS, LA.
...AY, June 27, 1940.

Human Hunger for the Spiritual

It is interesting to note how soon the movements that deny God have to create gods of their own to fill the essential vacancy in a philosophy of life. Communism denies religion, and then proceeds to make itself a religion. At first atheism gets its vogue because it asserts its right to shout its negations in the face of religion; but when it has shouted itself hoarse, what then? We must still live, and we must see some sanity in the process; and, after all, God is the most sensible answer there is, even when we take Him only as an hypothesis. It is no mere chance that the news items recount, as we write these lines, that the Society of the Militant Godless in Russia complains, through its leader, that even after eighteen years of propaganda thirty millions of Russians still believe in God, and that many of these are young people.

It is our contention, therefore, that although we deal with a somewhat pagan age, it nevertheless is a dissatisfied and wistful age. It has not the answers— and knows it. It knows the folly of unrestraint; it distrusts the idea of restraint for restraint's sake, for it is not ascetic; and at heart it is seeking the basis on which it can make its way to contact with reality, and with the purpose and power that can make life come to its highest fulfillment. After all, what can the Church ask that is better than this, if it can really give the answer and show the source of power which can lift life to its remade level? Our ability to do it will give us our own strength, and will make others conscious of the reality of the things that we profess.—From "Remaking Life," by Albert W. Beaven, Religious Telescope.

WALLET OF THE WEEK

MANY SPANISH PEOPLE, since the conclusion of the Civil War, are said to have turned to Bible study. It is reported to be a common sight to see people reading the Bible in public places—busses, trains, street cars and restaurants. The gospel story has come to be a common topic of conversation and numerous small evangelical churches have been formed as a result of this Scripture study. The new congregations have no form of worship except prayer and study of the Bible.

* * *

THE MAYAN RACE, which flourished in Central America and Mexico up to about seven hundred years ago, was a "race of Newtons and Einsteins," according to Dr. H. J. Spindern, of the Brooklyn Museum. He said that the Mayans by 500 A. D., had attained a better grasp of mathematical values than the Europeans of 1750. In the realm of scientific investigation, they developed a technique which discovered the facts, a thing not attained by Europeans until Galileo and Newton.

* * *

THE REMOVAL OF BIRTHMARKS, which have been treated by painful and dangerous surgical or X-ray operations, are now being attacked by a less painful and more successful method—the application of radium, according to Dr. Frank E. Simpson of Chicago. The advantage of the treatment by radium lies in the fact that the treatment may be begun at a very early period in the child's life, and in that way the person afflicted may be saved the torture of embarrassment incident to facial discolorations especially.

* * *

SIR TEMULJI BHICAJI NARIMAN, president of the College of Physicians of Bombay, India, is reported to have been married for eighty-eight years. He was married when he was only four years old, and his wife, the Lady Suonabal Nariman, is also living. Dr. Nariman is a Mason and was the first Indian ever elected Grand Master of a Masonic Grand Lodge. He is the chief physician of the Parsi Lying-in Hospital in Bombay, and he was sheriff of Bombay in 1922. Naturally he is regarded with reverence and affection by the people whom he has served so nobly throughout his long life.

* * *

THE CITY OF QUEBEC, on the northern bank of the St. Lawrence River, is one of the most historic and romantic cities of Canada. It is located upon a high summit overlooking the river, and in addition to its natural defences it has great frowning fortifications. In 1859, during the French and Indian War, General Wolfe and the British army climbed the steep cliff in the night and the next morning they won a decisive victory over the French under General Montcalm. Both Generals were killed in the action. "Quebec" is a term taken from the language of the Algonquin Indians and means, "Take care of the Rock."

AMERIPOL, OR SYNTHETIC RUBBER, is the … of a new substitute for natural rubber which has … developed by the B. F. Goodrich Company. The new … position is made of petroleum and other products of … own country. A similar composition has been anno… by the Standard Oil Company of New Jersey. In this … it is planned to maintain an independence of the sou… of natural rubber which now have the prospect of be… ing pawns of war.

* * *

LEADERS OF THE REORGANIZED CHURC… Latter Day Saints, at the biennial General Coun… Independence, Mo., on April 16, were asked to ins… legal proceedings against Vardis Fisher, author of … dren of God," and also against the publishers of the … The book described as "an epic of the Mormons," … the winner of the Harper fiction prize for this … It is alleged to contain scurrilous and damaging … and its suppression is sought along with a public … tion of its allegedly false statements.

* * *

THE MAY LUNCHEON, which was inaugura… the National Committee of church women three … ago, was held on May 2 this year. It consists of … taneous luncheons held by church women of all … munions and in all parts of the United States. Its … pose is to secure a united consideration of the res… bility of American Christian womanhood for the w… of the world today—locally, nationally and interna… ly. Whether the particular movement accomplishes … or not, it is at least a gesture of the right kind.

* * *

THE PETROLEUM INDUSTRY in the United … constitutes probably the greatest single business … upon a natural resource. There are said to be three … dred and sixty thousand oil wells located in twenty-… states. Many of the wells in Pennsylvania have be… ducing for fifty years. The quality of the crude oil … greatly, sometimes even in the same field. Probab… single natural resource has a wider or a more vita… tion to so many industries and activities of the … than does the petroleum industry.

* * *

MRS. MARGARET MURNEY GLENN MATH… New York, newly elected president of the mother … of Christian Science in Boston, is quoted as s… "Christian Science enables the Christian Scien… overcome the belief that war can be of permane… vantage, or that it is to be feared." That war ge… of transient significance, seems to us to require … mother wit for its comprehension. Just what adv… or virtue there may be in deadening the im… against the fear of war does not appear to our th… To be keenly alive to its terrors is far better than … thesia.

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DUREN, D.D., Editor-Manager | H. T. CARLEY, D.D., Associate Editor | C. MILTON CHALMERS, Publisher

EDITORIAL

BREAKERS AHEAD

recent issue of **The Methodist Recorder**, London, obert G. Oldfield, a London layman, writes: "I that at the Synods last week, the majority of ates recommended for the ministry were conscien- bjectors. This is only to be expected, because young that age whose conscience is more susceptible to l of brutally outraged humanity, have already been up for military service. But it means that the per- e of pacifists in the future ministry of our Church the ministry has a preponderating influence upon mplexion and policy of the Church—will be out proportion to the minority pacifist opinion in the as a whole. Surely Conference should see that state of affairs is not allowed to arise."

does not pretend to be other than the opinion of vidual reader, but in times of tension and great veness the influence of such an expression is likely ne as a torch in a dry sedge field. No words which e read in a long while have seemed to us to have a minous sound. It makes no difference whether the n of the reader is that of sympathy or opposition, ther he be layman or minister. The writer probably t intend it, but the very first effect of such an sion is to drive a wedge between the layman and nister of his church—to create a rift in the very nd unity upon which the church must depend for est success, and to awaken ghosts of disloyalty should be left to slumber on in the darkness to they belong. It even places a question mark be- e courage and the moral integrity of the minis- eadership without which the church itself would ppear. Every such intimation is bad, for the is not composed of ministers and laymen in op- , but in unity—a unity of men and women follow- consecrated leadership in the pursuit of a great y ideal.

e words have a much wider application than the which called forth the expression, for whatever o create distrust of the leadership of the church eat to its very life. It is not primarily a question ho might win out in a contest between an organ- of laymen and the ministry, but it is rather a as to who would certainly lose out when the is crucified upon such a cross. In our opinion, no could possibly be more shortsighted and unwise at of arraying, for whatever reason, any group of against the ministry of the church. We can con- no justification for opposed lay and ministerial except upon the basis of conviction as to policy assion for the enthronement of righteousness in ld. Certainly we must jealously guard against anything and everything which might create a rift between laymen and the ministry of the Methodist Church. Our fight is against the world and should never be a fight among ourselves.

OUR OVER-CONFIDENT WORDS

As Prime Minister Chamberlain stepped aboard a plane for Munich, as will be recalled, he quoted the words of Hotspur: "Out of this nettle, danger, we pluck this flower, safety." The tragic panorama of events since that day has certainly not added to the Premier's reputation as a prophet. In view of the disasters which have presented to the world the unparalleled spectacle of fleeing sovereigns and the Republic of France crushed and sending plenipotentiaries to meet the enemy on the very spot and in the very railway car where they were met as the vanquished in 1918, Mr. Chamberlain's confident words cannot be regarded as other than wishful thinking. Some now heap odium upon the head of the deposed leader whom they charge with having brought the British Empire to the most desperate situation in many centuries of its triumphant march.

It is not our purpose, however, to indulge in criticism of the leaders whose miscalculations may have caused the European disaster of 1940. We are thinking of the no less confident utterances which are appearing in the religious press of our country. We have before us now a recent issue of a religious journal which spoke with dogmatic certainty of Germany's weakness and the outlook for the success of the invasion of France. Practically everything that was branded as impossible was a stern reality almost before the issue of the paper had reached its readers. The paper was in no sense to blame for that, but the swift discrediting of judgments so confidently uttered adds little to public respect for a misguided prophet. More than that, it makes more difficult the task of those who raise a prophetic voice against the iniquities of mankind.

It seems to us that, if there was ever a time which called for spiritual humiliation rather than confident boasting of our strength, it is now. We shall not increase the prestige of the church, nor add to the authority of our message by substituting our own estimates of material probabilities for the wall constructed by the plumb-line of the Eternal. In this desperate hour, we can serve mankind best by a faithful and an unwavering loyalty to that which is first in our commission as prophets and first as an end for which the church itself came into being. Our speech should be seasoned with the excellency of divine wisdom, that our judgments should not be a series of stumbling conjectures and our conduct a medley of conflicting loyalties. All this is easier said than done, but by the grace of God it can be accomplished.

THE NEW ORLEANS CHRISTIAN ADVOCATE

The New Orleans Christian Advocate was launched in 1851, with an actual white constituency of 5,086 ministers and members. At the end of ten years came the war between the states and it was forced to suspend until 1866. At that time it was resumed with a constituency of 64,585 members, whose homes were desolate and whose fortunes were gone. It now has a constituency of 227,889 staunch and substantial Methodists. No other religious journal of the section has contributed more to the building of Methodism in these parts, and there is absolutely no reason why it should not fill a large place in the building of Methodism in the years to come. Let us think through again the place of the religious paper in the building of the Church as a means of fortifying the Christian home.

The Campaign Extended

Owing to many conditions and in response to many requests, it seems to be both necessary and just that we extend the time for the completion of the subscription campaign. We are, therefore, fixing the first of August as the deadline. All subscriptions in the mail, or of which we have been notified, will be counted in the final report. Those in arrears must not conclude, however, that the extension of the time for completing the campaign means that delinquent subscriptions will be continued to that time. If you are in arrears, please renew at once as we cannot carry delinquents indefinitely and we do not want you to miss your paper. THIS IS IMPORTANT.

ON THE BRINK OF THE PRECIPICE II.

In our issue of January 25, we carried an editorial from the January issue of **Fortune.** That editorial charged the church with failure and inconsistency in its stand on war. We said in editorial comment that the editor of **Fortune** failed to recognize the fact that the Christian and the citizen are united in the same person. The ultimate loyalty of every Christian is to Jesus Christ, but in corporate relations the ultimate loyalty finds collateral support through the social organization which we call government. An individual may live a detached life, but corporate groups are essentially social, not monastic. The Christian Church as a social structure cannot separate itself from government from which it receives protection and under whose sanctions it expresses its life. No Christian can create for himself an imaginary paradise within which to withdraw and at the same time maintain the contacts with the world which give meaning and opportunity to his Christianity.

Since, therefore, citizenship and the government are necessary to the maintenance and promotion of Christianity, the worthy churchman must take seriously his obligation to his government, not to the extent of surrendering his ultimate loyalty, but in support of governmental effectiveness in carrying through the ideals for which he stands. Such support seems to us to include an adequate measure of **defense** preparedness—a safeguard of the inner realities and the supreme loyalty of the Christian soul. In this statement we are trying to express briefly the fact of the co-existing responsibilities of the Christian and the citizen.

Editorial Miscellany

By Dr. H. T. Carley

DOGS AND RABBITS

An almost inevitable and invariable accomp of a Negro's menage is one or more dogs. The rea this is not altogether clear. It may be that the dog as a watchman of the premises, adding to the s security; or it may be that the Negro's love of h especially of coons, possums and rabbits, leads the acquiring of these animals of the chase; or be that his social disposition and love of compan influence him to the acquisition of this loyal fr man; or it may be that ownership of a dog grati desire for proprietorship—the Negro can own a do he has no other earthly possession; or it may be just naturally loves a dog and wants at least one

Be that as it may, nearly all Negroes have dog contrary to common opinion, they do not, as a ru lect or mistreat them. To be sure, these cabin pet always present a thin and forlorn appearance; b is oftener due to a limited larder than to heart concern. When times are good, the average Ne feed his dog regularly and bountifully; and wh are hard—as they usually are—he will divide h piece of bread with his canine companion. When has to be away from home for several days at a t he sometimes has to do, he almost invariably m rangements with a neighbor to take care of h chickens and dogs.

The affection of a dog for his Negro master is ful and touching. He will accompany him to the f follow him row by row as he plows or hoes. If to return home, his depressed tail and the wistful his eyes show how keenly he feels the separati his frolicsome antics when no rebuke is admi show how genuine his love is. There are very fe crites among dogs. But as to rabbits. The oth had occasion to go with one of our Negroes acro of woods to a somewhat detached cut of cotto the thought of a rabbit chase in mind, I asked let his two mongrels accompany us. The dogs we to go—and eager to hunt. Within five minutes got into the woods there was the "jump" cry of t and then came the intermittent barks as they nimble bunny through the thick undergrowth. still, listening and watching. Down the "Big Di went, over to the river and along the bank, gu monious tongue as they followed the trail.

But the rabbit was in no distress. As we wa saw him slip into the edge of the field, stop, listen. He had doubled back on the dogs and w for the place where he was jumped. He caught of us and slipped back into the bushes. In two minutes we saw him again as he went out of into the woods. He was back home, safe and s the dogs were still trailing on the river bank!

It takes a smart dog to outwit a rabbit.

Brains are very useful in the hard places

HOP DOBBS' ADDRESS TO ENTRAL JURISDICTIONAL CONFERENCE

Brothers and Sisters:

aps no other period of equal length history of American Methodism has o crowded with significant events as r which closed with the General Con- at Atlantic City.

thought and purpose of more than generations of Methodist people con- upon the realization of a re-united when the Uniting Conference at City made legal declaration of and pledged allegiance to the Meth- hurch. That high hour went into the as one of the creative hours of an Christianity. We are still too o that occasion to measure its total ance. We do know this, however, r spiritual life has been deepened, r fellowship has been enlarged, and r influence has been extended. We so discovered that in this experience summation has proved to be greater e sum of all its parts. The three ent bodies have been united into d in the process there have emerged alues not known before.

first General Conference is now a of history. Opening with a great ion service, it chastened and sub- e mind and heart of the vast as- and brought the officers and dele- o their tasks with renewed faith, and determination. From that sac- l hour on through to the benedic- the closing day, the Conference was d by the spirit of Christ, showed nt grasp of its duties, proved its s capacity for work, and moved delity to the expressed wish and the Uniting Conference. The lines radiated from Atlantic City reached s of the earth with light and power, re were evidences of divine guidance and by night.

Jurisdictional Conferences which us far been held have justified the of those who shaped the plan of nd the policies and objectives which en announced commend themselves ll. We enter the portals of a new h the conviction that we now have hree churches"—nor "six small "—but one re-united Church which der God, become the third ranking Christendom. In humility and with nd thanksgiving we recognize these nd face the future with faith and

ve built in the present, and on the d for the future. We do not break history. We have forfeited no es- value. We have striven to avoid any dherence to antiquity. We have in- in no profane appetite for novelty. st effort has been made to gear re- o the needs of this modern world, hope and belief are that this ef- prove to be effective in a manner ill be worthy of all that has gone

tness the creation of an instrument, rganization of an institution, which rve the world, is a privilege which ays highly prize. In it is the thrill discovery and invention. Such a has been ours, and that privilege with it commensurate obligation onsibility which are in and of them- sources of inspiration and of

tions which prevail today call for man thought and action in the moral order. The speech of events is stern and unmistakable. It appears that two life-times in one are now almost a necessity. Poise of spirit and power of will must be back of him or her who would make life count for God and man. Fear, indecision, emotionalism and unbelief have no place in the personal life of the people of God in a time like this.

One of the urgent tasks of the Church today is that of convincing men and women that life itself still has unity, meaning and value. Perhaps this is one of the chief reasons for the great numbers of people who continue to attend upon the services of the churches. Nothing else so strengthens the morale of men and women as does that of feeling the foundations of reality beneath their feet and the heavens of hope above their heads. Deep down in the human heart there is a conscious kinship with the divine. The brain quickens its processes in response to the truth that life is the gift of God, and that the soul is made in His image. Men will not toil forever at a hopeless task; but they will go on bravely and worthily to the end when they can see that the height of the goal matches the depth of the struggle. Life is full of meaning to those who know how to find it. It must become our meat and drink to find what that meaning is. Upon these high levels the Church meets mankind at its best and speaks to the human spirit with the authority of the Holy Spirit.

Men and women of discernment now see that faith and knowledge at their highest altitudes must move in the same direction. The Christian view of God, of men, and of the world, is the only view which includes all the influences combining to shape thought, to develop character, and to determine destiny. The unbroken succession of sixty-six generations of Christians gives proof that the test of time supports the great Galilean in His affirmation that God is a Father, that man is a brother, that life is a mission, and that the world itself is the subject of redemption.

Effective and adequate motivation for such a task is not an easy matter. Candor compels us to say that there is need for the re-examination of the whole subject of motivation to and for the Christian way of life. We must lay the emphasis upon a mighty affirmative. We must love the good more than we hate the bad. We must balance the doctrine and the deed—the declaration and the demonstration. Great truths come to men through great lives. The moral quality of the individual life is the measure of its drawing power. People are mightily moved by their conception of what ought to be, as well as by their perception of what is. The magnetism of the Cross, the energy of virtue, the music of heroism, the voice of self-effacement, and the strength of Christ-like character move effectively in the realms where decisions are made and purposes are proved. Faith, hope and love, through the discipline and culture of the spiritual life, are more powerful than greed, anger and lust. If we can find the strength and character by which to lift Him up, He will become responsible for the results.

Men of the world have a way of saying that what is spoken may be of importance, but that a matter of greater importance is to know who and what are behind Him who speaks. Their observation may be accepted in its total significance with reference to the words of Jesus. The eternal God Himself, the momentum of millenniums, and the undying needs of the universal human heart, were, and still are, banked behind the Son of Man in His announcement of the fact that His Church was to be "the light of the world."

It may be said that "the Church arose out of the work which he did, the message which He delivered, the energies which He released when stretched upon the tree, and the convictions which He created in the minds of men." This conception of the Church forbids its possible classification merely as another institution of society. Among the institutions of the world the Church is unique—as indeed among the sons of men Jesus Himself was unique. So vital is its relation to Him that in those early centuries it was called "the body of Christ." Others, discerning its true nature and function, have referred to it as "a body without death and a mind without decay." Still others have designated it as "the Bride of Christ"; as "God's nation among the nations"; as "an anvil which has worn out a great many hammers"; and as "the fairest among ten thousand." We of today are not accustomed to such ways of speaking. We are, however, profoundly concerned that we may discover just what it was in their thought of the Church which caused them to fashion such figures of speech. Surely there must have been some mysterious, mystical, creative, energy at work before their very eyes to require modes of expression so striking, so attractive, and so unusual. Thought and emotion of a certain depth and intensity cast language itself into new and adequate forms. That which moved them to think and speak of the Church in such terms was their insight into the character and significance of Jesus Christ, and their knowledge at first hand of that which He came into the world to accomplish. They sensed the fact that He was something tremendously more than merely another moral leader, and that His Church was to be immeasurably greater than any other earthly institution. Over and over again Dr. Glover insisted that we of today should make more of Jesus Christ than we are accustomed to do. This was his way of signalling to the Church the necessity of preserving its mystical union with Christ as the secret of its continuing power.

In the light of these facts, every thoughtful Christian begins to realize the importance of the ways and means by which the Church is to do its work. Morale and motivation call for technique and strategy which

(Continued on page 16)

SUBSCRIPTION REPORT BY DISTRICTS

Louisiana	
Alexandria District	62
Baton Rouge District	248½
Lake Charles District	100
Monroe District	149
New Orleans District	72½
Ruston District	124
Shreveport District	99
Mississippi	
Brookhaven District	72½
Hattiesburg District	114
Jackson District	146
Meridian District	80
Seashore District	57
Vicksburg District	76
North Mississippi	
Aberdeen District	171
Columbus District	116
Corinth District	134
Greenville District	117
Greenwood District	109
Sardis-Grenada District	111

THE SANCTUARY



"I was glad when they said unto me, Let us go into the house of the Lord."

THE ECLIPSE OF MOSES

By Dr. F. W. Boreham

("Not as Moses . . ."—II. Cor. iii, 13)

Few of us would care to compare ourselves with Moses to the disadvantage and disparagement of Moses. Moses, the Legislator of the Ages, on the stalwart foundation of whose code the governments of all civilized nations have based their statutes, ordinances and enactments! Moses, who was buried by the hand of the Lord in the land of Moab over against Beth-peor, so that no man knoweth of his sepulchre unto this day! Moses, who, on the day of his Lord's transfiguration, was seen in rapt conversation with the radiant Saviour amidst the ineffable glories of the holy mount! Moses, whose renown all heaven perpetuates whenever it raises its wondrous anthem—the song of Moses and the Lamb!

No; very few of us would care—or dare—to compare ourselves with Moses, to the disparagement of Moses; but Paul does it.

"Not as Moses!" he says. And he proceeds to elaborate three respects in which the ordinary and average Christian has an enormous advantage over Moses.

I.

He vividly describes the pathetic loneliness of Moses. Alone he climbed the rugged slopes of Sinai. Aaron was his brother and his intimate associate; but Aaron could not accompany him. Neither Miriam, his sister, nor Joshua, his lieutenant, could share with him his awful tryst with God. A solitary figure, he scales the heights alone.

"Not as Moses . . . but we all." The wonder of the New Testament is that Jesus surrounds Himself, not with priests and rabbis, but with ordinary men and women of the world, and with little children. Even to men and women of doubtful character He unfolds the mysteries of the kingdom of God. Obviously a new age has dawned.

The veil of the temple has been rent in twain from the top to the bottom. Whosoever will may enter into the holiest of all by the blood of Jesus. Let no man, engaged in the common avocations of a dusty world, fancy that, in virtue of high ecclesiastical station, some men are admitted to a divine intimacy from which he himself is debarred. Popes, prelates, patriarchs, cardinals, bishops, priests and ministers may, on account of their peculiar disposition and special training, be entrusted with religious duties that others are not so well equipped to perform; but they possess no spiritual privileges or prerogatives of which the ordinary work-a-day Christian is deprived. On that tremendous truth rest the doctrines of the Holy Catholic Church, of the communion of saints, and of the priesthood of believers.

Not as Moses . . . but we all. Nor would Moses himself resent Paul's comparison. For when, on a famous occasion, Joshua informed Moses that Eldad and Medad, usurping his own functions, were prophesying in the camp, and entreated Moses to forbid them, Moses replied, "Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them!" And Paul, on the other side of the Cross, announces that the day that Moses so ardently desired has actually dawned.

II.

Paul points out that the effect of the revelation upon Moses was extraordinarily superficial. It caused the skin of his face to shine. The change was only skin deep, if, indeed, it was skin deep. And, even of the skin, it only affected the skin of his face.

In contrast with this, Paul declares, we are changed through and through, from the centre to the circumference, from the core to the crust. We are regenerated, born again, converted, made new creations in Christ Jesus. We are, Paul says, transformed into the Saviour's image—made the subjects of a sensational transformation scene.

The revelation made to Moses lit up the skin of his face. The revelation made to us, as Miss Havergal has shown, penetrates every fragment of one's being. "Take my hands . . . my feet . . . my voice . . . my lips . . . my gold . . . my intellect . . . my will . . . my heart . . . my love . . . myself . . . my all."

III.

And Paul's third contrast is the contrast between the transitory character of the glow in the face of Moses and the permanent character of our own illumination.

Moses—I quote from Dr. Weymouth's translation—Moses used to throw a veil over his face to hide from the gaze of the children of Israel the passing away of what was but transitory.

And the contrast? "All of us, with unveiled faces reflected like bright mirrors the glory of the Lord, are transformed into the same likeness, from one degree of radiant holiness to another."

The light that played upon the face of Moses grew gradually dim and at length faded altogether. But the light of the knowledge of the glory of God, shining upon the Christian in the face of Jesus Christ, increases in lustre as the days go by—he passes "from one degree of radiant holiness to another."

IV.

Dr. Weymouth's version, like the Revised Version, Dr. Moffatt's version, and all the later translations, gives an entirely new turn to Paul's illustration concerning the mirror.

The Authorized Version says that the transformation of our lives is effected by our beholding as in a glass the glory of the Lord.

But Dr. Weymouth, Dr. Moffatt and the revisers make it clear that, instead of gazing into a looking-glass, we are ourselves the mirrors. All of us, reflecting like bright mirrors the glory of the Lord, are transformed.

The distinction is vital. To perfectly its office of reflection a mirror must comply with two essential conditions: it must be clean or the object reflected will be blurred and distorted. And nothing must be allowed to intervene between it and the face that it is called upon to reflect.

The humblest believer, Paul says, may dwell in the secret place of the Most High. Like a mirror, he there reflects perfectly the beauty of the Lord so that he becomes a radiant duplication of the Lord. His whole character is transfigured. The mirror is transfigured by the glory of the object that it reflects. But take heed, Paul says, for to discharge its exalted office the mirror must be specklessly clean, flawlessly clean—and with nothing between.

—The Christian

POSSESSIONS

By Phillips L. Thayer

In a very old letter I found the statement, "We are children of God and if children then heirs, heirs of God."

I should like to have you consider these words and think what they imply. A remarkable statement, especially when one considers the author. He was a poor man, that is, poor as the world measures wealth. He spent his time preaching and teaching. Whenever he entered into a city he sought out the street of the tentmakers, for that was his trade. He gave as much time as possible to his missionary work, plying his trade only long enough to supply his meager wants. The people to whom he preached were poor, that is, most of them were poor. They were artisans and servants at the beck and call of their masters, and many of them were slaves who could not call their time their own. Yet here was the message which Paul proclaimed to them: "You are children of God and if children then heirs of God and joint heirs with Christ."

If these words were true when Paul said them, and if they were true of the people to whom he wrote, they are equally true of us and of the people of today. We are all children of God and heirs. Ours is a right to the universe and everything in it. Everyone has a right to enough food, clothing and shelter. These are the necessities of life and we have a divine right to them. We also have a divine right to the luxuries as well as the necessities of life, for we are heirs of God.

In that interesting story of our boyhood days, "The Prince and the Pauper," the author tells of two boys born on the same day, one in the palace and the other in a poor section of the city. However much alike their circumstances of birth, the two children looked exactly alike. One day the poor boy passed the palace gates and stood looking out. In that true spirit of fraternity which exists among children the prince invited the other to come in and play with him. Children are not democratic until they have been indoctrinated by their elders. As these two played together they exchanged their clothes. When they discovered them and drove the poor boy out, supposing the well-dressed boy was the prince. How often we judge by outward appearances. So it happened that the little prince wandered about through the country, always insisting that he was the heir to the kingdom. By many experiences his claims were finally verified.

(Continued on page

CONFERENCE NEWS AND PERSONALS

. S. M. Butts, evangelist of the Columstrict, is engaged in a tent meeting at mbus, Miss.

W. A. Tyson, pastor at Tupelo, as- Rev. Marlin McCormack in a meet- Fulton recently.

W. R. Lott, district superintendent, s that the district parsonage has been ished inside and out and is now a very tive home.

hop Hoyt M. Dobbs has a suite of at the Robert E. Lee Hotel, Jackson, where he will maintain his office ent to his residence apartment.

H. E. Raley, Bay Springs, Miss., is ing through his program of work in anner which has been uniformly charistic of his ministry.

G. H. Ledbetter, pastor of the Boonecircuit, is enjoying the luxury of a ed and repainted parsonage home, which is now a credit to the people he serves.

M. N. Hamill, pastor of the Golden ircuit, in the Corinth district, was t to place the name on every church charge, the district-wide project for ar.

w church at Rienzi, Miss., is in pro- construction. It is to be a brick building and will be ready for oc- by the first of August. Rev. W. R. ck is the pastor.

A. M. West, pastor of Southside, , began a meeting on June 16, in he had the assistance of Rev. E. C. ll. We have not had a report as to ults of the meeting.

J. L. Neill, Jefferson Street Methodurch, Natchez, Miss., conducted a on Christian Citizenship on June 16, ng to his bulletin of that date. Redicate that he delivered a vigorous e.

W. T. Gray, Indian Bayou, La., is y taking care of his responsibilities local field, but is carrying the friends r days in his mind and heart, as is ed by inquiry which he makes con- other readers of this paper.

C. K. Smith, West Monroe, La., exhe most successful year in the his- that charge. In addition to his own Bro. Smith reports a successful reeeting at Farmerville, where he as- Rev. W. O. Byrd.

G. W. Thomas, Blue Mountain, Miss., us in her debt by her gracious words reciation. She says particularly that rley's contributions are worth the the paper and in that opinion she ide circle of supporters.

Virgil D. Morris, pastor at Lafayette, doing a splendid work in that educaenter of southwest Louisiana. Bro. is giving to his people a vigorous hip and to his work a consistent orion.

uly 7, Bishop Hoyt M. Dodds is ed to make the address at the openhe new educational building of First Shreveport, of which Dr. Dana is the pastor. This is probably one very best buildings of its kind in the

Rev. W. T. Phillips, pastor at Lula, Miss., has completed the payment of a $4,000 debt on the church at Dundee, in addition to other improvements on the parsonage and the church at Lula. Bishop Dobbs has accepted an invitation to dedicate the church at Dundee before the next session of the Annual Conference.

The city-wide revival held in Corinth during the month of May was attended by great congregations. Rev. Gypsy Smith was the evangelist conducting the services, and Rev. C. A. Parks, pastor of First Church, organized the forces for the cooperative meeting.

Rev. W. M. Sullivan, Benton, Miss., is carrying forward in a manner that makes one feel that years count very little so far as effective service is concerned. Bro. Sullivan is one of the veterans of the Mississippi Conference in a sense, but in another sense he is one of the most vigorous and useful men in the Conference.

Rev. Guy Ray, pastor at Cockrum, Miss., is having a good year and is happy in his relation with his people. One of his sons had the misfortune of dislocating his hip and is in the Crippled Adult Hospital at Memphis, where he seems to be making a satisfactory recovery following an operation.

Rev. W. F. Henderson, of Clay, La., expresses his appreciation of the fellowship and the stimulating program which he enjoyed at the Pastors' School. He reports that his work is going satisfactorily and that he has a full program of revivals and vacation church schools for the weeks ahead.

Rev. G. H. Boyles, pastor at Pontotoc, Miss., has done a splendid piece of work in the circulation of the church paper among his people. With the exception of two stewards, his entire Board of Stewards and the officers and teachers of his Church School are now subscribers to the Advocate, and that is a magnificent work.

A unique example of Methodist unification was accomplished on the Belmont circuit recently when the Methodist Protestant building and the Southern Methodist building were combined to make one building for what had been formerly two separate congregations. The churches thus brought together were Bethany and Old Bethel.

A letter from Mrs. J. R. Abels, Ponchatoula, La., brings us news of the death of Mrs. A. J. Coburn, widow of the late Rev. A. J. Coburn, on Monday night, June 17, following an illness of eight days. Sister Coburn is supposed to have suffered a stroke from which she did not rally. Notice of her death was received after the issue of last week was off the press.

Rev. W. T. Woodward, a local preacher at Sicily Island, La., has been reading the Advocate since the days when Dr. Linus Parker, afterward Bishop, was its editor, and he has known personally all the editors since. He declines, however, to tell us his age, and we prefer to think of him in the terms of his friendship rather than his years, be they few or many.

Rev. J. A. Wells, pastor at Glendale Church, Jackson, Miss., is gaining ground in the recovery of his health, following an operation on April 9, but has not yet been able to resume his pulpit ministrations. We trust that Bro. Wells may soon be entirely recovered. He reports that his work has been going unusually well during his enforced absence.

Reports from the Pastors' School at Shreveport indicate a good attendance of preachers and a great program, particularly the platform addresses by Mrs. Overton. It seems that the attendance was not quite so large as it was the previous year, but its distribution over the conference was said to have been better than in previous years.

Rev. A. M. Martin, pastor at Springfield, La., writes that the Wesley Chapel church on his charge is now in the market for second-hand factory-made pews. Any congregation having such pews for sale should write to Miss Lizzie Howes, R. F. D., Ponchatoula, La., giving information as to the condition, dimensions and price. Bro. Martin has received ten members on profession of faith to date.

The Pastors' School at Biloxi had enrolled up to Wednesday night 175. A smaller number than the previous year, but the prospects were that when the enrollment was completed it might reach the number enrolled last year. Bishop J. Lloyd Decell, the principal platform speaker, has as his theme "The Church" in its varied relationships to life. Bishop Dobbs, who was scheduled to deliver the devotional address, was present for only a part of the time, as he had to leave for St. Louis to attend the Central Jurisdictional Conference as the representative of the Council of Bishops. His place was taken by Dr. Franklin N. Parker and others.

Rev. G. H. McBride, Moselle, Miss., makes an interesting report of his work. In addition to completing the work for a B. S. degree at Southern College in Hattiesburg, he has torn down and rebuilt Crossroads church, is planning a homecoming day on the last Sunday in June, and has organized his revival campaign for the summer. Bro. McBride says also that Bro. C. K. Powell, of his charge, has been a reader of the Advocate since 1868, when Bishop Keener was editor, and that he has read the paper under every editor since. He used to ride a mule twenty-three miles to Port Gibson for his Advocate and paid three dollars a year and a quarterly tax in addition to that. That tops any record which we have received thus far.

DEDICATION NOTICE

The Salem Church, on Simsboro charge, will be dedicated on the first Sunday in July at an afternoon service. All are invited to attend the service and especially former presiding elders and pastors.

J. D. HUFF, Pastor.

RIPLEY SUPPLIED

This is to announce that Bishop Hoyt M. Dobbs has appointed Rev. Homer Ellis Finger, Jr., of Ripley, Miss., a supply, to fill the vacancy in the pastorate of the Ripley charge caused by the death of Rev. W. N. Dodds.

W. R. LOTT,
District Supt., Corinth District.

DUBLIN OBSERVES SPECIAL DAYS

Dear Advocate: June 16th was a glorious day for folks in Dublin. Father's Day and Laymen's Day were observed with a very helpful program. The men of the church furnished the music with voices like Oury, Aldridge, Lipsey and Kennedy, and the congregation joined in very enthusiastically in singing many of the old hymns of our church.

C. A. NORTHINGTON.

REV. MARVIN McKENDREE BLACK DIES

Rev. M. M. Black, retired member of the Mississippi Conference, died at his home in Jackson, Miss., on last Thursday, following an illness of six weeks. He was seventy-four years old and was a son of the late Dr. W. C. Black, a well-known minister of this section and a former editor of this paper. Bro. Black had a long and varied ministry. He was admitted on trial in 1893, was a member of the original faculty of Millsaps College, was for a time financial agent for the College, and was a widely known pastor of the Mississippi Conference. When he retired about two years ago he established his home in Jackson, where he spent his closing days. He was the last surviving member of the family of Dr. and Mrs. W. C. Black.

VICKSBURG DISTRICT CONFERENCE

The Vicksburg District Conference met in Edwards, Miss., Tuesday, May 15th. Although it was in session only one day, the conference attended to all the usual business of a district conference without undue haste. Committees which met during the noon intermission reviewed all phases of our program of work and made comprehensive reports and constructive recommendations. The major interests were ably represented by either visiting speakers or local members. J. L. Neill preached to the conference just before noon.

The people of Edwards were most hospitable and thoughtful. They are justly proud of their beautiful new church. Alonza Lewis Farr, a member of the Edwards church and a student in Millsaps College, captivated the hearts of all with his splendid presentation of the claims of the College. During the afternoon session he was licensed to preach.

Brother Gatlin, the district superintendent, had carefully planned the day's program and deserves major credit for its success. The next district conference will meet in Port Gibson.

REPORTER.

TO DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS DIRECTORS, MISSISSIPPI CONFERENCE

Dear Fellow Workers: Have just gotten a statement from F. Y. Whitfield, Treasurer, of the remittances made to him to June 21st, on the Golden Cross, and you will find herewith a list of the charges that he reports as having remitted to him, and in lieu of this report have two requests to make: If you have not observed Golden Cross Enrollment yet, PLEASE do so, and if you have observed it and have not remitted to the treasurer, please send to the treasurer. Thanks for your assistance, and keep in mind our goal for this year, that every charge observe the enrollment and remit to the treasurer and indicate that it is for Golden Cross.

Brookhaven District—Hazlehurst and Pearl River Ave., McComb.

Hattiesburg District—Clara, Laurel, Kingston, Petal.

Jackson District—Canton.

Meridian District—Central, Hawkins Memorial and Poplar Springs, Meridian, Pachuta, Philadelphia, Shubuta and Union.

Seashore District—Brooklyn and Bond, Purvis and Van Cleave.

Vicksburg District—Crawford Street and Gibson Memorial, Vicksburg.

Yours very sincerely,
W. D. HAWKINS,
Golden Cross Director.

REVIVAL MEETING AT STONE AVENUE METHODIST CHURCH

Dear Dr. Duren and Brethren: In recounting the many blessings that we receive from God, the Giver of all good, and remembering that we are all alike in many respects, it occurred to me that perhaps others may be blessed by the following:

With gladness we relate something of the many things that came to us in a recent revival at Stone Avenue Methodist Church, Monroe, La.

Rev. H. A. Wood, of Wiggins, Miss., was employed to hold the meeting. He is a God-fearing man, who really knows the Lord, and knows that he knows Him, and is not afraid or ashamed to acknowledge Him as supreme.

Bro. Wood is a fearless and forceful speaker, fearing neither men nor devils. He accepts the Bible, both Old and New Testaments as the Word of God. He is sane and sensible in his manner and method, and absolutely to the point.

During the ten days of meeting, many souls were blessed. Numbers came to the altar as seekers, some for pardon, some for reclamation, others for entire sanctification. The church was edified and numbers added to the roll.

Brethren, as a pastor of many years experience, and understanding as I do the problems of the pastor in a constantly changing "world," I unhesitantly recommend Bro. Wood as an able and understanding evangelist, sane, sensible and safe.

I. L. YEAGER, Pastor.

"Human suffering and tragedy anywhere are a concern of Christians everywhere. Mere words of sympathy without acts of personal sacrifice are a mockery, feeding only cynicism and despair. To assuage the tragic consequences of conflict is to keep alive men's faith in the possibility of generosity and goodwill, without which there can be no reconciliation."—The Federal Council of Churches.

WHEN IN NEW ORLEA
SHOP AT HOL
New Orleans Oldest
Department Sto
CANAL STREET - - - - N. O.

NORTH MISSISSIPPI YOU PLE'S ANNUAL CONFER

The young people of the North Mi Conference held their annual assembly June 10-15, at Wood Junior College, iston, Miss. The local churches of th ference were represented by 140 you ple and 17 counselors.

Rev. E. M. Sharp, of Hernando, Conference Director, was in charge assembly. The Rev. M. Earl Cun of Nashville, Tenn., represented the Board, and Sue Gunter, Conference dent, presided over the assembly. ence officers elected to carry on th for 1940-41 are: Sue Gunter, Plan president; Merl Whitaker, Sard president; Catherine Carlton, Ne secretary; Bob Barham, Crenshaw urer; and Helen Harrold, West Po licity superintendent.

Diplomas were awarded to 136 yo ple for satisfactory work com study courses.

Singing in the evenings, handic ducing a play, editing a daily pape ing nature and playing folk ga vided recreation and entertainment delegates.

Rev. W. L. Pearson, of Minter C an inspirational talk each evenin talks carried out the assembly th Christ Today." On the last evening consecration service and installation cers. One hundred and forty-e young people returned home deter further the work of Christ and be pared to do this work.

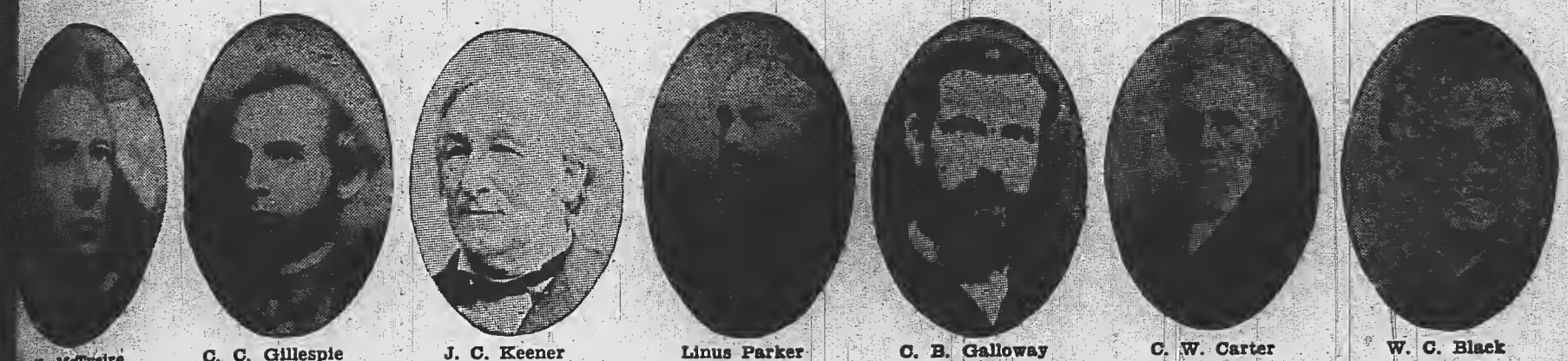
It was a beautiful thought of t boy who said: "I know why flowe They want to get out of the dirt."

—S

It is strange that man, born to and often writhing beneath it, sho tonly inflict it on his fellows.—Va

WHITWORTH COLL
BROOKHAVEN, MISS.
An Accredited Junior College for
The Classics and Fine Arts, Ho nomics, Secretarial Science, Phys cation, Exceptional Educational Te out extra charge.





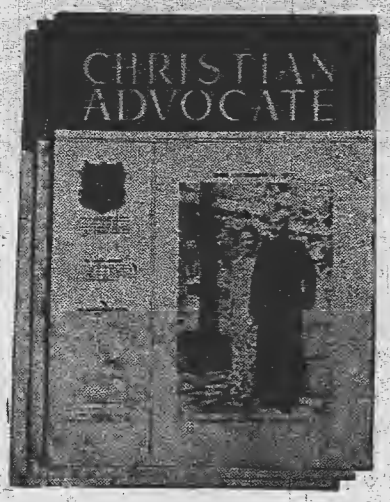
N. McTyeire | C. C. Gillespie | J. C. Keener | Linus Parker | C. B. Galloway | C. W. Carter | W. C. Black

The New Orleans Christian Advocate

QUOTA CHURCHES

	Quota	Sub.
rdis—W. J. Cunningham	14	21
natobia—J. W. Robertson	12	16
chatoula—A. T. Law	17	20
dianola—W. C. Newman	21	26
eydan—J. P. Bonnecarrere	9	14
pley—W. N. Dodds	13	29
n—W. H. Mounger	12	14
ghton—J. J. Davis	13	13
wton—Geo. H. Jones	16	18
verness—R. T. Hollingsworth	18	22
resia—J. R. Murff	12	12
ckson, Grace—E. L. Ledbetter	32	41
lbert, La.—Ira W. Flowers	16	16
ker, La.—J. L. Beasley	24	24
olona, Miss.—A. Y. Brown	13	15
blin, Miss.—C. A. Northington	5	25
anger, La.—Ruth Nuttall	3	3
nton, La.—M. D. Fulkerson	14	15
galusa, La.—J. B. Grambling	21	22
chary, La.—J. E. Hearn	14	23
nston, Miss.—W. J. Dawson	14	16
tton Valley, La.—J. F. Wilson	12	14
mory, Miss.—E. H. Cunningham	38	40
neer, La.—J. C. Price	12	12
mmond, La.—Carl Lueg	18	19
lins, Miss.—J. S. Noblin	8	14
strop, La.—M. S. Monk	26	35
nnsboro, La.—O. L. Tucker	10	13
nton, Miss., W. M. Sullivan	14	14
serve, La.—Don Risinger	3	3
ntotoc, Miss.—G. H. Boyles	14	41
oringsport, La.—J. F. Dring	12	12
urch Point, La.—T. D. Lipscomb	6	10
mholland Mem.—Karl Tooke	4	5
ittown, Miss.—L. M. James	6	6

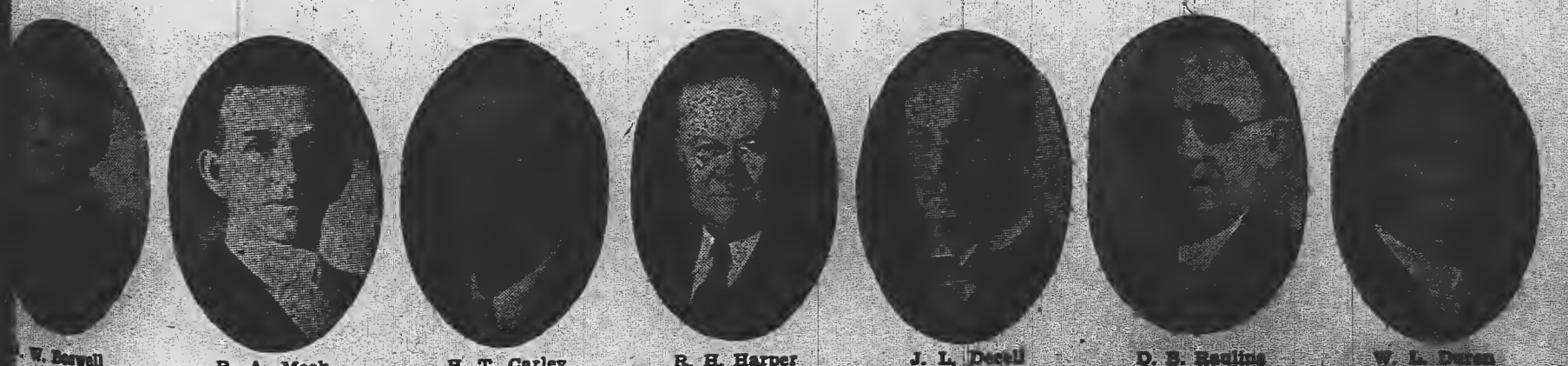
After Ninety Years



HONOR ROLL

(Stewards all read Advocate)

Sardis, Miss.	W. J. Cunningham, Pastor
Zachary, La.	J. E. Hearn, "
Merryville, La.	H. W. Ledbetter, "
Tallulah, La.	D. W. Poole, "
Grand Cane, La.	W. C. Barham, "
Indianola, Miss.	W. C. Newman, "
Ripley, Miss.	W. N. Dodds, "
Gueydan, La.	J. P. Bonnecarrere "
Blackwater Church, La.	W. A. Cross "
Wisner, La.	C. F. Sheppard "
Baker, La.	J. L. Beasley "
Jackson, Miss.	E. L. Ledbetter "
Dublin, Miss.	C. A. Northington "
Mangham, La.	S. J. McLean "
Clinton, La.	M. D. Fulkerson "



W. Boswell | R. A. Meek | H. T. Carley | R. H. Harper | J. L. Decell | D. B. Raulins | W. L. Duren

THE CHURCH PEW

ABILITY—OR ATTITUDE?

By Ralph N. McEntire

There are constructive values in files of conference Minutes. Here is data from just one Conference, not identified because it could be duplicated over and over. With full knowledge that some members do not contribute, that there are differences between charges, and so on, the average of per capita givings does indicate general trends. Here are per capita givings based on active members:

	Pastor's Salary	Current Expense	Disciplinary Benevolences	Conference Causes
1929	$6.75	$2.67	$2.52	$0.31
1932	5.51	2.41	1.80	.11
1935	4.60	1.98	1.26	.10
1939	4.54	2.14	1.16	.10

Compare these trends with public school or Government salaries, with income tax payments, with business indices, and we cannot "point with pride." Compare column one with other columns, and we are even less happy.

Carry the study further into the give-nothing element. In one typical district, nine per cent of our Methodist membership is in charges which did not give one dollar to any Conference cause. Fifty-eight per cent were in charges which gave nothing to Wesley Foundation, fifty-two per cent in charges giving nothing to the Methodist college.

But let's turn to the more constructive. Seventeen per cent of our Methodists were on charges which financially supported every Conference cause. Why? They were no richer, no better situated, some were small, some large; some rural, some urban. Could we learn from them? One lay researcher thinks we could. It is not logical to believe that all our non-giving Methodists are unable or have deliberately refused to give one penny to any Methodist benevolence. Some laymen believe that the explanation is that these causes are not sufficiently understood. Charge delegates attend our Conferences, hear reports, vote budgets, approve askings, but sometimes the enthusiasm does not carry back home. Many ministers say that congregations will not longer "stand for" sermon presentation of benevolence causes, that they demand modern topics—social, industrial and philosophic. If that be true, then the above figures seem to indicate that we need a new education.

Some laymen turn wishful eyes to our proposed "lay activities," hoping that there may be included, through some Sunday school classes, some mid-week meetings, some neighborhood groups, an educational approach by which Methodists will learn to know and love and support the great interests of our church. If we all gave "what we could if we wanted to," would not our financial problems be solved? Is not it the opportunity of leadership to lead us to want to support these?

A study of the past, through Conference Minutes, might be preparation for a Methodist Advance not only in adequate giving based on ability to give, but in what would be, to some, a fairer, more unselfishly Christian distribution of gifts.

—The Christian Advocate.

THE CHURCH PRESS AND THE WORLD

(From The Living Church, Episcopal)

In its relation to the world, the church press has certain specific functions and duties.

(1) It should present the religious news of the world. There is much of real religious significance that is going on in the world today. Communism, Fascism, Nazism—these are not alone political and economic philosophies, but are also religions, competing with Christianity for the souls of men and women. Moreover, they are heretical religions, because they deny the fundamental Christian doctrine of man, as a free being created by God and made in His image.

Again, in this function the church press has a different attitude from that of the secular press. History is seen as the unfolding of the plan of God—and the bitter opposition of sinful men who try to frustrate it. And the strange thing is that, because God has given us the freedom of the will, men can frustrate God's plan, or at least delay age after age, its realization.

Most of the problems of the world are fundamentally and basically religious ones. War and peace, labor problems, education, business, commerce, legislation—all of these are phases of the general problem of the relationship of men to one another; yes, and to their God. And that is the summary of the religious law: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul; and thy neighbor as thyself."

(2) The religious press should interpret the church to the world. What do we mean by our claim that a man and a woman, once married in the sight of God, remain husband and wife until death, even though the state may divorce them and permit them to marry again? What is the significance of that queer-sounding pronouncement by the bishops, that the cross is above the flag? Why do churchmen decline party invitations in Lent, and refuse to eat meat on Friday? What difference does it make what church a man belongs to, or whether he goes to church at all? These are the questions that the world is always asking the church—sometimes critically or superciliously, more often in honest bewilderment and a failure to understand how the Christian can be in the world, yet not wholly of it.

The church press helps to answer the world; sometimes directly, as when its views on a topic of current interest are widely quoted by the newspapers and the radio; more often directly by giving instruction and example that enables the faithful to give a reason for their faith to their skeptical or worldly friends or them.

(3) And one of the most important tions of the religious press is to world toward a Christian social is too big a topic to deal with in but it is the glory of the American press, not only in our own church among the Roman Catholics and Protestants as well, that it has almost without held out before the nation and the ideal of a society solidly based the teachings of the Christian the social implications of the faith. The late Dr. Dan Brummitt, the Methodist Christian Advocate, part of the story when he said: "We must speak for the essential demands the Christian faith, the religious usually found on the side of the against all oligarchies whatsoever."

One of the leading editors of the Catholic press recently observed church was strong in those which it had a good popular church and weak in those countries in which no church press, or only a feeble The observation gives us cause for tion. The press of our own church strong as it should be, because it so small a percentage of our We have a million and a half cants in the Episcopal Church; doubtful if the combined circulation of our national church papers is 75,000—only about 5 per cent of municant strength! Is it any wonder our people are so largely, in the the presiding bishop, religiously or that their interest in missions is ured by the price of "a two-cent cheap cigar?"

Churchmen who take their religion ously need a church paper. Read it ly, and it will open up new horizons veal new treasures of the church's life.

REFLECTIONS

The world is a whispering gallery sends back the echo of our own is a mirror which reflects the looks into it. If we laugh, it laughs we frown, it reflects a frown. Even the reaction of our mental attitude acts upon others. It is what they to us that makes us happy or The door between us and heaven ness cannot be open when the door us and our fellow men is closed.

We have heard of a man whose deteriorated more from lying idle had been in use. Religion is some rubber tires. It may be over-inflated duly flat, but it deteriorates badly in use.—Advance.

Conference and School for Laymen

Mount Sequoyah, Ark., July 8-12
Lake Junaluska, N. C., July 22-26

CONFERENCE EMPHASES:

- Christian Stewardship
- Open Forum Discussion
- Work of the Official Board

SEND A DELEGATE—A Good Investment for Any Charge or Official Board

For Program Write to the Board of Lay Activities, Nashville, Tenn.

METHODIST WOMEN

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

2107 Polk St., Alexandria, La.

Early last April, at the Louisiana Conference Provisional meeting held in Alexandria, Mesdames W. M. Ledbetter, K. W. Cameron and J. B. Pollard were elected delegates to the Jurisdictional Provisional meeting, which was held in Okalhoma City, May 27th, the day preceding the opening of the Jurisdictional Conference.

The Louisiana Conference representatives traveled by car to the Conference city and were accompanied by Mrs. George Sexton, Jr., who was a delegate to the Jurisdictional Conference.

The Provisional meeting convened at the Irwin Hotel, at two o'clock on Monday afternoon. It was strictly a business session, the main objective of which was to elect six women from this South Central Jurisdiction to membership in the General Board of Missions.

It was the first gathering of the women of the New Church, where North met South and South met North. In the morning hours the lobbies of the hotel were filled with women getting acquainted, and the various representatives were telling the others the splendid qualifications of their Conference nominees.

The South Central Jurisdiction has nine Conferences, and as only six women could be elected, it was indeed a spirited contest, but all in the spirit of Christian love. And speaking of Christian love, we truly saw it in action, and Paul's teaching, "honor preferring one another," was manifested in a number of instances.

Bishop A. Frank Smith was the convener of the meeting, and gave a most helpful devotional message, after which Mrs. C. B. Culap, of Lawton, Oklahoma, was elected chairman, and Mrs. H. E. Werner, of Topeka, Kansas, secretary of the meeting.

After several hours of balloting the following were elected to the General Board: Mrs. J. D. Bragg, of St. Louis; Mrs. Fred Lamb, of Kansas City; Mrs. J. W. Mills, of Tyler, Texas; Mrs. W. M. Ledbetter, of Shreveport, La.; Mrs. C. M. Randal, of Seymour, Texas; and Mrs. Franklin F. Lewis, of Webster Grove, Mo. Of the six elected, Mrs. Bragg and Mrs. Lewis are from the former M. E. Church, and the other four from the former M. E. Church, South.

* * *

The Louisiana Conference Woman's Missionary Society has every reason to be proud of its leaders. Not only was Mrs. Ledbetter elected to the General Board of Missions, but Mrs. George Sexton, Jr., was elected to the General Board of Education. These elect women will leave early in August for Chicago, where their respective boards will be organized and start operations. And alas! still another honor. At the General Conference in Atlantic City, Mrs. Sexton was elected to membership on the General Council of Churches of America.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

2212 15th St., Meridian, Miss.

Looking Forward to September

The purpose of the Woman's Society of Christian Service shall be to unite all the women of the church in Christian living and service; to help develop and support Christian work among women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such service activities as will strengthen the local church, improve civic, community and world conditions. To this end this organization shall seek to enlist women, young people and children in this Christian fellowship, and to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community."

In September each auxiliary will hold an organizational meeting, making the change from the Woman's Missionary Society to the Woman's Society of Christian Service.

Each pastor will receive instructions for the advance preparation for this meeting, and auxiliary presidents should cooperate with him in securing committees for publicity, nomination of officers and arrangements. At this meeting officers will be elected and charter members enrolled. Each member will receive a certificate.

A second meeting will be held for the installation of officers, for which the program will be provided.

These two meetings should be outstanding and work should begin now toward this end.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Hernando, Miss.,

Dear Mrs. Moore: The Training School at Wood Junior College, during the week of June 3-8, was a time of high inspiration. Truly it was a week spent in Christian fellowship and rare training.

The class for Mission Study Leaders on "The Church and Shifting Populations," led by Mrs. W. B. Landrum, did a lovely piece of work. Fifty-two persons attended two or more class periods. Six attended at least one class period making a total of 56 persons attending the class. Thirty-four certificates were issued, that is to say 34 persons attended the class regularly and met all the requirements of the instructor. In this group of 56 we had the Conference officers: Conference President, Vice-president, Recording Secretary, Superintendent of Young Woman's Group, all six District Secretaries, and the Conference Superintendent of Study.

In the class for Bible Study Teachers, under the leadership of Rev. J. E. Stephens, there were 17 women who received valuable material as a background for the 1941 Bible Study, "Jesus and Social Redemption," by Shackelford.

It is with deep gratitude that I record the names of the 73 women who have received this week of special training. The week was full to running over with good things. In addition to the class work the group was lifted to great heights when Mrs. Grace Sloan Overton, the platform speaker, gave her four lectures on, "The Church in a Changing Culture." One does not often have the opportunity to have fellowship with such a great person as Mrs. Overton.

On Tuesday afternoon of the Training School, the Mathiston women invited all the ladies in the school to tea in Mrs. Webber's home. At this time Mrs. Ratliff, our Conference President, inspired us with a report of the Jurisdictional Conference held recently in Asheville, N. C.

On Wednesday afternoon at 5 o'clock, in the lovely parlor in Miller Hall, all the ladies of the school and many of the ministers met for an open forum on "Setting Up the Society of Christian Service In the Local Church This Fall." Mrs. Landrum had charge of this discussion.

On Thursday afternoon at 5 o'clock, in the College Chapel, Mrs. Overton told the group about each author who wrote material in the packet on "Up-Rooted Americans," our text for Fall Study.

In the closing moment of the hour Mrs. Landrum told the group of her visit to a migrant camp, showing kodak pictures taken while at the camp.

In meetings with the Conference President and the District Secretaries, the following places and dates were decided upon for Coaching Days this fall:

Aberdeen District, Tupelo, August 28.

Corinth District, Bethel, on Rienzi charge, August 27.

Columbus District, Eupora, August 29.

Greenwood District, Greenwood, August 30.

Greenville District, Indianola, August 20.

Sardis-Grenada District, Como, August 22.

For this Coaching Day each person will carry her sandwiches and the local church will furnish the drinks and a salad or dessert. Remember this year you are asked to carry your Superintendent of Christian Social Relations, your Children's Workers, and your Study Leaders. Be sure your church has at least five persons. A car full.

MRS. E. M. SHARP,
Conference Supt. Study.

* * *

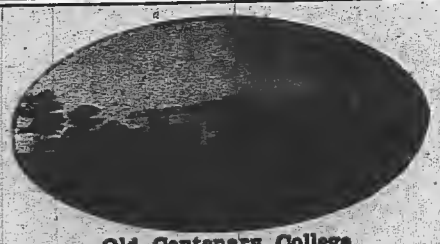
The Woman's Missionary Society, of First Church, Water Valley, was delightfully entertained Monday afternoon by Circle No. I. Mrs. Eugene Addington, the Circle leader, was in charge of the program and gave us a hearty welcome, after which Miss Dell Gore rendered a brilliant piano solo. Mrs. Jim Terry, Superintendent of the Baby Division, brought her little ones to sing songs for us and give their mite boxes, which made a beautiful picture. Mrs. J. W. Dorman conducted the devotional. A clarinet duet was played by Cecil Crews and Kenneth Sissell, accompanied by Carolyn Sissell.

Mrs. Addington asked us to go back a few years to 1933, and invited in Miss Nannie Holding, the Texas-Mexico missionary, who was impersonated by Mrs. Warren Ray. She told in a most interesting way her heritage and training, her call to service, and the founding of the schools in Loredo and of the library which was started with a story book sent in a package at Christmas time, causing so much pleasure that the Cottie Hoge Library was named for the little girl who sent the book.

The program closed with a solo by Mrs. J. W. Hamner, accompanied by Mrs. T. O. Gore. Delicious refreshments were served by the members of the hostess circle.

MRS. J. B. COWAN,
Superintendent of Publicity.

We are too much haunted by ourselves; we project the central shadow of ourselves on everything around us. And then comes in the gospel to rescue us from this selfishness. Redemption is this—to forget self in God.—F. W. Robertson.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JUNE 30, 1940

By Rev. W. C. Newman

JONAH: THE OUTREACH OF GOD'S LOVE

Lesson Text: Jonah 3:1-10; 4:10, 11

Golden Text: Salvation is of the Lord.—Jonah 2:9.

Jonah was the first of the prophets, either major or minor. He alone antedates Amos. There is considerable doubt, however, as to when and by whom the book itself was written. It differs from the other prophetical books in that it is biographical and narrative rather than predictive.

The significant fact of Jonah's life was not, as some believe, his miraculous escape from the sea and the fish, but his discovery of the breadth of God's love. And this discovery came not in the extraordinary experience of being swallowed by a fish, but in the ordinary experience of his ministry in the city of Ninevah.

Gleeful Prophets of Doom

He went to Ninevah reluctantly. He preached there with more concern for the destruction of the people than for their salvation. Naturally resentful toward them for their oppression of his own nation, he tells us that his first refusal to go to Ninevah was because he knew God to be "a gracious God, and merciful, slow to anger, and of great kindness," and because he was afraid God would forgive the Ninevites instead of punishing them. (Jonah 4:2.)

He told Ninevah flatly that it would be destroyed in forty days.

There is little doubt but that the people of our day need to be warned of the danger that faces our civilization. Even today unbelievable destruction can take place in forty days. And certainly the widespread evil, even in our own land, justifies some terrible punishment.

But the purpose of preaching is to turn men away from their wicked ways, not just to call down maledictions upon their heads. God is much more interested in saving men than in destroying them.

Unexpectant Preaching

To his amazement and anger the people of Ninevah heard Jonah's message and repented of their sins. They went into a period of fasting and prayer on a city-wide scale, led by their king. And, as always, repentance brought moral reconstruction through the forgiveness of God. And Ninevah was not destroyed.

I believe I can understand Jonah's reaction to this unexpected turn of events. No one would be more surprised than I if the people of the town in which I preach would suddenly cease to be unresponsive to my message, and repent, and actually seek God. And while I do not believe I would go out and sulk, as did Jonah when Ninevah repented, it would surely come as a shock.

Trying to analyze that honestly is somewhat disconcerting. Do I lack faith in the Gospel? Do I believe my people to be so bad? Am I more interested in other matters than in winning them to repentance?

None of these things are true, I think. But we who preach, and those who teach classes in the Sunday School, have somehow come to assume that it is impossible to secure such response from the people of today. We no longer **EXPECT** results from our preaching and teaching. Is that one reason we have such small results?

God's Love Is So Commonplace

Moreover the Ninevites, themselves, were not at all sure that their repentance would be effective and secure God's forgiveness. "Who can tell," they said, "if God will turn and repent, and turn away from His fierce anger, that we perish not?" (Jonah 3:9.)

But we are sure. The story of God's great love has been told over and over again in every generation since Jonah first learned of it. And that story does not break upon us with the same glad surprise that it came to the people of Ninevah. It has become commonplace to us. And commonplace things, we think, are not as wonderful as something spectacular.

So we think more highly of a motion picture that depicts a sordid and illicit romance in a glamorous setting of sophistication than we do of a sermon that tells of God's wonderful love to us.

Is that why our cities do not repent and seek God?

Outreaching Man's Reach

It is remarkable what queer things shut us off from other people. I do not mean that it is queer that the Atlantic ocean is between us and Europe, but that railroad tracks can sometimes more completely separate the people on one side from the understanding and friendship of the people on the other than distance and oceans.

It is queer that we admire color in flowers, pictures, sunsets and clothes, but despise color in human beings.

It is queer that we allow ourselves to be angry or hateful toward any other human being, yet claim to be followers of the Christ, who taught us to love our enemies.

It is queer—but true. For even ministers and church folk send their prejudices and animosities soaring far out into the world.

But God's love outreaches them all. It knows neither boundaries nor barriers.

"I drew a circle to shut Him out;
Rebel, heretic, a thing to flout.
But love and He had the wit to win;
He drew a circle that took me in."

Can you see the picture of those two circles? The one so small, constricted, IN-reaching? The other, like the waves on a water surface when a rock is thrown, widening and rolling until they reach the farthest shore.

The one is our love; the other is God's love. Love that reached even into Ninevah, the wickedest city of a pagan people. Love that would reach every nation and race on this earth today, in spite of all our human efforts to hold that love as our own private possession.

MONROE DISTRICT

It has been more than a month since District Conference of the Monroe D... was held at Oak Grove, on May 17th. ... pastor, Rev. E. B. Emmerich, and his p... entertained the conference in a very ... way. There was a splendid attendance ... an interesting program.

The reports from the preachers ... some items of interest. A total of 42... been received into the membership ... churches since the Annual Confere... these 178 were by profession and 9... certificate. Seven charges reported ... received more than twenty members ... date. These are as follows: Monroe ... Church, 128; West Monroe, 47; Bastr... Rayville, 37; Tallulah, 32; Lake Pro... 29; and Mer Rouge, 23. Other charges ... also made a good showing. Revivals ... been held in few of the charges, but ... have been made for revivals in ... charges. The Methodist Advance and ... ty Campaign brought fine results th... out the district in creating new inte... the work of the church.

Salaries were well up at the distri... ference. Twelve charges reported th... aries were in full to the date of the ... ference. Twenty of the twenty-five ... reported amounts paid for the Conf... Claimants and ten of these report... hundred per cent payments to the ... the conference. Some of these have ... the full amount for the entire year. ... acceptances on benevolences are fa... of the askings, payments on accep... were well up.

Special days ordered have been ob... in most of the charges, and the peo... preachers of the Monroe District show ... sire to give attention to the full p... of the church. A number of vacation ... schools are now in progress in the ... and others have already been held. ... whole the work of the church in the ... roe District is going along well.

W. L. DOSS,
District Superinten...

VICTORIOUS LIVING

By Mrs. Irvin Rowland

(Read John 16:23-33)

Many the women who have exp... the adventure of trying a new r... cooking. I recently had such a joy ... that it had been tested by someone ... it was accepted in the cook book; th... I had faith and hope in the results.

Does this not remind us of the C... life? There is always adventure and ... rewards spiritually (though we have ... lations in the world), and we can ... plicit faith and abiding hope, for ... Great Teacher, has already trod life's ... way. We can hear His victorious ... "Be of good cheer; I have overco... world." Could there be any greater ... lenge?

"Father, help each of us to ans... call to Christianity, and know the ... victorious living. Amen."

THE CHRISTIAN FIRESIDE

SUCCESSFUL LIVING

By Edgar DeWitt Jones

WHAT HAS CHRISTIANITY TO SAY?

A reader whose intelligent letter was a ...to read asked me to name a book which, ...hin a reasonable compass, states the ...e for Christianity. That ...s large order and has ... me on my mettle. But ...ink I am able to fill it. ... recommend "What Has ...ristianity to Say?" by ...non F. R. Barry, of ...stminster, a frequent ...turer at Oxford and ...mbridge and one of the ...f minds in the Church ... England. This book, ...lished in 1938, is clear, ...olarly, courageous, rev-... And it does not ...k at difficulties or slide over the rough ...es.



Mr. Jones

...offer a paragraph or two as specimens ...anon Barry's crisp style and the method ...his approach: "Christ Himself refused ...e a legislator . . . He was not proclaim... ...new rules for conduct but a new inter... ...ation of life and a new vision of moral ...ibility when the life of man is lived ...he light of God. He reveals an absolute ...dard of living; but this is something al... ...ther different from absolute and final ...e of conduct. A standard is not the same ...g as a rule and indeed the two are fre... ...tly incompatible."

...here is so much about God that we do ...know. To suppose that the finite mind ...an can ever completely understand the ...ite is either blasphemy or mere folly. ...od defined is a God finished.' All that ...Christian religion claims to tell us is ...od in His relation toward men. It does ...claim to supply the answer to every ...eivable problem in heaven and earth. ...a light shining in a dark place."

...hristianity is a Gospel of redemption ...It is primarily something about God— ...d who enters the field of action, who ...ers men from frustration and despair, ...the inner betrayals of our own nature. ...guides the course of history to His will. ...e bitter post-war years have at least ...ht us that man is unable to save him... ...This is about a God who saves men— ...by taking them out of this world, but ...ving them victory within it."

...non Barry's book is a tonic for the ...rited, a searchlight for those who see ...darkly, and an antidote for the intel... ...ally arrogant.

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DIFFERENT-LIKE

By Rev. Vivian T. Pomeroy, D. D.

...e afternoon I was walking across the ...c Gardens in Boston. It was one of ...e exceedingly warm days. How pleasant, ...ught, to see the color of the tulips— ...s a little too closely packed and pat... ...d for my taste; but so gay! How ...ant that people could sit in the shadow ...e Japanese cherry tree! How pleasant ...old ladies could feel the warm sun! ... pleasant, indeed, for everybody—ex... ...ng me, who had to go to a meeting of ...sters. Quite suddenly I hated meetings, especially ministers' meetings. Quite unreasonably I hated everything I had to do.

I wished I were a poor stockbroker and could sit in my office doing cross-word puzzles.

I wished I were a clever lawyer, making lots of money. Or a schoolmaster, taking it out on tiresome boys. Indeed, I felt very disgruntled.

A minister passed me—not a Unitarian. He wore a derby hat and a high white collar. I did not like his face. It was not a nice face. Very few of them are nice, I thought. It is either their job or their digestion.

So I came to the Lake. And there—in spite of my meeting—I stopped a while. The swan-boats had started.

Large ladies sat in their places on the boat. Perhaps they are pretending to be princesses, I thought; if only they knew what they really look like! (You can see that I was disagreeable.) Children were there—shouting and enjoying the boats.

And then—I could hardly believe my eyes, although I had heard of it before—I saw three sailors, in the dress of the United States Navy; and they were just finishing a voyage on a swan-boat round the Lake. Slowly gliding.

This was too much for me. I gave up any thought of being in time for the meeting. I waited and watched the sailors come safely to shore. I expected they would be laughing as if they had enjoyed a great joke. But no. Quite serious and happy they were. They walked a little way and sat down on a seat by the path. I strolled along and sat on the same seat.

I spoke to them—about the weather at first. They had sailed the high seas, seen strange places—coral strands, rocky coasts, wild storms, wrecks, life on the ocean wave and all that.

"But why," I said, "when you are sailors should you come to Boston to go round a small still lake in a swan-boat?"

The sailor nearest me looked 'round, his eye twinkling. "A guy now and then wants to do the same thing, only do it different-like. See?"

"Yes," I said. "I see."

And I did see. And, as quickly as it had come, my ill-humor flew away. I hurried on. I was late for my meeting; but it lasted a long time. I am not perhaps the best of men to sit at a meeting and hear others talk; but I said to myself: **"One wants to do the same thing, only different-like. See?"**

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POSSESSIONS

(Continued from page 3)

Paul would have us believe that we, like the prince, are the true heirs of all the good things of life. His claim is that all men are children of God, and heirs, and that none should be kept out of his inheritance.

What is it that we are heirs to? Let the Psalmist tell us as we find it in the 24th Psalm. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." The earth, the stars, the living things on the earth, all these things are ours. There is only one condition attached, and that is that we be guided by the spirit of God. "As many as are led by the spirit of God, the same are the sons of God." Paul puts it this way, "The spirit beareth witness to our spirit that we are children of God." Thus those that act in the spirit are heirs. These are the meek that shall inherit the earth. Those possessed of the spirit of greed and selfishness and false pride possess only that which they can clutch in their grasping hands.

John Kendrick Bangs wrote a story about a little boy who one night cried for the moon. His father, a wise and understanding parent, said: "All right, you may have the moon; only you must not be selfish with it. The best place to keep it is up there in the sky where it will give you light in the night time. And, of course, you will want your moon to give light to your mother and father also. Yes, you may have the moon; but if you are ever selfish about it you cannot have it. It will belong to someone else who will not be selfish."

One day the lad wanted the ocean. The father said: "You can have the ocean, only you must not be selfish with it and carry it away and bottle it up. It would not be interesting if there were not ships sailing on it to bring us tea and coffee and bananas, if there were no fishing boats to sail upon it. Your ocean will be best where it is."

And when the lad wanted a great forest and a mountain, the father gave them to him; until by and by the boy owned the whole universe. The only condition of ownership was that he must share his possessions with others.

All things are ours as children of God, only we must try not to be greedy and selfish. We must share these things with others who are also children of God. The earth is the Lord's and the fullness thereof, and we are His children and heirs endowed with a capacity of enjoyment and appreciation.

There is also the gift of beauty that is ours as heirs of God. The soft colors that linger in the west when the sun has set, the glory and the glow that presage the dawn in the east, the beauty of the night when the heavens are dotted with thousands of stars, and the beauty that is the spring, the summer, the autumn and the winter—all ours to appreciate and enjoy. It is the free gift of God to His children.

All the universe may be ours and we may have a sense of appreciation of it all; yet, if we have no one with whom to share these things, a great part of their value is lost. There is a pleasure and a peace of soul that comes to one standing in the presence of the beautiful. But the fullness of joy comes when we share that beauty with some understanding companion. The greatest inheritance of a child of God is the ability to share with the other children. The sense of brotherhood with men is the crown of our heredity. Not only is the earth the Lord's, but those who dwell therein.

—The Christian Leader.

KINGS, DONKEYS, AND DREAMS

By V. T. Pomeroy

Twenty new short stories written for children between the ages of five and ten, by the author of "Legends of Lumb Lane," "Enchanted Children," and others.

These narratives reach idealistic heights which may well prove decisive influences in guiding the child mind to a better understanding of many worth-while things in life such as generosity, kindness, love, and forbearance. $1.00

THE BEACON PRESS

25 Beacon Street Boston

ASHEVILLE AND OKLAHOMA CITY

By W. G. Cram

"Trail blazing" described the activities of the sessions of the Southeastern and South Central Jurisdictional Conferences just closed in Asheville and Oklahoma City respectively. For the first two or three days, the delegates and visitors wondered what it was all about. These days were given over to finding the direction, seeking poise, determining limitations, delimitations and unlimitations. To the delegates who had been in the General Conference there was a "let-down" feeling. It was like looking at a 16 millimeter movie film after having seen "Gone With the Wind." But to the Jurisdictional delegates who were not members of the General Conference every step and movement of the Conferences were full of thrills. These delegates were pioneering. They were charter members of a new order. Their duties were conceived not as matters of passing moment; but as obligations to build the Jurisdictional Alliance with the whole Church upon enduring foundations. Several things were noticeable: a profound consideration of the actions and recommendations of the General Conference; the complete understanding that the Jurisdictional Conference is not legislative; the sparing use of such sharp parliamentary practices, as "points of order," "personal privilege," "privilege of the house," etc. There was no hasty use of the "previous question." There was not the semblance of the fear that the Jurisdictional Conference might bear to the left and begin to draw the outline sketches of a denominational entity. On the other hand they did not veer to the right and declare themselves to be "fifth wheels" and "do-nothings." If watchwords or mottos were framed upon the acts of the Conferences, in their relationship to the United Church, they would be found in somewhat of an assortment like the following: "Unity in Jurisdictional Loyalty to the Union," "Obedient Child in the Mother's New Home," "The Hands and the Feet of the Whole Body."

The arrangements for the two conferences had been superbly handled. Veterans at entertainment seemed to be at work. The Committees on Entertainment should be given the job for life. The auditorium in which the meetings were held far outclassed the Atlantic City auditorium.

Asheville was an ideal spot for the Southeastern Conference. A beautiful new auditorium with a perfect amplifying system, put the Conference at ease. There was no confusion and every delegate who desired recognition seemed to get it. The night meetings furnished excellent programs, but the people did not come to hear them. The Woman's night was better, but a session of the Conference was ordered to bolster that attendance. There was nothing to mar the harmony of the Conference. But one of the strings on the instrument producing the harmony was sawed and plucked more than any other—it was the "e" string—"economy." It had to be tuned up a time or two, when it threatened discord, but the tuning held and the harmony continued. The older Bishops were superb in action and the newer Bishops were in action superb. The one significant thing done at Asheville which lifted the Conference from routine was the appointment of a Quadrennial Committee on Policy and Coordination. Not an Administrative Committee, with secretarial staff to again increase the expense, but a Committee to be the eyes and the ears and the voice, for the Methodist program within the Jurisdiction. If kept within the circle of activities prescribed for itself, it will be an invaluable aid to all the interests of the Church.

Oklahoma City was the becoming city for the South Central Jurisdictional meeting. The spirit of adventure and progress pervading the city gave vigor and self-assurance to the delegates. They seemed to know where they were going even during the first two days, when wings were flopping and little flying was done. The delegates were on time and in their seats all of the time. Business was quickly dispatched. It was one of the smoothest working deliberative bodies I have seen. The Municipal Auditorium is a beautiful building, Its amplifying system was miserable. The delegates speaking to the Conference were on too low a level and were handicapped by the loud speaker that jumbled the sentences. This Conference by its acts gave ample material out of which to create mottos or watchwords of allegiance to the United Church. The night programs were of a high order and the people attended in large number. Two thousand people heard Roy Smith on Missions, Thursday night. The West at Oklahoma City responded; the East at Asheville pondered and stayed away. A Committee on Policy and Coordination also came into existence at the South Central Conference. The Conference was determined not to create a Jurisdictional Budget. At Oklahoma City it was the "b" string in a minor key that gave the lead and sounded the main notes of harmony. It needed no constant tuning. It was always in time and the timing perfect. When it was "plucked and sawed" it gave the one unremitting sound "no budget." This was all to the good when the finances of the new Church are being shifted to new plans and tested by rigid rules. Enough financial trial balloons are already in the air without turning loose any new ones from the Jurisdictions.

LAYMEN'S COUNCIL AND SCHOOL

Christian Stewardship Central Theme

Christian Stewardship has been selected as the central theme of the Conference and School for Laymen, to be held at Lake Junaluska, North Carolina, July 22-26. This theme will have special significance this year since it marks the beginning of Methodist cooperation in "Stewardship Year," which has been inaugurated by the United Stewardship Council of North America.

The Stewardship Movement was strongly approved and endorsed by the recent General Conference of the Methodist Church, and plans projected for making "Stewardship Year" effective.

Fortunate will be those who have the privilege of attending the Laymen's Conference and School, for Bishop Edgar Blake is to be one of the speakers on Stewardship.

Bishop Blake was ordained a minister in the Methodist Church in 1893. He served successfully as pastor at Salem, N. H., Lebanon, N. H., and Manchester, N. H. He was also Assistant Secretary and Corresponding Secretary of the Board of Sunday Schools of the Methodist Episcopal Church. He was elected Bishop in 1920. From the beginning of his ministry Bishop Blake has had a passion for social justice and righteousness. He has ever championed the cause of the oppressed and dispossessed. He is an earnest advocate of Temper and World Peace. Bishop Blake is one the truly great preachers of America. an accomplished artistry in the pulpit few men achieve and none surpass. Co geous, presenting truth with profound viction, yet always gentle and sympath in his approach to his audience. Bishop Blake wins and holds his audience.

Bishop Blake is a genial personality a brother beloved. He completely capt and won the hearts of his hearers at Mo Sequoyah last summer. It will be a privilege and opportunity for the lay and ministers of the Southeastern Juris tion to hear this gifted speaker and le of Methodism on Christian Stewardsh the Conference and School to be held laymen at Lake Junaluska, N. C., July 2

Open Forum Discussions

One of the most interesting feature the program in the Conference and Sch for Laymen to be held at Mount Sequ this summer, July 8-12, will be the Forum Discussions conducted each noon. In the Laymen's Conference there last summer these began with hour's session, but the laymen becam interested they voted to make it two ho No questions on the life and work of Church are barred. Speakers on the g program participate in these discus

MISS MARY WERLEIN IN T CITY BOARD OF MISSION AND CHURCH EXTENSION

Miss Mary Werlein, who died M 1940, was an active member of the Board of Missions and Church Exte for many years. She faithfully attende meetings and regularly contributed projects. The spread of Methodism w ways a matter of great concern to her person could be more missed from Board and its enterprises than Miss

For many years there was a mission bore her name and did a wonderful among the poor. Many of the conve the Mary Werlein Mission are active bers of the various Methodist church the city today.

Miss Mary had a very large part organization of one of the City Board's prized projects—the Aldersgate C She contributed liberally of her own and raised money among her friend person in New Orleans Methodism ha more successful in raising funds fo promotion of the work than Miss Ma

Her death is indeed a great los we are again reminded of the words John:

"Blessed are the dead which die Lord from henceforth: Yea, saith Spirit, that they may rest from th bours; and their works do follow th

We are sure that the good works Mary Werlein will live on.

Respectfully submitted,
City Board of Missions
Church Extension, Harry
Hysell, Chairman; W.
Bengtson, H. P. Wall,
H. H. Hoff, Committee
Memorials.

THOMAS HOFFPAUIR—184

Uncle "Tommy," as he was so well in the community where he was lived a long and useful life, went during the early morning hours on 29th, and woke up in that city

iations, whose builder and maker is

other Hoffpauir was the father of
n children, seven sons and four daugh-
sixty-six grandchildren and sixty
grandchildren. He raised a good fam-
at will carry on his good name.
ther Hoffpauir was a good citizen, al-
found on the right side of every moral
ion. He lent a helping hand to every-
that was for the upbuilding of the
rial, educational and religious inter-
his community.
was not only a faithful member of the
dist Church—he had been a member
Indian Bayou Methodist Church for
eighty years—but he attended the
es of his church as long as he was
ally able. Even after he was so deaf
he could not hear the songs or the
n, he would be in his place at his
He had formed the habit of going
rch and got a great blessing out of
t that he was in the house of God.
men have spent their life—and his
long life, almost ninety-one years—
same community and had the confi-
nd respect and love of the people as
He was a good citizen, devoted fa-
d friend and a great Christian.
nt of God well done. Thy glorious
's past. The battle's fought, the race
and thou art crowned at last.

HIS PASTOR.

INK SERIOUSLY ON THIS

By Bascom Anthony

figures in this article were taken
e minutes of the South Georgia An-
nference of my own church, but they
lesson for all churches that are so
bout very important matters that the
preme matter is being neglected.
year we had 7 pastors of 19 churches
ch there were 2,300 members, with
schools and other church machinery
ver took in a single member upon
ion of faith. We had 6 other pas-
20 churches that received one for
reacher. Counting all that took in
less, we had nearly 20,000 members
churches, with 51 pastors, 120 church
with 877 officers and teachers and
upils; and yet that entire force re-
into the church only 158 members,
less than one to the church. Prac-
one-fifth of the pastors, churches
mbers failed to replace losses by

of these pastors are better men
am and they have some valuable
but such a poor showing is inex-
It may be explained, but that will
ify it. They were busy doing need-
gs, but the one thing needful was
ted. For some of the above charges,
on profession of faith was a fairly
lowing if there had been a large in-
g the year before, but as a whole,
iful and needs to be repented of.
time was when the unchurched at-
our churches to see the neighbors
r the news, but now that the radio,
pers and cars keep them posted, our
ations are made up almost wholly
ch members. If the world is evan-
it must be done by our church
doing a thorough job with those
ve in hand, and by a face-to-face
t our preachers and teachers with
ho do not attend church and church
If the people do not come to us, we
to them.
e will not long go to hear a preacher who is more interested in his sermon than he is in people. Neither will they return to hear a man who walks about Zion on verbal stilts. Few of them ever graduated from high school and are deeply puzzled when a preacher hides a plain thought behind high-sounding words. They dismiss him by saying: "He is too deep for me." Too much preaching deals with secondary matters and does not bring men face to face with God. No sermon is worth preaching or hearing unless people go away saying in their hearts, "That preacher is right and I ought to do as he says."

We forget that people know better than they behave. We all have more sense than we use. Our trouble is a thousand times more in a corrupt heart than in a muddled head. Heads can be reached by heads, but it requires a heart to reach a heart. Our hearts are prepared to preach to other hearts by fellowship with God. Prayer alone gives that.

Francis Asbury says in his Journal, "I purpose in my heart to spend ten minutes of every hour when awake in the duty of prayer." Again he says, "My mind was much drawn out to pray, and I believe I have not spent more time in this exercise for many years past, if ever, than I do now." Garretson said of him, "He prayed the most and the best of any man I ever knew." This explains why men were convicted for sin and why revivals broke out nearly everywhere he preached.

Charles Finney, one of America's greatest revivalists, said of his sermons, "I most always get my subject on my knees in prayer." Again he says, "Unless I had the spirit of prayer, I could do nothing. If even for a day I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency."

A man of prayer on the Perry circuit, which took in Houston and Dooley counties, in 1847, received upon profession of faith into the church over 1,600 people. George Smith, in his history of Georgia Methodism, records it, and the minutes of the conference confirm it. In 1885, John B. Culpepper, a man of prayer, when pastor on the Talbot circuit took in 176 people by vows in his own charge and helped me greatly on the Hamilton circuit. The same year he led a revival in Columbus that spread to all the churches of the city. Over 1,000 people joined the Methodist church alone on the two sides of the river. W. A. Huckabee graduated from Emory College and came to Columbus to take charge of Broad Street church in the midst of that revival. He and W. F. Smith, who at that time was a bookkeeper, took in about 350 members in the Broad Street church. They were both young and inexperienced, and I dare say neither of them had a dozen sermons. They were compelled to look to God and not to their sermons for results.

At that time I was a young preacher on the Hamilton circuit and was painfully aware of my ignorance. Association with Joseph S. Key, A. M. Wynn, John B. Culpepper and other men of prayer had a compelling effect upon me. Revivals broke out at two points that year and held me for ten days or two weeks when I went there expecting to preach but once. It was not unusual for young preachers to have such experiences, but when they grew older and had a supply of sermons the revivals became less frequent and less sweeping. I wonder if it is with sermons as it is with money. A poor man can pray, "Give us this day our daily bread," and really mean it more than a rich man can. Maybe after all we depend too much on what we know and what we have and not enough upon God. Anyway, let us try to do better than the above figures indicate.

—Wesleyan Christian Advocate.

WISE OR OTHERWISE

By Rev. James H. Felts

I am finding it real fun to feel good, have something to satisfy a keen appetite, live where grass grows, winds soothe, sunshine sparkles and birds sing. More, it enables me to sleep like a healthy child. Hurrah for the evening-time of life!

The youngster who landed in a hog pen with an empty belly was no improvement over his old dad or his older brother.

The young preacher who does his work so well that others seek him is quite an improvement over the fellow who "demands recognition."

Sally Rand in her fan-dress was and is no improvement over her grandmother, with her bushel basket bustle. Neither should be imitated.

Making a noise is no infallible sign of saying something. The loudest cackling hen often is the poorest layer.

Pulpit digest sermons may be labor savers, even please some congregations, but the man who speaks with deep emotion and attractive earnestness don't use them.

When a man seeks wealth, or position, or pleasure, without reference to character and culture, he dies a poor man regardless.

Hon. Gus Thomas, senior member of the Kentucky Supreme Court, recently said, "I am so rich in my friendships that if I die a pauper I will still be very rich." I think I fully understand his feelings.

Lin Yutang, Chinese philosopher, says, "The arts of living and the arts of killing have always existed side by side." Civilization, to say little of Christianity, should overcome "the arts of killing."

"'Uncle Joe,' noted for his cheerfulness," is quoted in Forbes as saying, "Well, I'll tell ye, I'se learned to cooperate wid de inevitable." Not all the supposedly wise men have learned a better philosophy of life.

True or false? All you are strong enough to win belongs to you?

"As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of the wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly flavor, let down the shower, perfumed with the heart's gratitude."

—Henry Ward Beecher.

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NOTICE TO MISSISSIPPI CONFERENCE UNDERGRADUATES AND ACCEPTED SUPPLIES

The recent General Conference made no essential changes in the educational requirements for undergraduates and accepted supply pastors, as set forth in the **Discipline, 1939.** The Board of Ministerial Training and the Committee on accepted Supply Pastors, are accordingly under obligation to emphasize the following directions of the General Conference:

1. "The Board of Ministerial Training shall urge all Conference undergraduates to attend a School of Theology . . ."

2. "The Board shall require all Conference undergraduates who are not attending a School of Theology . . . to pursue their work promptly (in this Conference) by correspondence."

3. "Accepted Supply Pastors who are giving their full time to pastoral work under the district superintendents shall be required to take the Conference Course of Study, including the Course for Admission on Trial."

The full statement of the study requirements will be found in the **Discipline, 1939,** paragraphs 293, 339-349.

Reports from the Correspondence School, Emory University, Georgia, indicate that the men who should be taking these courses have all enrolled, but that some of them have as yet completed little work. The Committee and the Board join in urging that these men complete their work as soon as possible. It is also well to note that all work to be counted this Conference year **should be in the hands of the Correspondence School** not later than November 1.

Respectfully submitted,

J. B. Cain, Chairman of Mississippi Conference Committee on Accepted Supply Pastors; Henry M. Bullock, Chairman, Mississippi Conference Board of Ministerial Training.

PACIFISM IN THE PULPIT

A Word from the President

It is obvious from the letters I have received, as well as from other sources, that there is much concern and unhappiness among our people because of those who believe that a Christian should not resist aggression by force, and who are using our pulpits to advocate their views. I could give a number of disturbing instances. At one of my meetings the chairman, who is one of our wisest and best-loved laymen, described as "an outrage" the fact that a preacher who is a conscientious objector had used the occasion on the morning of the Day of National Prayer to defend his action, and to criticise those who differed from him. Two laymen, whom Methodism can ill afford to lose, have told me they will no longer attend our Church if they are to be the defenceless victims of preaching on the part of young men who do not seem to have learned the elementary laws of what is good and seemly.

It is no business of mine to criticise the pacifist. Methodism is a tolerant Church; and I have always felt that men, who in their conscience hold views which most of us cannot share, should not be silenced. But at such a moment as this these brethren should silence themselves, or at any rate they should on no account go into our pulpits and thrust their opinions upon a congregation who have no option but to suffer in silence.

At the proper time and place the pacifist should be allowed to defend his position, and I, for one, would be prepared to stand by him while he did so. But, before greater harm is done, it is to be hoped that our suffering congregations should not be wounded by crude and insensitive expositions which are an offence to ninety-nine out of a hundred of our people.

Let us, as often as we meet for worship, earnestly join in prayer for our King, our Ministers of State, and especially for the brave men who stand between us and the barbarism that has crushed small and helpless nations. I would like to add, however, that I cannot think any man should cut off his fellowship with our Church because, here and there, someone has taken advantage of our pulpits to do and say what may so rightly be deplored.—Richard Pyke, in Methodist Recorder (London).

BISHOP DOBBS' ADDRESS TO CENTRAL JURISDICTIONAL CONFERENCE

(Continued from page 5)

will enable Christianity to make itself felt effectively in a society much of which is organized apart from God. Methods, like garments, may become outworn. Old truths need to be presented in new lights. The temper and the tempo of a generation must be understood. Contemporary life may reject the methods which once were happily suited to another age and another environment.

Modern life is becoming more and more institutional in order to meet the needs of the masses. The Christianity of tomorrow must be increasingly institutional—but this does not mean that it must be any the less inspirational. The fire of its inspiration and the power of its institutions are dependent the one upon the other. Christianity's inspirational element will never die. Its institutional forms must be built, rebuilt and then built again. Of almost every institution it may be said that it is the lengthened shadow of some man or woman. The human spirit, empowered by the Holy Spirit, has again and again succeeded in putting a new spirit into the institutional life of society.

The Church must continue to be true to the norm of the New Testament. Success upon any other lines, however spectacular, will ultimately come to naught.

The Church must continue to be responsive to the needs of the people. One of the many mysterious influences of Jesus is that of sensitizing human nature until it can actually see and feel the agony of millions, in soul and body, who have never known in all their life the satisfaction of having had bread enough to eat before lying down to sleep at night. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"—in these words He rewarded those whose "eyes had been opened" by the power of the Gospel.

The Church must continue to be intellectually respectable. If medicine, the law, engineering and commerce call for men and women of special preparation, even more exacting is the demand for such equipment in the areas of Christian service. Academic attainment is in no sense a substitute for moral and spiritual power, without the other can go very highways of human need today.

The Church must continue in thought and life. Human haps records no other joy which accompanies the entering the creative realms conduct and relationships. there is such a thing as the and the creative touch. Now credentials of the Church so nized as in the men and has captured for Christ. for doing personal kindnesses creative influence when it the currents of Christian love not only with the brain, but total of their personal powers. venture to say that thought bined creation of body, mind and that as these are brought der the dominion of the divine esses become more and more approximation of perfection?

The most creative idea in the thought is the idea of God. not make religion—religion tion. False and inadequate God are reflected in false types of culture. Only when go, does God Himself arrive time theology debated the whether or not Jesus was long debate now is ended. The the Church today is that God and that in the life of Christ time-exposure of the life of God That way, for both the church is the way of life abundant and

The major purpose of the regenerate the individual, and gradually a society in which have some chance of survival. To in the re-united Church, we bring energies—personal and corporate and material—inspirational and The responsibility for initiative We are united for action. The continue to prophesy. The Church tinue to evangelize. The Church tinue to educate. The Church must to build. The Church must continue witness. The Church must continue rifice. The voice to which we does not come from "back the voice of the Master Himself now—speaking the words of of restoration to all mankind.

SOMEBODY SAYS—

It is easier:

"To heed a handbook of etiquette to observe the Golden Rule.

"To sit down and rest in front of stacle than to surmount it.

"To build a castle in the air than low on solid ground.

"To discover the faults of your than their virtues.

"To utter the foolish word you than to throttle it.

"But do you really think it pays in the long run?"

—The Cumberland Presbyterian

Mediocre preaching might well losing battle against good literature warm fireside, but even great is hard put to it to conquer the tion of a Sunday newspaper and ferent spirit.—Advance.